

## Architecture and Tile Usage in City Planning of Kütahya from *Tanzimat* to Republic

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### 1 ABSTRACT

Kütahya, which is located in the Aegean Region of Turkey, was founded in the 3<sup>th</sup> thousand BC. It was ruled by Phrygia, Bithynia, Pergamon, Rome and Byzantium until it was fully conquered by the Seljuks in the first half of the 13<sup>th</sup> century. Before joining the Ottoman Empire in 1429, Kütahya became the ruling center of the Germiyanids, who declared independence at the beginning of the 14<sup>th</sup> century.

The traces of the city's historical past that have reached today, belongs to the Germiyanids and the Ottomans. The settlement inside the castle was the point of origin for the city's expansion during the Preottoman and the Ottoman periods. The first settlements of residence and trade outside the castle began on the eastern side of the castle and expanded towards the north, spread towards the plain beneath the Hıdırlık Hill.

The physical structure of the city until the 19<sup>th</sup> century represents the classical Ottoman architecture and city planning forms. However, the *Ebniye Nizamnameleri*, which became effective along with the changes in the institutional, social, cultural and economic structures, formalized by the declaration of the *Tanzimat* reforms in 1839, generated a significant change in the structures of Anatolian cities. The architecture of the governor's office, the prison, the barracks and *Idadi* (high school), generated a new public space. The change is perceived throughout the city resulting from the renovations that carry out influences from the Western architectural styles.

In this paper, the religious and public buildings will be analyzed together in the light of archive documents, considering the development of the city and the restructuring. Tile-making which is the main reason of Kütahya's renown will be analyzed in terms of utilization characteristics in the buildings and an evaluation will be made considering the city and the period.

### 2 URBAN DEVELOPMENT OF KÜTAHYA CITY

The expansion area of Kütahya, which is located in the Central Western Anatolia of the Aegean Region is between the Yellice Mountain and the Hıdırlık Hill, on the east-west axis in the skirts of the Yellice Mountain<sup>1</sup>.

It is estimated that the foundation of Kütahya, which is mentioned as Kotiaieion, Kotiaion, Cotyaeum and Cotyaium in historical documents, date back to BC 3000<sup>2</sup>. In the chronology of Anatolian civilizations, the city was under the rule of Phrygia, Bithynia, Pergamon, Rome and Byzantium, and came under the Seljuk rule in the first half of the 13<sup>th</sup> century. Kütahya, which became the ruling center of the Germiyanids that declared independence at the beginning of the 14<sup>th</sup> century, joined the Ottoman Empire in 1429. Under the Ottoman rule, it was first the ruling centre of the district, and shortly after it became the centre of the Anatolia State. In 1841, it became a district of Hüdavendigâr Province. In 1915, it was an independent district and after the proclamation of Republic, it became a province<sup>3</sup>.

This brief historical background provides the turning points of Kütahya in terms of urban transformation and development. In this respect; the settlement area which was likely to have been inside the Byzantine castle previously, constituted the centre of the expansion area of the city before and during the Ottoman period, and it was found that the first settlements of trade and residence outside the castle starting from the eastern skirts

<sup>1</sup> Mehmet Bayartan, XIX. Yüzyılda Kütahya'nın Tarihi Coğrafyası, İstanbul University, Social Sciences Institute, Unpublished Ph.D. Thesis, İstanbul 2003, p. 225.

<sup>2</sup> Önder Bilgi, "İslam Öncesi Kütahya Yöresi Seramik Sanatı" *Toprak, Ateş, Sır Tarihsel Gelişimi, Atölyeleri ve Ustalarıyla Kütahya Çini ve Seramikleri*, İstanbul 2005, p. 15.

<sup>3</sup> For detailed information on the history of Kütahya, see: İ. Hakkı Uzunçarşılı, *Kütahya Şehri*, İstanbul 1932.

of the castle and continuing to the north (Balıklı, Paşam Sultan, Pirlar and Servi Neighborhoods), expanded in time to the plain below the Hıdırlık Hill.<sup>4</sup>

The fact that Kütahya was selected as an administrative centre under the Turkish rule granted privilege to its urban development. Kütahya, which is located in a strategic road intersection point on the North-South and East-West axis of Anatolia, maintained its administrative centre status for years because of the advantages that its location provided<sup>5</sup>.



Fig.1: General View of Kütahya

It is possible to trace the development of the city during the Ottoman period based on the information about neighborhoods and population documents. In the first quarter of the 16<sup>th</sup> century, about 4.313 people lived in 28 neighborhoods in Kütahya, and in the last quarter the number of neighborhood increased to 37 and the population rose to 8.228 people. In the same century, it is possible to relate the reason of the population increase to Celali revolt that accelerated the migration to the cities and to the fact that Kütahya became an administrative centre<sup>6</sup>.

The documents and data of the following years indicate that the population continued to increase in the city. The documents state that in the 17<sup>th</sup> century, there were 35 neighborhoods and 11.000 residents in Kütahya<sup>7</sup>. At the beginning of the Tanzimat period, which constitutes the period covered by the research, it is seen that there were 31 neighborhoods in the city and the population was 19.810 based on *Temettuat* notebooks of 1844, which is an important source about the demographical and socio-economic structure of the city. According to Hüdavendigâr Province Annual dated 1308 (1890/91) the population of Kütahya was 24. 721<sup>8</sup>.

There were some negative developments for Kütahya in the 19<sup>th</sup> century. One of them is the foundation of Hüdavendigâr Province, whose administrative centre was Bursa, in 1841, and Kütahya lost its status as an administrative centre. The fact that the railway network, which became widespread towards the end of the 19<sup>th</sup> century, remained outside Kütahya, affected the city negatively in terms of commerce<sup>9</sup>.

There are no concrete information and documents about the history of tile-making in the Ottoman period, which is one of the most important branches of production among the economic activities in Kütahya, yet. As no scientific excavations have been conducted in Kütahya yet, even though it is not possible to speak with certitude, the Otoman-period tile-making can be traced back to the 15<sup>th</sup> century. It is certain that the 19<sup>th</sup>

<sup>4</sup> Ara Altun, “Kütahya’nın Türk Devri Mimarisi, Bir Deneme”, *Atatürk’ün Doğumunun 100. Yılına Armağan Kütahya*, İstanbul 1981-1982, pp. 185- 187.

<sup>5</sup> Bayartan, pp. 220-221.

<sup>6</sup> Bayartan, p. 143.

<sup>7</sup> M. Çetin Varlık, “XVI. Yüzyılda Kütahya Şehri ve Eserleri”, *Türklük Araştırmaları Dergisi*, Issue 3, İstanbul 1988, p. 206.

<sup>8</sup> For a detailed analysis on Kütahya neighborhoods and its population, see: M. Bayartan, XIX. Yüzyılda Kütahya’nın Tarihi Coğrafyası, İstanbul University, Social Sciences Institute, Unpublished Ph.D. Thesis, İstanbul 2003.

<sup>9</sup> Bayartan, p. 309.

century, which constitutes our subject, is not a brilliant period in terms of tile-making. But as of the end of the 19<sup>th</sup> century, tile-making revived in Kütahya, which played a significant role in the revival of the city, thanks to the efforts Ahmet Fuat Paşa, who was a Governor in Kütahya between 1893–1908, put forth and this revival continued until the World War II<sup>10</sup>.

### 3 LATE PERIOD OTTOMAN ARCHITECTURE IN KÜTAHYA AND TILE DECORATION

#### 3.1 Traditional Buildings

This study aims to specify how Kütahya tiles, which is the real source of renown for Kütahya, were evaluated among the late Ottoman urban architectural examples as well as pinpointing the physical change in Kütahya, by focusing on the new building types introduced by the Ottoman modernization in the process from the Tanzimat to the Republic. The traditional buildings in the city are also revised for this purpose. However, except for the traditional building types in this period that are studied, it should be underlined that there are many buildings whose construction date back to Germiyanids and the early Ottoman period, which had their final form in restorations and renovations in the period covered by this research. Studying these buildings in detail in terms of architecture and decoration is beyond the purpose and scope of this research. Therefore, only the buildings that stand out in terms of design and tile utilization were analyzed, and we aimed to trace the reflections of the late Ottoman architecture on the city as a whole.

The most monumental example among the traditional buildings that bear the traces of the late Ottoman architecture in the city is *Kütahya Ulu Mosque*. The Mosque was built in the 14<sup>th</sup> century and underwent serious restoration work three times, in the 16<sup>th</sup> century and finally in the 19<sup>th</sup> century in 1891/92. The upper parts of the walls of the mosque, which owe its current appearance to that final restoration, were restored, the roof was restored in six semi-domes that support two main domes on the *mihrap* axis<sup>11</sup>. In the main section of the building generally the decoration style of Baroc character is dominant. Ulu mosques are among the symbolizing buildings of the cities where they are constructed, and in the case of Kütahya, even though mosques are expected to have been decorated with tiles, almost no tile was utilized in this mosque. Among the *kalemişi* (wall painting) decorations in which dark colours of the late period are dominant, the tile produced in Kütahya that is dated to the 18<sup>th</sup> century with the depiction of Kaabe consisting of four tiles used symbolically next to the *mihrap* is observed.



