TRACING THE MEMOIR OF DR. ŞERAFEDDİN MAĞMUMİ FOR THE URBAN MEMORY OF AYVALIK
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INTRODUCTION

Based on Dr. Mağmumi’s work, titled Bir Osmanlı Doktorunun Anıları: Yüzyıl Önce Anadolu ve Suriye (Memoirs of an Ottoman Intellectual: Anatolia and Syria a Century Ago), this article aims to describe the natural and urban background and daily life in Ayvalık during 1890s considering the memoirs of the writer, as well as contribute to the redefinition of the lost urban memory of the city (1, 2). This memoir describes Dr. Mağmumi’s travels from Edremit to Ayvalık, his observations about Ayvalık and Cunda and his departure from Ayvalık and arrival to Istanbul after an adventurous boat trip (3)(Mağmumi 2001, 134-156).

Dr. Şerafeddin Mağmumi was an Ottoman intellectual born in Istanbul in the 1860s. He was a medical doctor during the repressive reign of Sultan Abdulhamit II, charged with important responsibilities in the foundation of İttihat ve Terakki (Union and Progress). He was later exiled to Paris after 1890s and continued his studies there. Because he could not return to Istanbul for political reasons, he settled in Cairo (Egypt) and became the private doctor of King Faroq of Egypt. He died in 1931. During his time in Cairo he wrote a several books (Mağmumi, 2001, 9-13; Polat, 2002, 1999).

Dr. Mağmumi’s book records his memories about Anatolia and Syria. It was translated from Ottoman to Turkish by Cahit Kayra and published in 2001. According to Kayra (Mağmumi, 2001, 10) Dr. Şerafeddin Mağmumi (1860?-1931) was on the staff of Bongowsky, who was in charge of the Ottoman Health Organization to fight against the cholera epidemic. Dr. Mağmumi set off for Bursa on the 9th of September 1894. He stayed there until the end of November and afterwards visited the settlements in the vicinity (Bandırma, Erdek, Balıkesir, Edremit and Burhaniye / Kemer) and their surrounding villages. At the end of December 1894, he arrived in Ayvalık, stayed a couple of weeks in the city and made...
Figure 1. Ayvalık and Cunda settlements in 1956. (Harita Genel Komutanlığı, Code: 753/473).

Figure 2. The places visited by Mağümü and the monumental buildings in Ayvalık and Cunda. (Prepared on the 1960s map by Şahin Güçhan (after Psarros 2004 and Yorulmaz, 2004).
4. The Greek and Turkish sources on the history of Ayvalık are quite limited. It is known that there had been various settlements in the region throughout history, beginning in the antique period (see Beksaç (2001) and Yorulmaz (2004)). However, the city lived its most prosperous period in the 19th century (Yorulmaz (2004); Psarros (2004); Terzibaşoğlu (2001); Bayraktar (1998); Yurt Ansiklopedisi (1981); Clogg (1972); Erim, Hızır, Uygur Macit (1948); Darkot (1948); Mağmumi (written in 1895, published in Turkish in 2001); Drakos (1888)). Despite the fact conserving its urban texture and original character. For academic theses on Ayvalık city lived its most prosperous period in (2001) and Yorulmaz (2004). However, the lack of information and sources, the city has become subject to various research in the fields of architecture, planning and history of art conserving its urban texture and original character. For academic theses on Ayvalık since 1987, see the web site: http://www.yok.gov.tr/YokTezSrv?PAGE=YOKSRV_S101&OPER=EKLE.

5. Cunda is the largest of these islands. It was cited in ancient resources with some of its settlements called Nasos, Pordoselini and Chalkis. Some remains of these settlements still survive today (Yorulmaz, 2004: 34–36).

detailed observations on Ayvalık. In his memoirs the morphology, natural, architectural characteristics and social life of Ayvalık as well as the medical topography are noted, which contribute to portraying the lost urban memory of the city.

Situated at the northwest of Asia Minor, to the east of Mytilene (Lesbos), Ayvalık was a significant commercial town during the 19th century (Figure 1). In 1890, almost the entire population of the city consisted of Greek speaking Christians under Ottoman rule. Despite its wealth, there are few written and visual sources and studies on the city (4). The memoir of Dr. Mağmumi, written in 1895 and recently published in 2001, is critical as it throws a light on the recent history of Ayvalık.

Mağmumi left Ayvalık for İstanbul on January 23, 1895, when nominated as inspector in a health committee to make investigations on the cholera epidemics around Adana, Adiyaman, (Kahraman) Me’raş, (Gazi) Antep, Aleppo, Beirut and Damascus. He witnessed the misery of sick people in these cities, in the period of decline of the Ottoman Empire and gave detailed observations in the memoirs.

The first part of this article comprises a summary of the history of Ayvalık, focusing on the 19th century. The second part interprets the city and its daily life according to Dr. Mağmumi’s memoir and the original photographs and visual documents, most of which were unpublished until today. The section aims to illustrate the route followed by Mağmumi through the use of old photographs. Existing traces or buildings referred to by Mağmumi are investigated within the urban pattern of Ayvalık and their locations shown on a map for this purpose (Figure 2). This way, physical image of the city is redefined, enriched by descriptions of daily life at Ayvalık provided by Mağmumi. The third and last section provides a short interpretation on how Dr. Mağmumi’s descriptions are reflecting on space and daily life of Ayvalık today.

**URBAN ENVIRONMENT AND DAILY LIFE IN AYVALIK IN THE 19TH CENTURY**

The sources point out that there were settlements in the Ayvalık region since the antique period and the islands around Ayvalık (Kydonia), including Cunda, were known as Hekatonesoi (Psarros, 2004). Beginning in the 10th century AD, the island of Cunda housed a settlement; and in 1580, it had a population of Christian and Muslim identity (Psarros, 2004; Bayraktar 1998, 6-17). The period of rapid growth in Ayvalık started after 1774 when the city received privileges from the Sultan after the Küçük Kaynarca Treaty (Terzibaşoğlu, 2001, 54-55; Darkot, 1948, 78, Yurt Ansiklopedisi, 1981, 1140).

During the 18th and 19th centuries, Ayvalık became an important Greek settlement. In 1890, still under Ottoman rule, the city’s population was 21,666, of entirely Greek-speaking Christians. After the 1880s, as olive production increased, Ayvalık became a prosperous city with well-developed commercial and cultural activities. Its location on the coast also enhanced the commercial potential and the economic success led to the flourishing of cultural life. This high level of prosperity can be observed in various details of architecture and daily life, and the urban fabric of the city (Figure 3-6).

Ayvalık experienced a turbulent period in the second half of the 19th century. The political and demographic structure of the region was
 totally changed by the end of the Turkish Independence War in 1920. In accordance with the Treaty of Lausanne in 1923, the Greeks in Ayvalık were sent to different regions in Greece, and Turks living in Mytilene and Macedonia were settled in and around Ayvalık, while those from Crete were settled in Cunda (Ari, 1995, 11, 37, 176; Hirschon, 2000, 65; Yurt Ansiklopedisi, 1981, 1140). The population exchange caused an enduring trauma for the people of both nations, where an irreplaceable gap was formed in the urban memory of Ayvalık.

As the main focus of this paper is to portray the natural and urban background and daily life in Ayvalık during 1890s, the details of this trauma are not discussed in detail. However some of the important researches and studies done on the historical results and social impacts of this trauma caused by the population exchange should be given. While Ari (1995), Hirschon (2000) and Bayraktar (1998) focus on the
historical circumstances and results of the population exchange in their studies, Cengizkan (2004) investigates the hidden material accounts of population exchange with special emphasis on Ayvalık in his article entitled “Mübadele Belgelerinde Ayvalık”. Based on a comprehensive research on 10557 written documents from correspondence during the period of Miübadele, İmar ve İskan Vekaleti (Ministry of Population Exchange, Development and Housing), Cengizkan (2004) questions the problems related to the distribution and supervision of abandoned property, land and products before and after 1922. Beside these scholarly valuable researches focusing on historical, administrative and social aspects of the population exchange, there are also some based on verbal sources.

Among them, Özsoy (2003) and Yalçın (1998) should be mentioned, who contacted the witnesses of this trauma and recorded their memories, sentiment and losses. Although they do not have an academic assertion, the stories and novels written by Dido Sotiriyyu (1982, 2002), İlias Venezis (Milas, 1998), Ertuğrul Erol Ergir (2000), Ahmet Yorulmaz (1997) are the other important sources depicting the social impacts of the trauma caused by the population exchange in 1923.

Despite the political agitations throughout the 19th century, Ayvalık retained an organized community. Education was an important aspect; there were seven primary schools, one being Turkish. In 1914, there was one mixed secondary school, with a total of 2400 students (Bayraktar, 1998, 30). The Ayvalık Academy (Gymnasium Kydonion) founded in 1803 was a well-known school in Europe (Clogg, 1972, 633-667). The Academy and printing-press were the heart of the dynamic cultural activity in Ayvalık. The city had a daily newspaper Krikis and a periodical Haliko Astir, which appeared every 15 days. After the second constitutionalist movement in the Ottoman Empire in 1908, a branch of “Greek Political Association” supporting the independence movement in Greece, was established in the city (Bayraktar, 1998, 30-32).

After 1880, the growth of commerce and agriculture led to the development of international relations and several consulates were established in the city. Consuls and consular staff earned privileges. During this period, Ayvalık was the third most important city after the port of Bandırma in Marmara and İzmir in the Aegean Region with a high level of production and maritime commerce. Approximately 600 ships came into the port each year, and nearly the entire population of the city was of Greek-speaking Christians (Bayraktar, 1998, 16-17, 23).

According to the Hüdavendigar Salnamesi (Hüdavendigar Yearbooks) of 1889, eleven districts of the city had 4607 households (Bayraktar, 1998, 24). There was also one village, called Küçükköy (Terzibaşoğlu, 2001, 55). In the city centre, the administrative and religious buildings included the City Hall, the Tax Administration building, three buildings of Bâb-ı Asâkir-ı Şâhane-yi Karakolhane (Military Guard Buildings), eleven churches, one monastery, Ziraat Bankasi (Bank of Agriculture), Chamber of Commerce and Industry, Telegram and Post Office, Duyûn-i Ulumuîye İdaresi (Administration of International Loans), Reji İdaresi (Management of Tobacco Production), Administration of Port and Quarantine, Municipality buildings and a mosque; Hamidiye / Minareli Mosque (Bayraktar, 1998, 24). Regarding the inscription panels, which give dates of construction of buildings up to 1880, ten new buildings were constructed on average each year in the city. After 1885, this number increased to forty per year, and from the beginning of the century it reached seventy per year (Yorulmaz,
This increase in new buildings/houses indicates an increase in population and wealth (Graph 1).

The diversity of production and services also indicates organized living. In the Servet-i Fünun magazine seven olive oil and flour factories, seventy-eight olive oil mills, twenty-six soap factories of different sizes, one Pirina (6) factory, twenty-five flour mills and forty tanneries were indicated in the year 1894 (7)(Yorulmaz, 2004, 72). In addition to this, there were six pharmacies, twenty doctors and ten lawyers (Bayraktar, 1998, 24).