Fig.2: Kütahya Ulu Mosque.

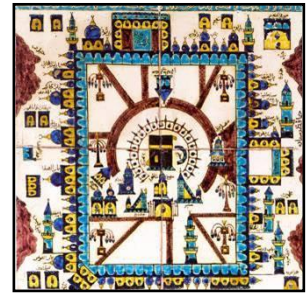


Fig. 3: Kütahya Ulu Mosque, the Kaaba depiction tile.

<sup>10</sup> V. Belgin Demirsar Arlı, “Kütahya Çiniciliği”, *Anadolu’da Türk Devri Çini ve Seramik Sanatı* (Ed. Gönül ÖNEY), İstanbul 2007, pp. 329-345.

<sup>11</sup> Altun, pp. 199-215, 406-409.

Another important building that was restored in the 19<sup>th</sup> century in Kütahya is *Mevlevihane of Kütahya*<sup>12</sup>, which is also known as *Ergün Çelebi Lodge* or *Dönenler Mosque*. The Lodge was constructed in the 14<sup>th</sup> century, and the final form was given in the restoration and renovation work in the 19<sup>th</sup> century. The high drum with an octagonal plan that rises in the middle of the two storey building with a square plan, is covered with a wooden dome inside and a pyramidal roof outside. In its rather plain façade design, windows with circular arches are the elements that reflect the later period style. Besides, a Baroc appearance is added here by emphasizing the entrance axis that is extended to the front with two columns with circular arch opening by a roof with wavy fringes. Despite the plainness of the outside of the building, intense decorations of Baroc character are observed in the dome and in the dome drum inside. The name of the calligrapher who signed his name as “*Halil Mahir bin Mehmed Kütahyevi*” in the *kalemişi* decoration in Ulu Mosque and Lala Hüseyin Paşa Mosque, which was constructed in the 16<sup>th</sup> century and restored in the 19<sup>th</sup> century, can be read in the tile inscription above the entrance of this building<sup>13</sup>. In this building as well as in Ulu Mosque, tile is utilized only as a symbol. Although there was no signature indicating any name of the master that produced the *kalemişi* decoration inside, because of its similarity with the *kalemişi* in Ulu Mosque, it would not be wrong to attribute them to the same master.



Fig. 4: Mevlevihane of Kütahya.



Fig. 5: Mevlevihane of Kütahya, tile inscriptions.

Based on the inscriptions in the entrance portico and minaret of *Balıklı Mosque* in the Balıklı neighborhood, the construction that started in the first half of the 13<sup>th</sup> century continued until 1898/99. The building with a square plan and a single dome has an entrance portico with three sections<sup>14</sup>.

The decorations of the building, which was restored on the initiative of Fuat Paşa and First Secretary Âli Efendi, date back to this period. The only tile is located in the triangular frontal of the *mihrap*. Under the *mihrap* prayer written inside a cartridge enriched with herbal pattern and the composition with the inscription “*bismillahirrahmanirrahim*” in circular frame above it, are the date 1316 (1898/99) and the signature of Hafız Mehmet Emin Efendi (1872-1922), who was one of the most important tile masters in Kütahya. The inscription which reads “*Amel-i Mehmet Emin min telamiz-i Mehmet Hilmi Kütahya yadigârı*”, was used as a phrase in general in the decoration of buildings with a large schedule constructed in that period as well as in the tiles used in the restorations of the early buildings that cover the said periods by the Master Mehmet Emin, who was one of the most influential figures in the decoration program of especially the I. National Turkish Architectural Movement between the end of 19<sup>th</sup> century and the beginning of the 20<sup>th</sup> century. Kütahya Governor’s Office, which is the most magnificent building decorated with tiles in this late period construction program in Kütahya and which will be studied shortly, is similarly one of the most successful examples of the works of this Master<sup>15</sup>.

<sup>12</sup> For detailed information see: Altun, pp. 347-354; Ş. Bârihüdâ Tanrıkorur, *Tekke Mimarisi ve Anadolu Mevlevihanelerinin Mimari Fonksiyon Analizi*, Selçuk University, Social Sciences Institute, Unpublished Phd Thesis, Konya 2000.

<sup>13</sup> Altun, pp. 203,258; Faruk Şahin, “Kütahya’da Çinili Eserler” *Atatürk’ün Doğumununun 100. Yılına Armağan Kütahya*, İstanbul 1981-1982, p. 128.

<sup>14</sup> Altun, p. 216.

<sup>15</sup> For a detailed work on Master Mehmet Emin of Kütahya see: Hakan Arlı; “Kütahyalı Mehmed Emin Usta ve Eserlerinin Üslubu”, İstanbul University, Social Sciences Institute, Unpublished MA Thesis, İstanbul 1986.

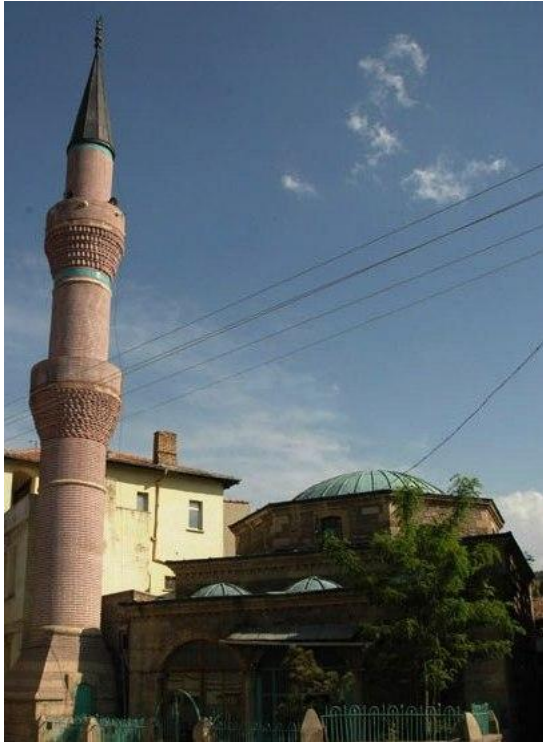


Fig. 6: Balıklı Mosque.



Fig. 7: Balıklı Mosque, tile inscription.

Again in the Balıklı Neighborhood, the construction of *Saadettin Mosque*, which is opposite the northern exit of the Large Covered Bazaar, covers the period between the first half of the 13<sup>th</sup> century and 1870. The mosque which is a successful application<sup>16</sup> of later period mosques with stores on irregular planning, has reached today after various restorations and annexes and tile decoration date to 1899/1900. Inside the *mihrap* niche with circular arch of the building, there is an inscription panel in the form of a car consisting of tiles placed in a curve. Above the panel reads in dark blue *sülüs* calligraphy in the middle in capital letters “*küllema de hale aleyha zekeriyya el-mihrap*”, on its right is “*bismillahirrahmanirrahim*”, and on its left reads “*sadaka allah el-azim*” and the year 1317 (1899/1900). Above this cartridge frame, the signature of Hafız Mehmet Emin Efendi is visible only when you take a closer look. Here the inscription reads “*cami-i saadeddin amel-i Mehmet Emin min telamiz-i Mehmet Hilmi Kütahya*”<sup>17</sup>.

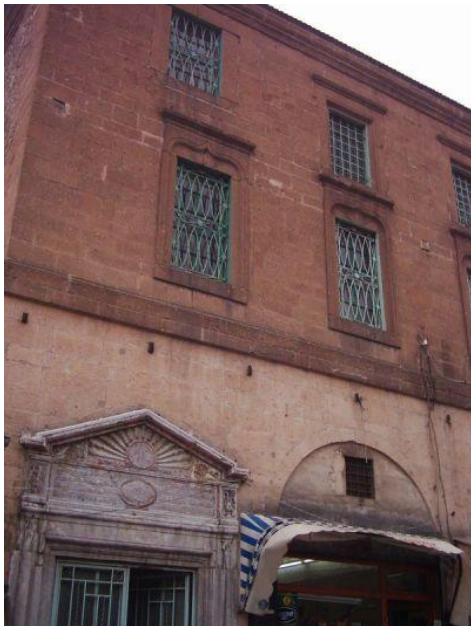


Fig. 8: Saadettin Mosque.



Fig. 9: Saadettin Mosque, tile inscription.

<sup>16</sup> Altun, pp. 270-274.

<sup>17</sup> Arlı, pp. 25-26.

In Paşamsultan neighborhood, *Timurtaş Paşa (Takvacılar) Mosque*, which is one of the oldest mosques in Kütahya and which is next to the Small Covered Bazaar, was restored in the first half of the 19<sup>th</sup> century<sup>18</sup>. The Mosque is important for this research in terms of its *mihrap* tiles. Tiles are utilized in the preaching pedestal and the minbar outside the *mihrap*. The tiles in the *mihrap* niche are different from the tiles around the *mihrap*, in the preaching pedestal and the minbar. The tiles in the *mihrap* niche were produced by Mehmet Emin Efendi (1872-1922) and added in 1902. Other tiles were produced by Azim Tile Factory, which was another important factory in Kütahya that operated in the Republic era and dates to 1941.