In addition to olive oil, tobacco, viticulture and viniculture, salt refinery and leather industry were developed (Bayraktar, 1998, 13; Yurt Ansiklopedisi, 1981, 1128). Exports made from the Ayvalık harbour in 1906 included ruganzit (8), leather, soap, olive and flour. Imported goods included regular goods and some luxury products such as salted fish, caviar, beer and gruyere cheese (Bayraktar, 1998, 24-29).
Information about Cunda is quite limited (Figure 7). According to Ali Cevoğ’d Memâlik-i Osmaniyye Tarih ve Coğrafya Lugati (Dictionary of History and Geography of Ottoman Lands), Cunda was at first a smaller subdivision of Mytilene, after 1908, it became a sub-district (Yorulmaz, 2004, 180). A seal dated 1862 shows that there was a municipality in Cunda (Yorulmaz, 2004, 158-160). The plates of the fire insurance companies on some houses, which were widespread at the end of the 19th century only in big cities, indicate that Cunda had a wealthy population. The settlement had approximately 4,500 inhabitants living in four districts and there were four primary schools and one girls’ school (Psarros, 2004).

In the 19th century, compared to other Greek settlements like Foça, Kayaköy and Şirince, Cunda had an important religious position. The great number of monumental churches and monasteries and the architectural quality of the residential buildings show this (Şahin Güçhan, 2004, 1986). Some of the important religious buildings in Cunda were Taksimyanhis (9), Panaya (10), Agios Yannis (11) churches, Leka Panaya (Mary the Protective)(12), Maden Island (13), Moon Light (14), Pigeon (15) and Tavukadas (16) monasteries and the Despot house (17).

By the end of the 19th century, vehicular access to Cunda was made through the embanked passage on the shallow part of the sea between Lale Island and Ayvalık, since 1827. Then, access from Lale Island to Cunda was provided by raft in Dolap Strait. It is also known that Dalyan Strait between Cunda and Ayvalık was limiting access to the Ayvalık Harbour. Thus, the strait was enlarged in 1880 in order to allow for maritime transport (Figure 2, 6) (Yorulmaz, 2004, 159).

AYVALIK ACCORDING TO DR. MAĞMUMİ

The forced immigration of the inhabitants of Ayvalık and Cunda in 1923 caused a loss of urban memory to a great extent. The city was not subject to an important transformation up to the 1950s. In 1976, Ayvalık, Cunda and their near surroundings were declared a “natural and urban historic site” owing to their associated values and have subsequently remained well protected up to today. The lack of relevant sources and loss of urban memory prevent the understanding and interpretation of the city as a whole, and that is why Dr. Mağmumi’s accounts of Ayvalık and Cunda have great importance for the description of physical and social characteristics of the city in the 19th century.

In this section, the structure of the city in the 19th century and the general architectural features of buildings are defined and re-evaluated according to the descriptions of Mağmumi. The descriptions are given in their original form in order to introduce the text to researchers.

The order used in the description of buildings and/or regions and the route followed by Mağmumi is tracked and depicted with codes on a map, as part of the methodology of this study (Figure 2). Old photographs are given to illustrate and support these descriptions, while new ones are used to compare and evaluate the current situation, in redefining the urban memory of Ayvalık.

Dr. Mağmumi examined thoroughly the city and its surroundings. He went to casinos, clubs, and outdoor cafés, and observed the schools, churches and official buildings (Figure 11-15). He did not speak Greek, and so could not communicate with people; however, he could still observe their customs and meet them.
Dr. Mağmumi departs from Burhaniye (Kemer) and reaches Ayvalık in 1894 after a difficult, seven hour long journey under the rain in a carriage. Passing through walled-in gardens and orchards (i.e., along the itinerary towards the north), he arrived in the city, and as the carriage could not enter the narrow streets, he charged his belongings to a street porter and settled at the Burgala Hotel, situated at the north entrance of the city (Figure 8-9). Sources provide varying information about this building which is currently registered as a historic monument (18). The building is called “Georgias Inn” by Psarros (2004), “Yorgola” by Yorulmaz (2004, 75) and “Burgala” by Dr. Mağmumi. According to Yorulmaz (2004, 75) this building was constructed by a Greek trader named Yorgola (perhaps Georgias); he assumes that the railway, which reached Soma, passed by Ayvalık and the hotel was subsequently built by this trader.

Dr. Mağmumi observes the streets as follows: “All houses are made of stone, as are the dwellings and shops. There are no wooden buildings.” (2001, 142) These buildings are well preserved. Aside from the main artery of Atatürk Boulevard, which provides access to the city center; all other streets in the city maintain the characteristics that Mağmumi defines. He also indicates that the houses do not have gardens. However, in nearly all Ayvalık houses, which are constructed in an attached manner with a street façade in front, there is always a court or a garden at the rear. Mağmumi was probably not able to perceive these gardens from the street (Figure 10-11).

Figure 8. A postcard (Kudwini.- Aivily) of Ayvalık, from the southwest, A: Burgala Inn, B: Windmills at Kula hill, C: Prophet Elias Church at Sakarya Hill. (Müjdat Soylu Archive, before 1923).

Figure 9. Burgala (Yorgola, Georgias) Inn, sea facade, and Hamidiye (Sakarya) Mosque at the back. (Şahin Güçhan, 2005).

Figure 10. A postcard (Aivaly Ill.- Série). Rue et Place Palio-Balâhtê et Colline P Élie) from Ayvalık, a view towards the north from a street (probably Barbaros Street) parallel to the sea, on the hill at the rear Prophet Elias Church (A) seen. (Müjdat Soylu Archive, before 1923).
Mağmumi labels the local stone of the city as “Sarimsak” stone, to be known exported to other towns as well (2001, 142). This stone, widely used in buildings, especially in the doors and window jambs of modular standard and sometimes throughout façades, was quarried in the Sarımsaklı region to the south of the city (19).

On his first night in the city, after settling in the Burgala Hotel and reposing a while, Dr. Mağmumi went to the Casino Olimpia to find a newspaper. He describes Olimpia as “twice the size of the breweries on the east side of Beyoğlu (Cadde-i Kebir?), with walls decorated by paintings and mirrors” and “waiters with aprons white as snow” (Mağmumi, 2001, 139). While reading the Turkish newspaper İkdam which the waitress had found for him, on the other end “a string orchestra sometimes plays Turkish style and sometimes occidental style melodies while people in the casino jammed, drinking cognac and rakı”. Half the customers are men “dressed in black baggy trousers, blue knee stockings, and their bent fez (fes in Turkish) with tassels touching their shoulders” and the other half is “wearing Kapela (hat in Greek)” (Mağmumi, 2001, 139-140).
The Coffeehouses Street (now the Municipality Street) and the men’s wear seen in Figure 12 correspond to Mağmumi’s descriptions. The men wear the fes or kapela on their heads. Very few of them wear a felt hat. The waistcoat on a white shirt is widely used, whereas workers or owners of shops and coffeehouses wear long, white frocks. Short baggy trousers with long stockings could be seen, however long trousers were also quite widespread.

In the evening, when the customers begin to leave, Dr. Mağmumi goes to a nearby restaurant for dinner. When he returns to the hotel, two men whom he picks to be government officials from their clothes, “with setre (20) trousers and a regular fez” find him. He goes with them to another casino of similar size and form named Orfıla. Dr. Mağmumi adds in more detail:

“Yeni Dünya (New World), Orala, Olimpia casinos form an extension towards the sea from the pier. At both sides there are balustered promenade places and wide wooden summer pavilions over the sea. On the other side of this pier there are hotels and some restaurants in between. The Telegraph Office is on the sea and opposite to the Yeni Dünya Casino. Besides these, there are many other secondary degree casinos, hundreds of taverns and resting places (koltuklar). The population is remarkably attached to drinking,
they toast up till five or six hours in the morning. As a result, they are all huge men; it will be true to say I have never met a thin and bony person. I also attribute this to the climate and moderate weather...” (Mağmumi, 2001, 143)

“There are, old and new, many inns and two very neat and elaborate hotels on the pier. During my four-month trip, I have passed many cities and districts but have never met such a facility to rest and such a competence as in this Ayvalık hotel. The building, its sections and furnishings were really worth appreciation and congratulation. The price was quite low. Anyway moderateness of the prices is a general characteristic in Ayvalık.” (Mağmumi, 2001, 144)

The casinos and restaurants named Yeni Dünya, Olimpia and Orfila that Dr. Mağmumi mentions, still stand on the northwest part of the square on a small cape extending to the sea, now also named Kanelo (Figure 13-15). Unfortunately, we are only able to define the exact location of Yeni Dünya Casino, which is the Deniziçi Cafeteria today. Buildings on the sea front of the pier (today Casinos Street seaside) continue their functions as coffee houses, restaurants, etc. as in the time of Mağmumi. However, wide wooden summer pavilions over the sea that Dr. Mağmumi describes, which can also be seen in the post cards of the period, do not exist any more. Today, concrete terraces have taken their place, where there were open-air cinemas in 1970s (Figure 16).

The telegraph office building over the sea that Mağmumi refers to (2001, 140), cannot be perceived in the post cards of the period before the population exchange (Figure 13,16). It must have been the small wooden kiosk which is on the pier, as part of the casino facing the sea, seen in an old photograph taken in 1936 (Figure 17-18).

Commercial activities and existing buildings on the streets behind the cape continue to thrive today. The continuity of the street names - which are Gazinolar (Casinos) Street, Eski Matbaa (Old Printing House) Street, Eski Postane Aralığı (Post Office Passage), Gümüşik (Customs) Boulevard, Oteller Aralığı (Hotels Passage), Karantina (Quarantine) Street, all prove the continuity of the old functions through time (Aksu, 1988). After the population exchange in 1923, most of the buildings in this zone continued to function with their original purpose, while others housed different commercial activities. The Customs building situated at the north of the pier runs its original function (Figure 19).
Among these buildings, the former Yeni Dünya Casino (currently Deniziçi Cafeteria) is one of the most remarkable (Figure 14-15, Marmasan, 1998). The building still keeps its original features as seen in the photograph dating to 1906. The cafeteria, with its exceptional architectural characteristics and location, has a large hall on the ground floor, with three façades facing the sea. The hall on the ground floor is lit by oblong windows on all facades. The building has well-ornamented façades built with pink coloured cut-stone masonry. The first floor, which covers one third of the ground floor, was designed for residential / accommodational purposes (21). The façade of the first floor is also pinkish cut-stone, divided into two by pediments on both sides. The building is still a landmark in Ayvalık.

Next to the Deniziçi Cafeteria, which was probably one of the other cafeterias referred to by Mağmumi, is today the Municipality of Ayvalık (Figure 15). In a postcard dating to 1906 (Figure 14), there are elongated windows on the upper floor and large openings on the ground floor façades. The building still preserves its mass, but the original ground floor window sizes must have reduced when transformed into the Municipality Hall.

Visual documents show that the cape, with its buildings projecting towards the sea, was the most important public space of Ayvalık after the population exchange. Especially during celebrations and festivities and water-related festivals, the casinos on the pier and the main square became the main stage (Figure 20-23). When descriptions of Mağmumi are compared with photographs dating until 1948, this square with its surroundings and the buildings on the pier are observed to be well preserved (22). After the Development Plan in 1948, it is seen that buildings around the square are not preserved and they gradually disappear (23).

Mağmumi did not give any specific description of the city square located on the southeast side of the cape. The reason might be that the current main square was not a well-defined space by then, as can be traced in the earlier photographs before the population exchange. The northwest part of the cape and the cape itself were places where daily life and commercial activities took place. As a visitor, Mağmumi should have had the opportunity to experience these public spaces. By then, the main square had an earthen pavement. On the south was the industrial zone where soap and olive oil factories and depots were located. On the east, there were individual, ordinary buildings, one or two storey in height. The sea front of the square was in its natural form as a shore where small fisherman boats used to anchor (Figure 24-27). The square was not an attractive, well-designed place compared with the cape. These features can be observed in a photograph dating April, 23, 1928, showing the Children Festivity (Figure 21).