The basis of the composition of the tiles in the *mihrap* niche consists of curtains wrapped around the columns on both sides, the tassels hanging on these curtains, oil lamps and candlesticks. Under the candlestick on the left is the signature of the master in a cartridge in two lines. Here it reads; “*an mamulât-ı Mehmet Emin min telamiz-i Mehmet Hilmi Kütahya yadigâr fi 20 Eylül sene 1318 ve fi 1 Receb sene 1320*”. This detailed inscription about the master is a clear indication of the fact that in the late period building of the Ottoman era, Hegira calendar was used together with the Rumi calendar.<sup>19</sup>



Fig. 10: Takvacılar Mosque.



Fig. 11: Takvacılar Mosque, the tile of mihrap niche.

In Paşamsultan Neighborhood, the construction of *Kaditler Mosque*, which is located in Lala Hüseyin Paşa Street, started in 1834/35, and was completed in 1847/48. The *kagir* (brick stone) building which has a restoration plate on the western side that indicates the date 1335 (1916/17), is a mosque with a store with a trapezoid plan and with a roof<sup>20</sup>. The keystones of the mosque floor whose façade facing the street is hewn stone, its window order in an apparent shallow arch and semi-circular projection make the building perceived as pertaining to late period Ottoman architecture. It is observed that the use of tiles in the building is limited as in other examples. The inscription in the form of a cartridge that contains the *mihrap* prayer signed by Mehmet Emin with the date 1328 (1910/11), is located above the *mihrap* on the upper floor. Besides it is considered that the circular panels which are designed as convex tile plates – on which are the names “Allah”, “Muhammed”, “Ebubekir-Ömer-Osman-Ali” and “Hasan-Hüseyin” – and the octagonal central bosses of ceiling and tile hanging balls are the works produced by the same master<sup>21</sup>.



Fig. 12: Kaditler Mosque, the tiles up to mihrap.



Fig.13: Kaditler Mosque, the tiles of ceiling.

<sup>18</sup> Altun, pp. 230-238.

<sup>19</sup> Arlı, pp. 32-33.

<sup>20</sup> Altun, pp. 279-281.

<sup>21</sup> Arlı, pp. 38-39.

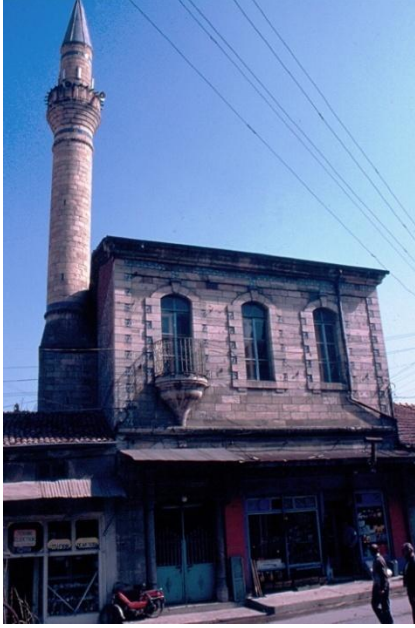


Fig. 14: Kaditler Mosque.

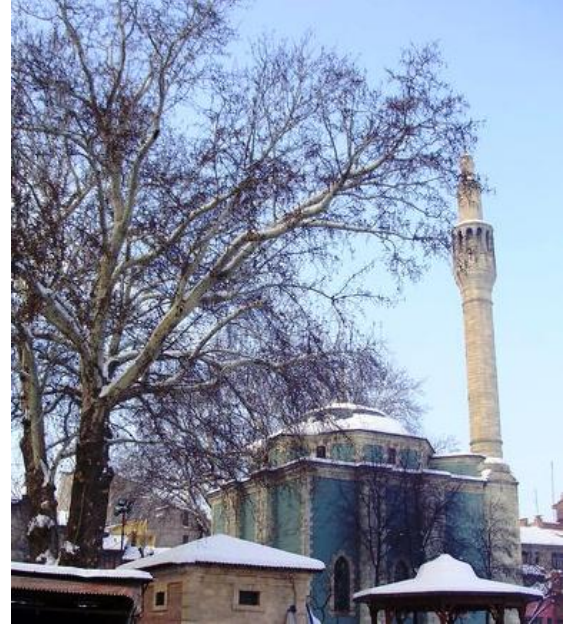


Fig. 15: Yeşil Mosque.

*Yeşil Mosque*, which was built at the beginning of the 20<sup>th</sup> century in Saray Neighborhood, is distinct from other mosques in terms of design. The architect of the mosque, which was constructed by Fuat Paşa in 1321 (1905/06)<sup>22</sup>, is mentioned as Fuat Paşa<sup>23</sup>. The Mosque consists of the main section in a square plan and covered with a dome standing on the high octagonal drum and a section with a dome supported by two columns at the entrance. Its façades were designed with windows in sharp arches and pillars, and hewn stone coating was applied in the corners and movement was introduced. Its polygon body minaret with a balcony is the only example constructed in this style in Kütahya<sup>24</sup>. Inside is the decoration style arranged in Islamic motifs around the *mihrap* niche with the Magreb<sup>25</sup> arches which was made outstanding in golden gilding.



Fig. 16: Yeşil Mosque, The Dome Decorations.



Fig. 17: Yeşil Mosque, Inside Decorations.

In addition to these monumental examples of traditional building typology, the fountains and *sakahanes* in Kütahya that were constructed or restored in the late Ottoman period make up a group. Among the surviving examples are *Hürriyet Fountain*, which was in front of the İdadi when it was constructed, and then moved to the area of Saray Hamam, and which is dated to 1325 (1908)<sup>26</sup> based on its inscription, is a monument that

<sup>22</sup> Uzunçarşılı, p. 136.

<sup>23</sup> Altun, p. 277.

<sup>24</sup> Altun, p. 275.

<sup>25</sup> Altun, p. 276.

<sup>26</sup> Altun, p. 444.

symbolizes the Constitutional Monarchy II period in the city. The body consists of a faucet niche that has a circular arch placed inbetween two plaster groups. Above, in the centre the Ottoman coat of arms ends in a sliced frontal consisting of three parts decorated with five arms with stars in both sides.



Fig. 18: The Hüriyet Fountain.

### 3.2 New Building Types

#### 3.2.1 Governor's Office

It is considered that the Palace/Governor's Office, which was used in the earlier period of the Germiyanids and the Ottoman Empire, was around the Saray Neighborhood<sup>27</sup>. After the fires and renovations, its function and architecture suffered damages<sup>28</sup> and the old wooden<sup>29</sup> Governor's Office that was replaced by the new building which was built by Fuat Paşa in 1907/08<sup>30</sup> is in this neighborhood. The building that was used as Kütahya Governor's Office until 1970's, is the Kütahya Court of Justice today<sup>31</sup>.



Fig. 19: Governor's Office (<http://www.kutahya.gov.tr>).

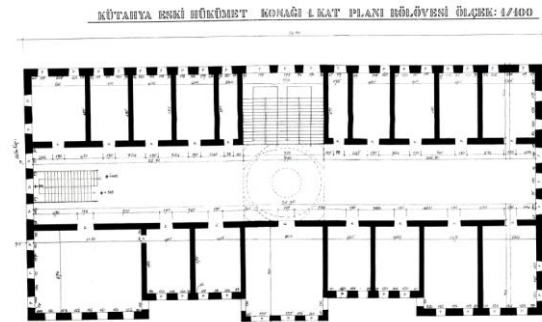


Fig. 20: The Plan of Governor's Office (Cultural and Natural Heritage Protection Consil of Kütahya).

It is stated that the plan of the hall was drawn by Fuat Paşa<sup>32</sup>. The building remains beyond a wide courtyard surrounded by walls that are higher than the street level. It has a rectangular plan that develops in width massively, and it is two storey above the basement level. Both floors are planned with rooms placed around the corridor extending in the east-west direction that opens to the passage section in the centre. The middle

<sup>27</sup> For a detailed work on the old palace and Governor's Office s in the city see: Uzunçarşılı, pp. 140-142; Altun, pp. 403-405, 435-436.

<sup>28</sup> Altun, p. 404.

<sup>29</sup> Uzunçarşılı, p. 141.

<sup>30</sup> Uzunçarşılı, p. 142.

<sup>31</sup> M. Mustafa Kalyon, *Kütahya'da Selçuklu-Germiyan ve Osmanlı Eserleri*, Kütahya, undated, p. 401.

<sup>32</sup> Kalyon, p. 397.



section of the upper floor is a two-grade octagonal form by observing the traditional covering style in the buildings in Kütahya<sup>33</sup>, and emphasized with the bright lantern that is seen from outside. The building has hipped roof in general.