Beginning in the 1950s, the seashore forming the west edge of the square was rearranged by land-fills. The square was thus enlarged providing
better vehicular access with a ‘modern’ arrangement. The single-storey buildings defining the north edge were demolished to build high-rise blocks. One of the demolished buildings was the power plant which remained to be functional for many years. Between 1950 and 1970, the single-storey intercity coach station, and the two storey residences on the east part of the square were renewed. The İş Bankası building at the centre of the square was built during this period (Figure 27-28).

After a detailed description of the cape and the neighbourhood next to it, Dr. Mağmumi continues to describe the building types:

“In Ayvalık, there are various very large and ornamented mansions, and the City Hall and the three Military Guard buildings are beautiful buildings appropriate to Ottoman’ glory. However, there is one disadvantage; the City Hall is situated on the outskirts of the city. Even though there is a worshipping place in Rıza Paşa inn, the good news of construction of a new building given entirely to this function and a school was notified to the local government while I was there.

Within the city, there are artistically ornamented big churches with towers, and boys’ and girls’ schools built in ancient Egyptian style in front of the City Hall and the elaborately built “Burgala” inn. Steam factories pressing olive oil, oil production buildings with iron tanks in the form of cubes, three or four meters wide, nearly fifteen pharmacies, and one hospital for the poor. I walked around the Ispitalya that is to say the hospital, which has one storey and thirty-four beds; however I did not find it acceptable in its sanitary conditions.” (Mağmumi, 2001, 142-143)

According to verbal sources (24), the building standing next to the newly built Kaymakamlık (the office of Kaimakam), situated on the current Atatürk Boulevard, was used as a City Hall after the population exchange, till 1970s. The former City Hall, which is well preserved and functioning as a school today, has a cut-stone main façade with false ionic columns, with decorated window frames, wrought iron balustered balcony and a huge main door. It had a small garden on the entrance side. However this garden was removed during the opening of Atatürk Boulevard after 1950. The balcony was removed in a later restoration. The building is still in good condition and retains all other architectural features. It was on the outskirts of the city during Dr. Mağmumi’s sojourn. Today, it stands in one of the central districts, as the city has developed towards the north (Figure 29-30).

However, the former City Hall is not on the opposite side of the Burgala Inn as Mağmumi (2001, 142) states. Therefore, it is not possible to ascertain whether this building was the one referred to by him. The City Hall that Mağmumi saw in 1895 could be in another building, or it might have been demolished during the widening of the Atatürk Boulevard in 1950s, since some buildings on this axis, especially the ones on the west, are known to be removed.

In the year when Mağmumi visited the city, a building planned to be constructed was the Sakarya (Hamidiye) Mosque, which exists today in front of the Burgala Inn. It was constructed by a Greek trader named Georgias -also the owner of the Burgala Inn- around 1905 (Figure 9, 31). The mosque is similar to the chapels in Ayvalık in its architectural characteristics.

Mağmumi states that there are many great churches richly decorated in Ayvalık and its surroundings. There are more monasteries in Cunda than in Ayvalık. Few of these monasteries, which Mağmumi did not visit, still exist today; they are mostly demolished or in ruined condition (Figure 32). Among the churches in Ayvalık, the ones transformed to
Figure 28. Extending to the sea from the pier, the spaces (B) in front of the old casinos were used as open air cinemas. The square (C) was surrounded partly by the new buildings (including İşbank, D). The Taxiarhis (E) Church, Saatli Camii (former Ayos Yannis Church, F) and Çınarlı Mosque (former Ayos Georgios Church, G) are on the rear. The Customs house (A) is on the north. The Atatürk Boulevard (H) was opened. (Tulya Madra Archive, around 1970s).

Figure 29. Old City Hall on current Atatürk Boulevard, Müjdat Soylu Archive, before 1970s.

Figure 30. Former City Hall today, N. Şahin Güçhan, 2005.

Figure 31. Hamidiye (Sakarya) Mosque, Photo: N. Şahin Güçhan, 2005.

Figure 32. A postcard (Aïlvaly (Série IV) – Abbaye “St. Nicolas”) showing Ayos Nicolas Church, constructed by architect Emmanuel Kounas in 1871 (Psarros, 2004). Yorulmaz mentions that the building was demolished to build the Abdülvahit Sağlam Primary school. (Müjdat Soylu Archive, before 1923).
mosques are in good condition whereas the others used for different purposes are poorly maintained.

The oldest central church of the city, the Taxiarhis Church (1844), was designated to be a museum, but is out of function today (Şahin Güçhan et al., 1997, 415-435). The churches functioning as mosques are: Agios Ioannis (1869-1870, now Saatli Mosque), Kato Panayia (1850, now Hayrettin Paşa Mosque) and Agios Georgios (1880-1881, now Çınarlı Mosque). The church called Faneromeni or Ayasma is privately owned and used for olive oil production today. The Agia Triada (1846) Church, which served in the past as the Monopoly Trade Administration storehouse, is in bad condition. The building known as Ayos Nikolas (or Biberli Mosque; 25) was used as a storehouse for a long period and now is in ruin (26; Figure 33-40).

Figure 33. Taxiarhis Church, currently the Museum, (Şahin Güçhan, 2005).
Figure 34. Saatli Mosque (Agios Ioannis), with minaret destroyed in the 1944 earthquake. (Müjdat Soylu Archive, after 1944).
Figure 35. Saatli Mosque (Agios Ioannis), (Şahin Güçhan, 2005).
Figure 36. Hayrettin Paşa Mosque (Kato Panayia) which is severely damaged during the storm in 2004, front façade, (Şahin Güçhan, 2005).
Figure 37. Çınarlı Mosque (Agios Georgios). (Müjdat Soylu Archive, 1950s).
One of the most important churches that contributed to the urban silhouette, now destroyed, was the Prophet Elias Church. It was situated on the Sakarya hill to the northwest of the city. After the population exchange, the building was abandoned and neglected. Later, in the 1944 earthquake, the church was severely damaged. Ruins of the building can be observed in the photographs of 1970s (Figure 8, 10, 41). Despite the opposition of the Regional Conservation Council in 1990s, a rehabilitation centre was built in place of this church by the Mayor. This huge complex now used by the army, negatively affects the urban silhouette of the city (Figure 42).

Mentioned previously, Mağmumi writes about the schools built “in ancient Egyptian style” (2001, 142). There are many from 1890s. One of the most important, without doubt, is the Ayvalık Academy which was located on a large garden surrounded by high walls, extending up to the sea shore (Clogg, 1972, 633-667; Tekeli and İlkin, 1993, 32-33). According to Yorulmaz (2004, 57), the Academy building was built in place of the more recent Cumhuriyet Primary School facing the current Kaymakamlık. Yorulmaz indicates that the building existed till 1950s and probably was demolished due to the widening of the Atatürk Boulevard. The Kaymakamlık building was later constructed within the Academy’s large garden left between the boulevard and the sea shore (Yorulmaz, 2004, 57; Figure 43-44). After the population exchange, the existing schools continued their former functions. Among them are İstiklal Primary School adjacent to the Saatli Mosque (Agios Ioannis) and Gazi Primary School next to the Hayrettin Paşa Mosque (Kato Panayia, Figure 45-47).
Mağmumi also refers to oil factories, which continue to be important. Because of technological advances, this industry has moved out of the city. Most of the factories in the city centre are no longer in use. Some production and storage continue, however, most of the chimneys, which contributed to the city’s silhouette, are gone (Figure 48-49).

During his trip, Mağmumi also attends and inspects the health services in Ayvalık, meeting the Municipality doctor, Dr. Yani Efendi, and the army pharmacists in the pharmacy of Manolaki and others during his visits at the hospitals, one of which was Gureba (27). Dr. Mağmumi’s observations on the public health profile of Ayvalık, gives us clues about the organisation of social life as well as the infrastructure of the city:

“My opinions and explanations about Edremit and Kemer (Burhaniye) are valid for Ayvalık as well. As a consequence of its location in the west, the climate is temperate and clean, without any marshland like in other surrounding places, which adds to its virtue. However, facts such as the narrowness of streets and lack of gardens cause humidity. Water is obtained from the wells, and is clean and sweet. Ayvalık has only one defect: the lack of a sewage system, whether individual or general. However, the state of the soil could permit the construction of such systems. In addition to this, the seaside has become the garbage place of houses and shops as there is not an appropriate dock. The urgent health measures to be taken should be to improve these conditions and to move away the tanneries which cause pollution in the city.” (Mağmumi, 2001, 150)

27. This is the plural form of the word garip, which means “without relatives, stranger and guest”.

The İspitalıya (hospital) which Dr. Mağmumi had visited, today functions as the Sakaryaya Primary School. The school is in the Sefa region of today, however in Mağmumi’s period, it was located outside the city. During the...
water shortage in the city in 1890s, there was a brick cistern in the court of the hospital. Today, the original sections of the hospital are still preserved with some new blocks added to the courtyard (Figure 50-52).

Dr. Mağmumi provides distinctive facts about the daily life in Ayvalık. In pictures belonging to the period before the population exchange, one cannot see any women in the streets (Figure 10, 12, 16) – as an evidence of the conservatism of people in Ayvalık before the population exchange:

“As the inhabitants of this city are Christians, I initially supposed that I would meet all men and women in the streets as in Beyoğlu. When I saw only men everywhere, I was surprised and, although I did not want to be indiscreet, asked about this. Apparently, it is not acceptable for dressy women to go outdoors with their men or alone....” (Mağmumi, 2001,143)

Some of the descriptions of Mağmumi do not refer directly to the physical aspects of the city. However, they are very important as they reflect the cultural and social background, helping one perceive the environment as a whole, and defining the urban memory:

“In the taverns that I mentioned before, one may sit and enjoy the environment for hours, and drink a cup of coffee, tea, a glass of almond liquor, called somata, and all other kinds of drinks, paying one metelik (28), the equivalent of seven para, according to their mecdiye (29) thirty three calculation (30), and ten para according to our actual money.

In the coffee houses without a musical performance, they offer tönbeki (31) for one metelik. Backgammon game is free of charge. Even when we eat three or four dishes and a plate of fruits, at the end, the payment would not exceed seven or eight kurus (32) in local money and five-ten para over the quarter of mecidiye would be left over....” (Mağmumi, 2001, 144).
One thing, which is attracting the attention and surprising strangers is that the inhabitants are dancing zeybek (33) two by two in crowd. When the dance is over they will give a tip to musicians. There is something strange in this tipping act. According to local traditions, if one lira is thrown to musicians, one mecidiye of this should be kept and the rest should be returned to dancers! On Sunday and Easter, nights, the dance should not come to an end, and the musicians will be passing time playing the same tune. On nights where there is dance, musicians will be satisfied and happy. On New Year’s Day towards the evening, nobody will be in a state to listen to the music. They will all transform the dancing with the foot to dancing with money, from young to old, from rich to poor; everyone will gather around a table and gamble. As they give a certain percentage to the owner of the casino, this time the owners become extremely happy and satisfied. The ones who won most were the casino owners.” (Mağmumi, 2001, 145).

Stating that inhabitants were living in plenty, and prices were very low in Ayvalik, Mağmumi continues defining the hospitality of inhabitants and how they enjoy in the coffee-houses and casinos:

“One kuyye (34) of meat, counting in the mecidiye twenty, costs 3.5 - 4 kurus; winemay be considered for free. Although one kuyye costs twenty five, thirty para in our money, there are no buyers.