Kütahya Governor's Office also draws attention in terms of its window frames in which two colour stones are used and the façade design enriched with tile covering. Particularly the main emphasis is laid on the entrance façade which is on the street. This façade, besides the tile decoration which will be studied separately, is more vivid as compared to other façades based on its order that overflows in the corners and in the centre. The column arrangement with three openings in front of the landing with steps in the entrance axis at the centre of the façade supports the above projection which was designed as the governor's room. The three-window group in this section was repeated in the rear side which is flat and in the central parts of the façades.



Fig. 21: Governor's Office.

It can be stated without any hesitation that this is the most outstanding building in terms of tile decoration in Kütahya, especially in terms of the period we study. In fact, it is certain that the building has a privileged place even in general Ottoman architecture. As everybody knows, in Ottoman architecture such frequent tile utilization is not common in the façades. Among the sides of the building, tile is only used in the façade. The entire surface of the upper floor, the inner parts of the entrance section with steps, all window frames including the chimney of the Governor's Office, all façade is covered with tiles. Tile is used only in the mescit section inside the building.

One of the most important data in terms of dating the building is the tile inscriptions that are placed on both sides on the upper line of the window in the middle in the three-window arrangement in governor's room. In two inscriptions that are arranged in cartridges, the one on the right reads "sene 1323", and the one on the left reads "sene 1325" and Hegira and Rumi correspondents are 1907/08.<sup>34</sup>

Tiles with the same motif were used in the entrance side of the building, including the chimney. Another aspect that makes these tiles important with herbal patterns and supplement design is in the form of assembly. It is seen that each tile is attached with a golden gilded nail at the bottom and at the top, which can be considered as an obligation for using tiles in such a wide surface in the outer surfaces<sup>35</sup>.

Despite the movement in the outer surfaces, the walls of the entrance section in the form of an *iwan* with three openings, draw attention through a more relaxing appearance in which single colour tiles are used dominantly.

<sup>33</sup> Altun, p. 403.

<sup>34</sup> Arlı, p. 115.

<sup>35</sup> For a detailed research in this subject see: V.Belgin Demirsar Arlı, "Kudüs'te Harem – i Şerif'teki Bir Sondajda Bulunan Osmanlı Dönemi Çinileri ve Çivili Çini Kullanımı Hakkında Bazı Görüşler", *Çanak Late Antique and Medieval Pottery and Tiles in Mediterranean Archaeological Contexts, Byzas 7*, Veröffentlichungen des Deutschen Archäologischen Instituts Istanbul, İstanbul 2007, pp. 501 – 514.

Contrary to the outer surfaces, it is observed that the use of tiles is very limited in the interior in which tile decoration is more frequently used in the Ottoman architecture. Tiles are used in the mescit which is on the right hand side of the entrance inside. The tile inscription on the left of the mescit door states the year 1323 (1907/08). The mescit, which was not emphasized in the outer surface so as not to change the symmetrical order, was emphasized as a special unit with a meticulous tile decoration. It is observed that all the walls and *mihrap* are covered with tiles and that there were *ulama*-infinity pattern - tiles in the walls whose earlier examples were seen in Bursa Şehzade Mustafa Tomb (1572) and which were used repeatedly as they were admired in the Ottoman art of tile, and in the *mihrap*, the *mihrap* of Karaman İbrahim Bey Charity Establishment (1432) was followed, and applied by preserving the original<sup>36</sup>. Though there is no signature on the tiles of this building which is the symbol of Kütahya, we can attribute it, without any hesitation, to Master Mehmet Emin, whose signed tiles we observed previously in the buildings enriched with tiles during the late period restoration in Kütahya, because of both his style and the fact that he uses in this building the tiles he used in his signed works outside Kütahya<sup>37</sup>.

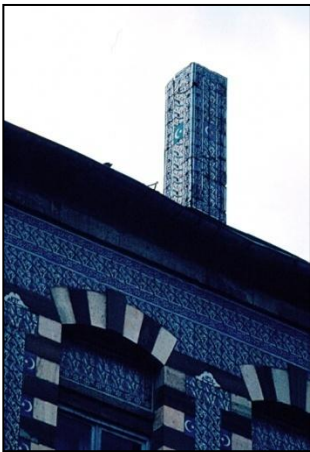


Fig.22: Governor's Office, tiles of chimney.



Fig. 23: Governor's Office, tile decorations of entrance.



Fig. 24: Governor's Office, tile decorations of Mescit.

### 3.2.2 Prison

The prison, which is close to the Yeşil Mosque, did not reach to the present day. The information we had about the construction of this prison, which is one of the new types of building that arose as a result of the judicial arrangements in the Tanzimat period, belongs to the end of the 19<sup>th</sup> century. In 1890, the plan and reports on estimated cost were drawn up for the prison to be built in Kütahya<sup>38</sup>. In 1914, it was planned that a guard's tower<sup>39</sup> and hospital<sup>40</sup> would be added to the prison. The building was destroyed in a fire<sup>41</sup>.

The plan of Kütahya prison, which was constructed at the end of the 19<sup>th</sup> century and which was constructed originally as a prison<sup>42</sup>, indicates the location of the hospital to be added in the actual plan and is in the Prime Ministry Ottoman Archive<sup>43</sup>. According to this plan, the prison which is surrounded by a wall has a plan with a two-storey building in open central courtyard in three directions and one-storey in the entrance direction. On the ground floor plan, the locations are in symmetrical order facing one another. The purpose of service of each location is specified in the plan. Here in addition to the wards and the wet areas, there are the Mosque, Military Police Room, Director's Office and Guardians' Office indicating the social, administrative and security affairs in the prison based on this floor. The upper floor which consists of narrower massive

<sup>36</sup> Arlı, p. 118.

<sup>37</sup> Hakan Arlı, "Kütahyalı Mehmed Emin Usta ve Eserlerinin Üslubu", İstanbul University, Social Sciences Institute, Unpublished MA Thesis, İstanbul 1986.

<sup>38</sup> DH. MKT. 1737 / 20.

<sup>39</sup> DH. MB. HPS. 112 / 8.

<sup>40</sup> DH. MB. HPS. 23 / 10.

<sup>41</sup> Altun, p. 439.

<sup>42</sup> Altun, p. 439.

<sup>43</sup> DH. MB. HPS. 3 / 113.

units, contains the wards and the wet areas. Besides, the plan indicates that the hospital that was planned to be added would be on this floor, above the ward number 1 on the ground floor.

This plan was also supported by old photographs of the prison. Besides it is observed in these photographs that the façades of the building had small roof windows on the ground floor and rectangular windows on the upper floor in a plain order. It is observed that wide openings were used in the walls in the ruins of the building that rubble masonry lightened through in the shallow arches<sup>44</sup>.

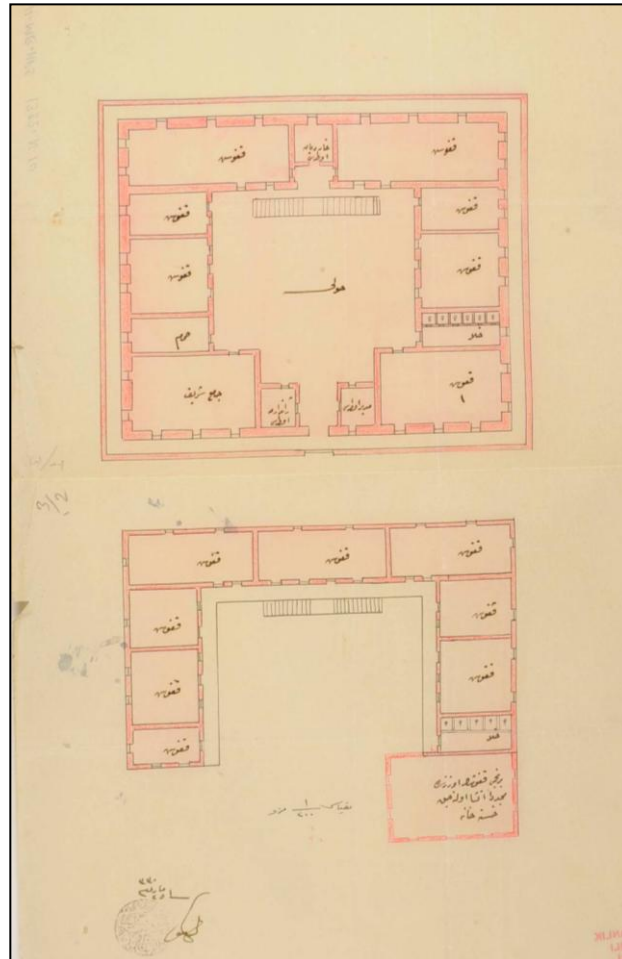


Fig. 25: The Plan of Prison (DH. MB. HPS, 3 / 113).