The inhabitants are extremely fond of serving guests, in such a volunteering manner that one should not go to casinos any more. The third night after my arrival, we sat in a casino with my inseparable friends İzzet and Zühtü Efendi.
At the table next to us, fifteen-twenty persons are gathered in a circle drinking. The waiter comes and tells us that one of them makes Keras! and asks us what we want to drink. As we have already ordered coffees and teas we wanted somata, or badem sübyesi (35). We learned that keras means to offer something. We drank with the word Ayva which is the equivalent of the word şerefe we use for toasting. But there was no end. Cups of somatas started to come one after another; we did not let it pass without response of course. However ours were over after three kerastas. They were twenty. Each person was offering three tours. Three trays were already on the table while others continued to arrive.

We started to reduce drinking to only one swallow; now we were leaving the Ayva’s aside and putting the glass down after one gorge. Meanwhile the somata transformed to cognac. On the other side the string orchestra was playing again and again Turkish style music in our honour.” (Mağmumi, 2001, 144-145).

When the variety of production, abundance and cheapness of goods in the city as explained by Mağmumi, is considered with the data of import and export made in that period, it can be seen how a rich settlement was Ayvalık. He also points out how the export and import of these products were made through Ayvalık Port:

“The shipping, that is to say export and import of the port is in hands of Georgian shipping company named Panteon, as the Private Administration has not yet fixed the Edremit line, in a two month period only one boat comes, the boats enter rarely to the port; they mostly stay out of the strait and wait. Once a week, small boats of Hamidiye and Victoria companies come from Izmir and go back.” (Mağmumi, 2001, 149-150)

One incident that Dr. Mağmumi has experienced seems quite interesting today (36). He recounts that the first night when he arrived in Ayvalık, he was sitting at Orfila with two state officials while the weather outside started to become turbulent and stormy. The storm became so strong that the window glasses of the casino were broken with a great noise; everybody waiting in panic gathered in the middle of the space. The storm lasted ten minutes. When it was over, they went out and watched the hailstones, which were as big as walnuts. Dr. Mağmumi and his friends took one of these and brought the hailstone to the telegraph office to weigh. It weighed 45 dirhem that is 60 grams. The next day Mağmumi examined the damage that the storm has caused in the city. He states that most of the windows of buildings were broken, roofs of some were blown off, and in forty–fifty buildings some walls had been destroyed (Mağmumi, 2001, 139-141).
Mağmumi is very much affected by the natural beauty of Ayvalık and the Cunda islands (2001, 146-147). He gives long, admiring descriptions of this geography; and makes various small trips to the surroundings from the sea and land. Two of these excursions were to Cunda. Mağmumi goes to Cunda by sea with one of the fishing alamanas’ (large fishing boats) called Perme and writes about the shallow Dalyan strait situated between the Hakkı Bey Peninsula in the south west part of Ayvalık and Cunda (Figure 1-2). Mağmumi mentions that this strait which used to permit the passage only of small boats was then being changed for the convenient passage of bigger boats by deepening the strait and building lighthouses and
According to the research of Yorulmaz (2004, 159), the Dalyan strait was enlarged in 1880.

Dr. Mağmumi mentions that in the east part of Cunda Island, which faces the Dalyan Strait, there were more than 1500 households (2001, 146). The town of Cunda, formerly a subdistrict of Ayvalık, was afterwards related to Mediterranean Islands District, Mytilene Provincial Administration and according to Mağmumi had “churches ornamented like a work of art, and large streets compared to Ayvalık.” (Figure 53-55)

Mağmumi watched the town and the islands from the top of a hill, today called Aşklar Tepesi, situated in the west of Cunda where a wind mill in ruin can be seen as well (Figure 56-61). He was quite impressed by the view and wrote about his impressions:

“God was very generous here in giving beauty. The shores of Cunda island can be seen from this point all around; starting from the east, turning one round on the same point, and following the line of the horizon, we can
observe from a bird’s eye the bay of Edremit, inhabited islands, innumerable bays and ports, the water passage of Cunda separating it from the land, Mytilene Island and other inhabited islands, and extending under our feet, the town of Cunda and the western strait, which glitters as if flowing from the sun like a diamond made of heavenly light, the tiny monastery island in the entrance of the strait, the crooked bay extending towards west, the white sailboats seeming so small like seagulls, the town of Ayvalık.” (Mağmumi, 2001, 147-148).

The next day Mağmumi, with another friend of his, goes to Cunda again, this time by land route. They pass to Lale Island walking from the passage connecting the north cap of Ayvalık, in Armutçuk locality, to Lale Island. This shallow strait in the form of a natural port was infilled in 1817 in order to obtain foot passage large enough for one horse cart (Yorulmaz, 2004, 159). Mağmumi (2001, 148) describes this passage, formerly called “Peratariya” as: “This passage is almost a walkway in the sea three four meters in width and one meter high from the sea, paved with stone.” (Figure 62) After 1960s the passage is gradually enlarged. Today, it has become a three-to-four lane motorway. Mağmumi passed the Dolap strait, which permitted the passage of only small boats between the Lale and Cunda Island, on a raft similar to the one in Figure 63 and recollects this small adventure as follows:

“The raft which passes the sea by the help of a rope extended from one shore to the other was about to leave with camels charged with coal when we arrived. We paid ten para each and perched in a corner. The raft was pulled in three minutes to the other side.” (Mağmumi, 2001, 148).