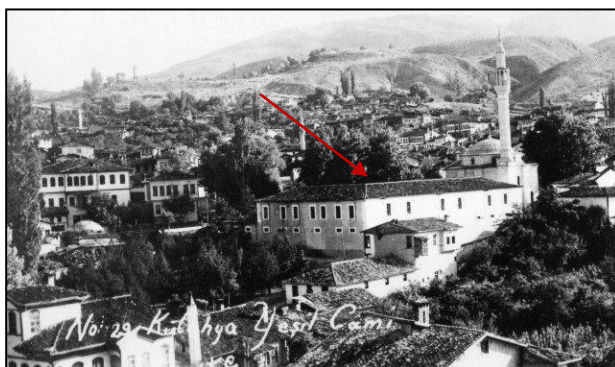


Fig. 26: Prison, (<http://www.kutahya.gov.tr>).

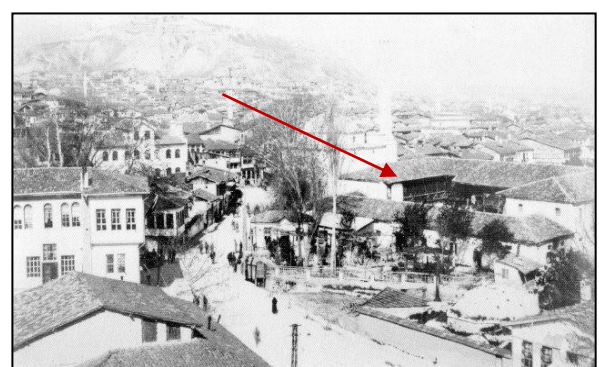


Fig. 27: Prison, (<http://www.kutahya.gov.tr>).

<sup>44</sup> Altun, p. 439.

### 3.2.3 City Hall

Kütahya Municipality must have been established after the Province Regulations of 1864 and 1871 that introduced the Municipality organization throughout Anatolia<sup>45</sup>. Hüdavendigâr Province Annual in 1306 (1888/89) mentions that a new municipality building was constructed by the Municipality<sup>46</sup>. This information may be about the old City Hall indicated on the trapezoid plot where Fuat Paşa street intersects with Hükümet Street on the city plan of Saray Neighborhood<sup>47</sup>.

As observed in the photograph of the building showing the façade, which did not reach the present day, the building consists of two sections which are wider in the direction of the street. It is observed that there is a projection in the middle of the upper floor on the façade facing the street. It is covered with a hipped roof. In general it creates the impression of civil architecture.

### 3.2.4 Military Buildings

#### 3.2.4.1 Barracks

Kütahya barracks, which did not reach the present day, were in Saray Neighborhood, in the location where the Governor's Office is today<sup>48</sup>.

The large barracks buildings that arose as a result of the military reforms in the 19<sup>th</sup> century, are the first buildings leading the change in the traditional urban appearance<sup>49</sup>. The date of the construction of the first barracks in Kütahya is not known. But the fact that a permission was asked for the restoration of the ruined barracks building for Redif Soldiers in Kütahya in 1253 (1838)<sup>50</sup>, proves that there were barracks in the city before that date. Redif Military Organization was founded in 1834<sup>51</sup>. The barracks building in Kütahya to be restored was constructed after the establishment of Redif Military Organization or it must be a building that was converted into barracks. Four complementary plans of 1838 in the Prime Ministry Ottoman Archive<sup>52</sup> indicate that together with the barracks to be constructed for Redif soldiers in Kütahya, the construction of the military exercise ground, the store, the hospital was also planned. The location of the previous barracks was also marked in this plan. Therefore we find out that the new barracks would be constructed in the region where the old barracks used to be. Besides one of the dates found in the parts of the inscription that is attributed to the barracks which did not reach the present day in the records of the Kütahya Museum, corresponds to the date of the mentioned plans. The expression in this inscription of 1255 (1839/40) that coincides with Sultan Abdülmecit's reign (1839-1861), supports the idea that barracks were built in that year. Another part of the inscription of 1301 (1883/84), which is mentioned as part of the old barracks in the museum inventory records, may relate to the restoration in the barracks in those years or they may have been taken from another building<sup>53</sup>.

It is not known how long the barracks fulfilled their original function. But in a document of 1908 the barracks are mentioned to be in ruins<sup>54</sup>, and in another document it is stated that first it was converted into a school and then there were plans to convert it into a prison<sup>55</sup>. These documents issued after the declaration of the Constitutional Monarchy II reveal that the barracks were not used for some time, and they may have been used for different purposes at this stage.

<sup>45</sup> About the foundation of the Municipality Organization in the Ottoman Empire see: İlber Ortaylı, *Tanzimat devrinde Osmanlı Mahallî İdareleri (1840-1880)*, Ankara 2000.

<sup>46</sup> Şengül Öztürk, 1300-1310 Hicrî Yıllarında Hüdâvendigâr Vilâyetinde Kütahya Sancağı Sal-nâmelerinin Transkribesi ve Değerlendirilmesi, Dumlupınar University, Social Sciences Institute, Unpublished MA Thesis, Kütahya 2000, p. 135.

<sup>47</sup> Kalyon, pp. 393, 419.

<sup>48</sup> Altun, p. 437.

<sup>49</sup> Cengiz Can, "Tanzimat and Architecture", *7 Centuries of Ottoman Architecture "A Supra-National Heritage"*, Ed. N. Akın, A. Batur, S. Batur, İstanbul 1999, p. 136.

<sup>50</sup> C. AS. 405 / 16741.

<sup>51</sup> Musa Çadırcı, *Tanzimat Döneminde Anadolu Kentleri'nin Sosyal ve Ekonomik Yapısı*, Ankara 1997, p. 61.

<sup>52</sup> HAT, 1244 / 48320-N.

<sup>53</sup> Altun, pp. 438-439.

<sup>54</sup> BEO, 3299 / 247383.

<sup>55</sup> BEO, 3299 / 249880.

The data that make us understand the architectural features of the barracks which did not reach the present day and other military buildings consist of the plans and old photographs in the archive. The plan in the archive with no scales on, gives an idea about the new military complex to consists of independent buildings. Besides the sewage system of this complex and the surrounding buildings, roads, houses, the market and agricultural fields were also specified in the plan. All these indicate that this plan was considered as a position plan / sketches of the new military complex. Besides, the façades, general appearance and other detailed drawings of the buildings planned, are supplied in a separate frame placed in the corner of the plan.

The most comprehensive plan for the mentioned buildings in the plan is about the barracks. This barracks design that protrudes a little in the corners that develop around the central courtyard, conforms to the plan scheme of 19<sup>th</sup> century barracks. The hospital, which was given the ground floor position in the plan, are constructed in two-winged (L) plan of a long wing and a short wing. Only the roof structure of the military exercise ground and the barracks and store next to it are provided. They are simple buildings with a hipped roof, and a rectangular plan<sup>56</sup>.

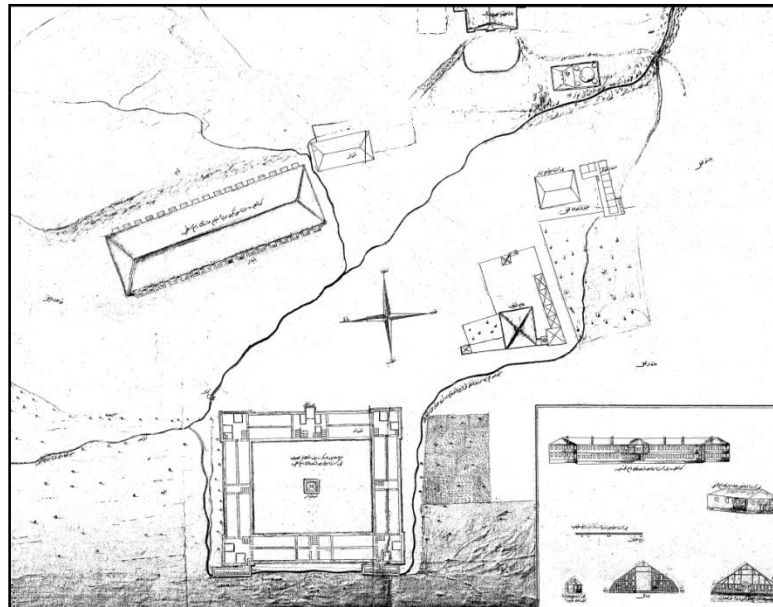


Fig: 28: The Plan of New Military Buildings. (HAT, 1244 / 48320-N).



Fig.29: Barracks (<http://www.kutahya.gov.tr>).



Fig.30: Barracks (<http://www.kutahya.gov.tr>).

It is possible to trace the relation of only the barracks among the buildings mentioned based on the old photographs with this plan. Based on the photos, it is understood that the barracks is a two-storey building that develop around a central courtyard, but whether or not the corners protrude cannot be seen. The façades are arranged in a symmetrical order with the rectangular windows on the floor moldings. The entrance axis which was emphasized by elevating, was also extended to the front through the projection standing on the

<sup>56</sup> In the plan, no ammunition store was indicated. But in a document dating from 1847, it is stated that a kagir domed ammunition store was planned to replace a ruined hamam which had been used as an ammunition store in Kütahya. See: A.MKT. 92 / 82. In the upper part of the general plan, a hamam consisting of two sections is indicated. Therefore, this hamam, which was close to the military complex, is likely to be the hamam which was used as the ammunition store and which was planned to be demolished.

two columns in front of the entrance. This façade design described is similar to the façade design in the archive plan.

#### 3.2.4.2 Recruiting Office

In the plot where the Governor's Office is located<sup>57</sup>, the Recruiting Office, which was built in 1899, was destroyed in 1978<sup>58</sup>.

According to an old photograph, it is a two-storey building in a rectangular plan, and with a parapet roof. The floors were divided by moldings. The entrance section extends to the front by four columns placed on the same axis with the entrance front and the balcony that stands on them. The two side walls of the entrance are rather simple through the window order that can be observed with shallow arches at the top and circular arches at the bottom.



Fig. 31: Recruiting Office (Kalyon, undated).

#### 3.2.4.3 Mahfel (Officer's Club)

The previous *Mahfel*, which was located in the same plot with the Recruiting Office<sup>59</sup> and which is considered to have been built towards the end of the 19<sup>th</sup> century, did not reach the present day<sup>60</sup>.

Based on its photograph, which is not very clear, it is a simple two-storey building with parapet, with windows having a clear keystone and frames and with semi-circular arches. The entrance axis was also emphasized with plaster in addition to the balcony standing on two columns in front of the entrance landing with steps.



Fig. 32: Mahfel (Officer's Club), (Kalyon, undated).

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<sup>57</sup> Kalyon, p. 419.

<sup>58</sup> Kalyon, p. 392.

<sup>59</sup> Kalyon, p. 419.

<sup>60</sup> Kalyon, p. 392.

### 3.2.5 Educational Buildings

#### 3.2.5.1 *Idadi* (High School)

It is located in Saray Neighborhood. *Idadis* in the Ottoman Empire opened as advanced educational institutions above *Rüştiye* (secondary schools) in Maarif-i Umumiye Nizamname in 1869. The construction of Kütahya *Idadi* started in 1884/85, and in 1890 it was opened under the name *Liva İdadisi*<sup>61</sup>. In 1917/18, it was converted into a *Sultani* (high school)<sup>62</sup>, and was closed during the years of occupation. It was re-opened after the war and in 1933/34, it was converted into a high school, and it was restored in 1938<sup>63</sup>. Today it continues its function as an educational institution by housing Kütahya Anadolu High School.

*Idadi* of Kütahya is a two-storey building above the basement in a rectangular plan. On each floor, there is a passage area between the central section administrative parts, classrooms and other locations. On the façades of the building, semi-circular windows are used on the ground floor and shallow arches are used on the first floor. In accordance with the Tanzimat era architecture, the main entrance axis was extended to the front, the columns on this axis in doric order and the triangular frontal in the centre are arranged in neo-classical style. Based on the old photographs, the original roof of the building consists of a shallow roof beyond the parapets. Today it is observed that the triangular frontal and roof parapets were removed and the roof has been elevated.



Fig. 33: *Idadi*, (<http://www.kutahya.gov.tr>).



Fig. 34: *Idadi*.

#### 3.2.5.2 Non-Muslim Schools and Greek Girls' School

With Tanzimat, the restrictions about the non-muslim buildings were abolished. But the Ottoman Empire did not quit old traditions and continued to control the buildings of non-muslims<sup>64</sup>. For instance, in article 129 of Maarif-i Umumi Nizamnamesi in 1869, non-muslims and foreigners could open schools by obtaining a licence<sup>65</sup>.

In Kütahya, whose population was partly Armenian and Greek, there were traditional educational institutions of these communities. For instance, based on Maarif Annual of 1898-1904 there were 2 Greek schools in Kütahya, one of which was at high school level, 1 Armenian School, and 1 Catholic School<sup>66</sup>. The annuals also specify the dates of foundation and licence of these schools. Based on them, we find out that the urban architectural activities in the 19<sup>th</sup> century cover the institutions of non-muslims.

<sup>61</sup> Kalyon, p. 383.

<sup>62</sup> After converting it into a secondary school, the boarding school was also opened. See: Kalyon, p. 383. In a document of 1916, Vitalis Kalfa undertook the construction of the annex of Kütahya İdadisi which would be converted into a secondary school but he left the work unfinished. See: MF. MKT. 1221 / 6. Possibly the construction of the annex mentioned in this document is a dormitory.

<sup>63</sup> Kalyon, p. 383.

<sup>64</sup> Ortaylı, p.197.

<sup>65</sup> İlknur Polat Haydaroğlu, *Osmanlı İmparatorluğu'nda Yabancı Okullar*, Ankara 1993, p. 26, 40-43.

<sup>66</sup> Serap Kölemen (Yüce), 19. Yüzyılın Sonu ve 20. Yüzyılın Başlarında Kütahya Sancağı'nda Eğitim, Afyonkarahisar Kocatepe University, Social Sciences Institute, Unpublished MA Thesis, Afyonkarahisar 2007.

A document that report the construction activities of the non-muslim educational institutions in Kütahya is in the Prime Ministry Ottoman Archive. This document of 1912 is about issuing a new licence for construction after the Greek Girl School in Kütahya burned down<sup>67</sup>.

In the appendix of this archive file is the plan design of the school to be built. Besides the details of the sizes and features of the school for which the construction licence was issued were specified in the correspondence. This school would be constructed as a kagir building on a plot of 702 square meters by adding 365 meters to the previous school plot of 337 meters. The school of 10 x 9,5 meters, and 7,5 meter of height would have 4 classrooms, 1 hall, and 1 teacher's room.

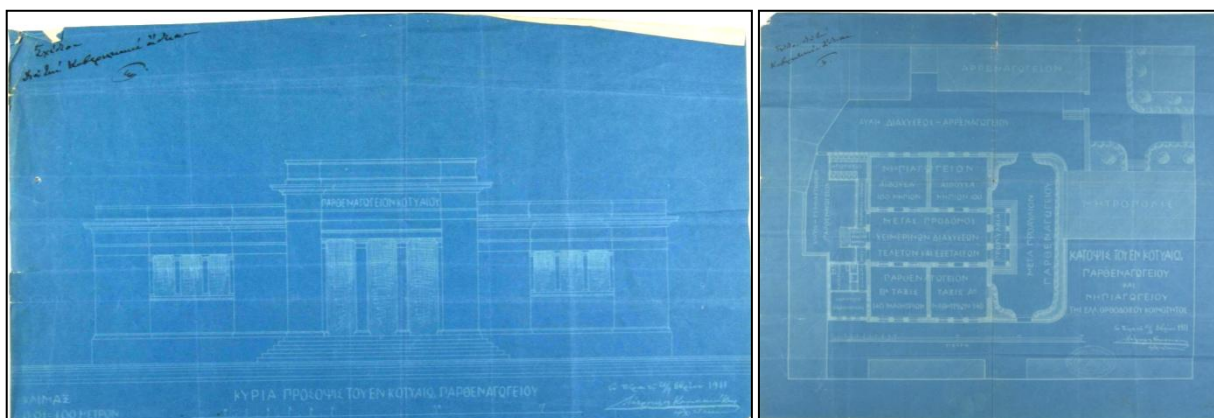


Fig. 35: The project of Greek Girls' School, (İ. MF., 20 / 1330 Z 2).

Based on the statement in the plan it is understood that the project designed with a kindergarten dates to 1911 and was drawn up in İstanbul. The plan of the ground floor is at the same time the location plan of the school. Here it is understood that the school would be constructed next to the Greek Cathedral in Kütahya and opposite the Boys' School. One of the entrances located in the opposing walls in the plan, opens to the large front courtyard next to the church, and the other one opens to a smaller courtyard. In its side facing the small courtyard there are corner rooms protruding and one of them is reserved for teachers room. Both entrances provide access to the large hall in the middle where it is announced that winter ceremonies and exams to be organized. On two walls of this hall, two classrooms are located, one of which was to be used by the girls' school and the other as the kindergarten.

The side appearance in the project belongs to the entrance façade in the direction of the school towards the large courtyard. The entrance section with steps was extended to the front by two thick parts and two doric columns inbetween. Three window groups located in the side walls beyond the entrance provide balance and symmetry in the façade by placing columns of the same character inbetween.

In the Maarif Annual between 1898-1904, no other girls' school is mentioned in Kütahya. In 1911/12, 5600 Greeks were living<sup>68</sup> in 950 houses and this girls' school in Kütahya may have opened after the date of the annual, or because of its proximity to the boys' school, it may have been recorded as a single school in the Annuals.

The cathedral, which is stated to be located next to the school in the plan is probably the church which stands today in Ahievran Neighborhood where the Greek population dominantly lived, and the said school must have been located there.

### 3.2.6 Other New Building Types

It is possible to add some other new building types to the ones in the physical structure of Kütahya depending on the Tanzimat reforms.

One of them is the Post Office and Telgraph Buildings<sup>69</sup> which became widespread as of the middle of the 19<sup>th</sup> century, as a requirement of the renewed transportation and communication system. In 1883, the fact

<sup>67</sup> İ. MF., 20 / 1330 Z 2.

<sup>68</sup> İ. MF., 20 / 1330 Z 2.

<sup>69</sup> Çadırcı, pp. 294-299.



that the restoration of *Kütahya Telegraph and Post Office* was mentioned<sup>70</sup>, indicates that there was a Post Office and a Telegraph Building in the city before that date. The previous post office building whose photograph was published was indicated in a close location to the municipality building<sup>71</sup> on a plan in a publication on Kütahya<sup>72</sup>.

The new building types in the health discipline are hospitals. In addition to the Military Hospital, which was mentioned under the section Barracks, a 30-bed syphillitis hospital and 6-bed quarantine hospital were constructed in Kütahya in 1331(1914/15)<sup>73</sup>. One of the oldest health institutions in Kütahya is Gureba Hospital<sup>74</sup>.

The Clock Tower, which is opposite the Analcı Mescit, was destroyed in mid-1970's<sup>75</sup>. The clock tower, which is similar to the church towers in Kütahya<sup>76</sup>, is said to have been converted from a bell tower of a church<sup>77</sup>.

The tower with a square plan consists of three layers separated by moldings and narrows down gradually. The first layer is rather simple except for the entrance door. The second layer is arranged in openings which are surrounded by sharp arches. On the third layer whose corners are bevelled upto the half with corner thin columns, a clock is placed on a small window. Above it it is covered with a spire with a polygon drum and a window.

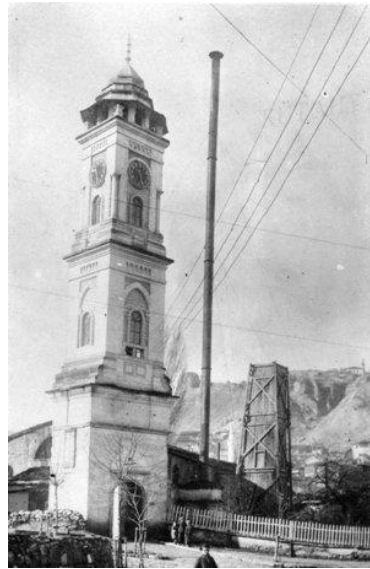


Fig. 36: The Clock Tower, (<http://www.kutahya.gov.tr>).

## 4 CONCLUSIONS

### 4.1 Traditional Buildings

The transformation of Kütahya from a castle-city to a traditional Ottoman city, has been transferred to the Republic in combination with the new values introduced by the Ottoman modernization to the urban structure. In the traditional urban structures, the change which is perceived as of the second half of the 19<sup>th</sup> century is a result of many factors that developed independently yet they are related to one another.

The first such factor that we can study in Kütahya is the architectural activities. As it is known; since the 18th century, architectural styles of Western origin were first influential on the traditional building types.

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<sup>70</sup> İ.Ş.D., 64 / 3714.

<sup>71</sup> Kalyon, p. 393.

<sup>72</sup> Kalyon, p. 419.

<sup>73</sup> DH. UMVM. 138 / 5.

<sup>74</sup> DH. UMVM. 71 / 14.

<sup>75</sup> Altun, p. 435.

<sup>76</sup> Altun p. 435, fn: 637.

<sup>77</sup> Kalyon, p. 406.

The fact that renovation / construction activities in the traditional building types are continuous is important in determining the rate of application of the architecture in the period.

As the constructions of the most of the traditional buildings studied in terms of tile decorations as well as the late period architectural features in Kütahya, date to earlier period, they are not isolated from the traditional Ottoman architecture. The most monumental design that exemplifies this is Ulu Mosque, which acquired its final form at the end of the 19<sup>th</sup> century. The windows with circular arches with emphasized keystones in the sides of the mosque, and the frontal with radial decoration are the elements that reflect the late period Ottoman architectural features. Besides, with its minaret that observe the tradition of the classical period, the entrance unit that was added in the 16<sup>th</sup> century<sup>78</sup> and the roof with two central domes supported by half-domes reveal the relation of the mosque with the classical style.

In addition to Ulu Mosque, it is observed that the Tanzimat architecture was interpreted in a simple manner in the traditional buildings that were constructed or restored in the late period in Kütahya. Among them are the *Mevlevihane*, *Saadettin*, *Kaditler*, and *Balıkli Mosques* and *Mollabey Complex*, *Ulu Mosque Library (Vahit Paşa)*, *Ishak Fakih Madrasa*. The common design feature in the said buildings is the windows with shallow or circular arches. Besides it is observed that especially the entrances are emphasized with triangular frontal with radial decoration.

In addition to these, Yeşil Mosque, which was built during the reign of Abdülhamit at the beginning of the 20<sup>th</sup> century, has a distinct position in terms of style. The importance of the mosque lies in the fact that it introduced the architectural style based on the Ottoman revivalism with the influence of Magreb-Andalucia<sup>79</sup> that is associated with the reign of Abdülhamit to Kütahya<sup>80</sup>. The most monumental example of this style in the same building typology is Yıldız Hamidiye Mosque of 1885/86. But it should be underlined that Hamidiye Mosque, which was a palace mosque, is an advanced example of this style in terms of both architecture and decoration, here we only aim to emphasize the common design aspects. In this context, the front conception which was given the sense of vertical by windows of Gothic character in Hamidiye Mosque<sup>81</sup> is also observed in a plain interpretation in Kütahya Yeşil Mosque. The specified architectural design features apply to the interior decoration as well. Besides the elements of Magreb-Andalucia influence in the interior of both mosques, a decoration in which traditional Ottoman decoration elements are used and emphasized with golden gilding is dominant.



Fig. 37: The Hamidiye Mosque.

#### 4.2 New Building Types

Among other architectural activities in Kütahya are the new building types that are required depending on the Tanzimat reforms. The most monumental examples of them are barracks, the Governor's Office, the Prison, the İdadi buildings as well as other new building types whose existence we know about such as the post office, hospital, clock tower.

<sup>78</sup> Altun, p. 208.

<sup>79</sup> Turgut Saner, *19. Yüzyıl Osmanlı Mimarlığında "Oryantalizm"*, İstanbul 1998, pp. 134-135.

<sup>80</sup> Altun, p.415.

<sup>81</sup> Saner, p. 135.

In the late Ottoman period, Tanzimat reveals itself as an architectural style in the construction techniques, plan structure and style preference of these buildings. However, the most determinant aspect of the Tanzimat architecture is the façade designs. These façades with differing depth, were constructed mostly with rectangular, circular or shallow arches symmetrically that are extended to the front through three openings in the entrances. In addition to them, floor moldings, window frames and plasters are the complementary and enriching details of the façade designs. In the Tanzimat architecture, the Neo-Classical style is dominant in terms of style<sup>82</sup>.

When we evaluate the new building types constructed in the Tanzimat period in Kütahya first in terms of their plans –as far as we know them–, we observe two types of application in which functionality was taken as a basis. The barracks and the prison are designs that develop around the open central courtyard. The Governor's Office and the İdadi building are the buildings which are constructed with opposing rooms around a corridor in the middle inside a rectangular mass.

The barracks building, which did not reach the present day, is a typical example for barracks with a central courtyard typology. Gazi Hasan Paşa Barracks in Kasımpaşa, Istanbul, which was constructed at the end of the 18<sup>th</sup> century, and restored in 1883, are the closest examples in terms of façade design to the Kütahya Barracks. In both buildings, the plain façade order which was constructed through rectangular windows, are emphasized with a projection above the main entrance.

Governor's Offices which are required as a result of the arrangements in the administrative structure after the Tanzimat have a distinct privilege because of their functions. The plan scheme with opposing order opening to the central area on both levels of the building was also frequently observed in Governor's Office constructed after the Tanzimat<sup>83</sup>. This building which was constructed in 1907 observes the Tanzimat architectural tradition through its entrance façade extended to the front with three openings. However, besides the main entrance façade that is enriched with tiles in particular, the wide fringed roof introduced a strong impression of I. National Architecture Style.

Certainly this plan scheme is not only observed in Governor's Offices and it is possible to observe similar applications in different building types. For instance, a similar plan was preferred in the function of the building in İdadi of Kütahya.

As for the façade designs of the new building types in Kütahya, it is observed that they are constructed in accordance with the façade conception of the Tanzimat architecture. The building in which the Neo-Classical style is most clearly observed is the *İdadi* building. Besides, in the buildings such as Barracks, Mahfel (Officer's Club), Recruiting Office that did not reach the present day, it is possible to observe façade designs constructed symmetrically by circular rectangular and shallow arches by taking the central axis to the front. The plan scheme of the Greek Girls' School of 1911 belongs to the years when the influence of Tanzimat architecture was weaker, and it was constructed in Neo-classical style. It is possible to evaluate this plan which was drawn up in Istanbul, within the Neo-Classical architectural tradition of Greek architecture<sup>84</sup>.

#### 4.3 Urbanizm

The Tanzimat reforms which constitute a turning point in the Ottoman Empire caused many changes in the new building types as well as the urban structure. Among the changes that affect the urban structure is *Ebniye Nizamnameleri*. In accordance with these regulations which also aims to introduce a certain order in the new urban area and buildings, it is observed that a planned development started in Anatolian cities, though based on location. These plans which are envisaged for the streets and small streets to be introduced, fire fighting locations and new settlement fields, were prepared based on the grid plan with orderly network of streets and small streets<sup>85</sup>. The first urban planning activities in Kütahya started in this framework. the

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<sup>82</sup> Can, pp. 135-42.

<sup>83</sup> Nurcan Yazıcı, "Amasya'daki Hükümet Konağı Binaları", Atatürk University, Journal of Fine Arts Faculty, Issue 18, Erzurum 2010, p. 93.

<sup>84</sup> Vassilis S. Colonas, "Production of Public and Private Space by the Non-Muslim Communities in the Urban Centres of the Ottoman Empire. A Case Study: Greek Architects and Commissioning Agents in İstanbul at the Turn of the 19th Century", *7 Centuries of Ottoman Architecture "A Supra-National Heritage"*, Ed. N. Akın, A. Batur, S. Batur, İstanbul 1999, p. 374.

<sup>85</sup> İlhan Tekeli, "Türkiye'de Kent Planlamasının Tarihsel Kökleri", *Türkiye'de İmar Planlaması*, Ankara 1980, pp. 8-112.

fact that Arif Efendi was assigned in 1283 (1866/67) to draw the maps of the plots of the burned buildings in Kütahya<sup>86</sup>, is an example for this. Besides, two streets that opened in Kütahya in 1319 (1901/02)<sup>87</sup> indicate the activity to renovate and develop the city transportation network which was underdeveloped. Fuat Paşa street can be considered to represent Kütahya's case of a street designed by taking the large boulevards in the western cities as an example. The fact that Fuat Paşa planted trees in the street where the mansion he constructed is located<sup>88</sup>, makes us think that he arranged this area as the most prestigious part of the town developed as a result of the Tanzimat reforms.

The legal regulations which aim to create an orderly urban structure contain many articles that concern building and construction activities. They expanded the area of influence of renovation in urban structure through houses and trade structures shaped within these laws.

Another innovation introduced as of the second half of the 19<sup>th</sup> century in the Anatolian urban structure is the public relaxation areas<sup>89</sup>. *Millet Bahçesi (Public Garden)* was arranged by the Municipality in 1306 (1888/89) in Kütahya<sup>90</sup>. Besides, *Çamlı Bahçe (Pine Garden)*<sup>91</sup>, which was arranged by Fuat Paşa in a field in the northeast of the prison must have been the new recreation fields of the city.



Fig. 38: The Street of Fuat Paşa, (<http://www.kutahya.gov.tr>).

Certainly the main centre of attraction in urban structure after the Tanzimat is the new public area with the Governor's Office as its centre. Such areas introduced by the new bureaucracy with Tanzimat, contain other public buildings in addition to the Governor's Office. As far as we know, the new public areas in Kütahya covered the City Hall, the Barracks, the Prison, the İdadi, the Post Office and the Telegraph Office. Probably other elements of attraction were introduced by having new relaxation areas in this area where the main street of the city is located and by building a mosque.

The position of this area inside the city is another significant point to be studied. This area which is inside Saray Neighborhood in the North-east of the city, has been considered as the Palace/Administrative centre as of the Germiyanids at the same time. This indicates the continuity in urban functionality in Saray Neighborhood. This area which is connected to the traditional market area through a wide street has an extension to the main transportation direction that provide access to the surroundings.

When we apply all these on the map, even though it is observed that the traditional buildings that represent the late period features are scattered in the city, it is observed that they particularly concentrate around Ulu Mosque, which make up the historical centre of the city. We can argue that the new building types are not collected in the city in general but in the Saray neighborhood in the North-east of the city, and make up the new public areas of the city.

<sup>86</sup> A. } MT. MHM 377 /1.

<sup>87</sup> DH. MHT. 2673 / 30.

<sup>88</sup> Kalyon, p. 395.

<sup>89</sup> Mustafa Cezar, *Tipik Yapılarıyla Osmanlı Şehirciliğinde Çarşı ve Klasik Dönem İmar Sistemi*, İstanbul 1985, p. 141.

<sup>90</sup> Öztürk, p. 135.

<sup>91</sup> Kalyon, p. 401.

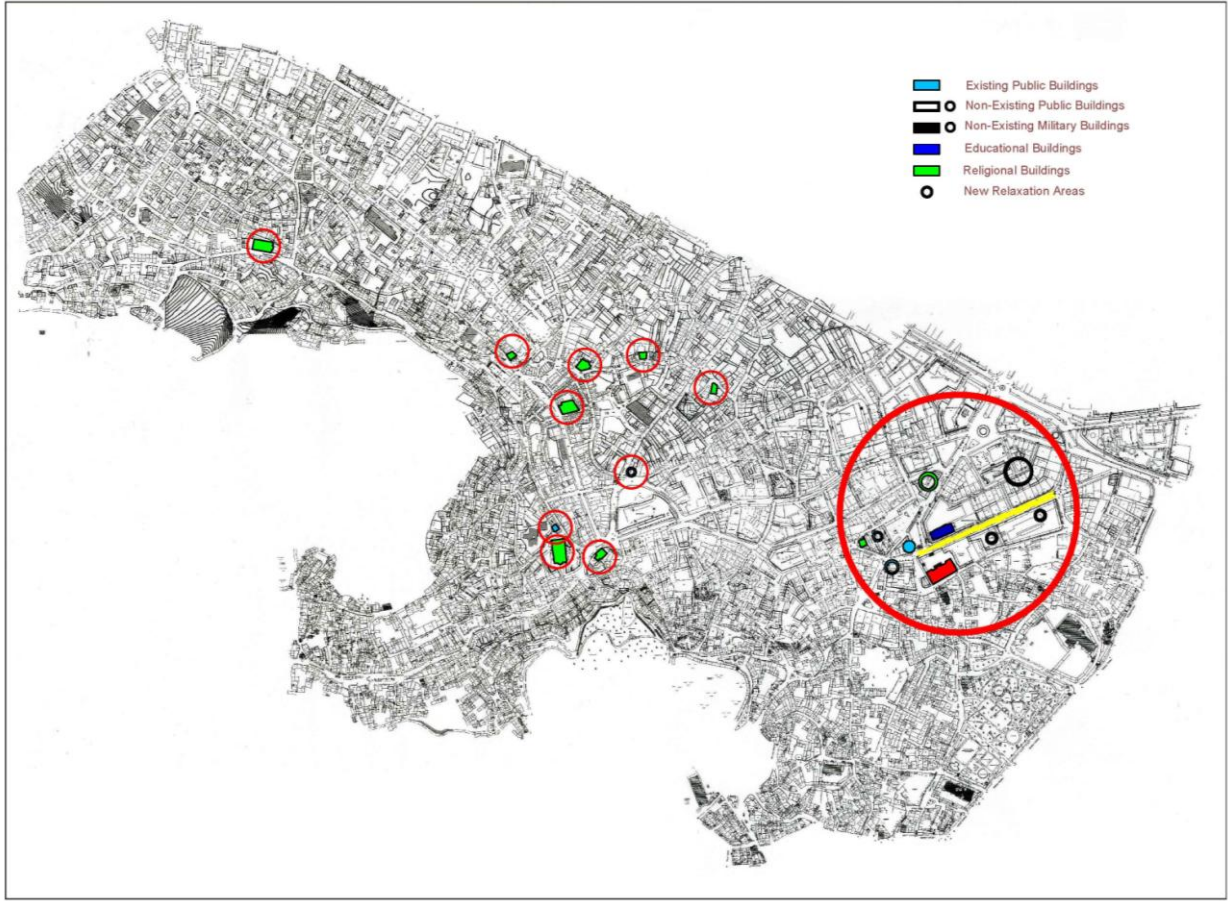


Fig. 39: Extention area of Kütahya city during the Tanzimat period.

As for an evaluation of tile utilization; it can be argued that in Kütahya, which follows İznik as the most important centre of production of Ottoman tile-making, the general principles of the Tanzimat period architecture were observed. It is seen that particularly in the exterior of buildings tiles were not utilized, and in the interior, the utilization was very limited, and this was restricted to small additions particularly at the end of 19<sup>th</sup> century and at the beginning of 20 century. Except for all these, it is obvious that the Governor's Office is a building that was constructed under the influence of I. National Architectural Movement rather than the Tanzimat architecture. As a conclusion, the fact that Kütahya is an important centre in terms of tile-making did not change the general principles, even when it is considered as of the end of the century, it can be argued that the buildings in Kütahya, as compared to especially the examples in the capital city, are rather plain in terms of tiles.

As a conclusion of all these, the influences of the Ottoman modernization after the Tanzimat on the physical structure were also perceived on Kütahya's traditional structure and were transferred to the Republican Period.

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