Again in the year 1895, on a sunny day in January, Mağmumi (2001,149), this time passing in front of the hospital, went to Çamlık area situated in the southern part of the city. In his walk either from the shore, or between the spruce trees, parallel to the sea, he examines: the jellyfish “big as a tray and soft and transparent as gel”, the burnt stones found in the volcanic area which are “some of them ruby, green, yellow, and some are coloured like a rainbow” and reaches the “Aya Nikola Church which is inserted in the pines with a “saddening look” (Figure 32, 101). Mağmumi is very much moved with this poetic place, comparing it to a museum of geology with volcanic stones, describing his observations as follows:

“One cannot get tired of this unique place, which deserves to be defined as a place where the beauty comes into existence, even if he stays for hours, weeks, months. A carpet is formed from the fallen leaves of pines; the top is covered with a green dome made of pine trees, the bays and islets are seen through a frame made up of stone trunk columns.” (Mağmumi, 2001, 149)

CONCLUSION

Despite his being a medical doctor, Dr Mağmumi’s detailed observations on urban morphology and daily life of the city may be considered as an important source that may enlighten the history of Ayvalık which has lost a part of its urban memory with the population exchange.

When Mağmumi’s descriptions are interpreted, it can be stated that the urban tissue of Ayvalık is rather preserved. Moreover, urban functions still survive in their original locations. Especially in the region where the Kanelo is located, with casinos and coffeehouses, and the region at the north, starting from the commercial streets up to the still functioning customs building, continuity of the constituent elements of urban memory can be observed.
The region to the south of the city square, which is known as the depots zone today, preserves its original characteristics despite a few alterations. As the producers moved to the outskirts of the city due to technological advances in olive oil and soap production, most of these factories remain out of use today. The factory chimneys as landmarks of the urban silhouette had a lesser chance of survival as they were more vulnerable to earthquakes. As can be seen in the old photographs, they were nearly twenty in number with only a few remaining at the present day.

Among the great number of churches, which constitute the monuments in Ayvalık, the ones converted to mosques are mostly conserved. On the other hand, the less accessible ones located far from the centre adopted different functions, i.e., as depots, spaces for olive oil production, etc., due to the change of ownership. These buildings became either subject to extensive alterations, or remained as ruins as a consequence of being left empty for a long time.

Some school buildings which Mağmumi defines as Egyptian in their architectural style, have continued their function and are well preserved, whereas others were less fortunate. Some of these schools were either totally rebuilt or additional buildings were constructed in their gardens to solve their capacity problems. However many children in Ayvalık still have the opportunity to continue their education in the preserved old school buildings. Consequently, specifically in the case of children and youth, continuity in the urban memory can be assumed.

Furthermore, another important fact to be mentioned is the loss of two important urban and social landmarks in the urban tissue of Ayvalık of 1895s. One of these was the Prophet İlias Church, an urban landmark in its monumental scale and location, standing on top of the Sakarya Hill to be seen in the old panoramic photographs of the city. The building was seriously damaged in the 1944 earthquake, and then became a ruin about around 1970s. It is not possible to describe the architectural characteristics of this building through studying old photographs. Later, in 1990s a house for the elderly was built in place of this church contrary to legal limitations. Destruction of this building was an important loss for Ayvalık.

Another important social landmark in the urban life of Ayvalık of 1895s was certainly the Gymnasium Kydonion. Rather than its architectural features, the building had an important role within the social life of Ayvalık. The loss of this building which was demolished during the opening of the main traffic artery in the city still creates a gap within the urban memory.

Despite these important losses, the housing pattern that Mağmumi described is quite preserved. The narrow street pattern is also preserved, but naturally with better standards. With the exception of some high blocks constructed after 1970s, the original urban panorama of Ayvalık is still observable.

Two other features, not mentioned by Mağmumi, but worth citing here for their importance include the Potamos River- as called by local Greeks - which existed in the city in 1895s. The river came from the east, reaching the sea from the northern edge of Kanelo, as observed in maps dating up to 1960s, with some bridges on. As Mağmumi does not mention the river, it is not possible to tell how perceptible it was at the time. Considering the climatic conditions of Ayvalık, there may not have been enough water in the river in 1895. Another natural asset is the new forestration covering the hills to the east of the city. This pine forest which did not exist in
Mağmumî’s time is an indispensable part of the current urban panorama. The forest mentioned by Mağmumî is the one which starts from Çamlıçık zone extending up to the Sefa zone, unfortunately partly damaged by fire in 2006.

When we combine the urban tissue of Ayvalık with the information that Dr. Mağmumî provides, it becomes possible to redefine the physical image and the daily life of the city in the 19th century. It is still possible to trace and observe Ayvalık of 1895 as described by Dr. Mağmumî, and redefine the city in 2006 according to those memories.

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Son Metin:


Dr. Mağmümün’nin anlarnı Ayvalık’i sahih koşullardan çok, kentin morfolojik özelliklerine, yapı türleri ve kullanılmalarına; gündelik hayatın, üretim ve ticaret hayatına kadar farklı konulardaki tanımları içerir. Yazar bir yandan kentteki büyük ve sayısı çok kılıslere, Misir mimarisi tarzında olduğuunu düşünüştü okulları, kadiği Burga’la hanı anlatırken; bir yandan da gündelik hayata katıldığı gazino ve kahveleri, bu mekândaki insanların eğlene bicimlerini, içlen içikleri, kadin ve erkeklerin davranış kalıpları ve giyimlerini anlatır. Ondokuzuncu yüzyılda zengin bir kent olan Ayvalık’i zeytinyağı, sabun ve deri üretimini, kentin nasıl bir

DR. ŞERAFEDDİN MAĞMÜRÜN’ÜN İZİNDE 
AYVALİК’IN KENTSEL BELLEĞİ


Bu çalışma Dr. Mağmürünün Ayvalık’la ilgili yaptığı gözlemlerden yola çıkarak, 1895 yılında Ayvalık’ı taki doğal ve kentsel çevre ile gündelik yaşamı tasvir etmek, böylece mübbeyledeki ve Ayvalık’tan ayrılan maceralı bir vapur yolculuğunu ile İstanbul’a dönüşünü anlatır.

Dr. Şerafeddin Mağmür 1860’lı yıllarda İstanbul’dan doğmuştur; II. Abdülhamit’in başkıcı döneminde bir süre doktorluk yapmış ve İtihiat ve Terakki Partisi’nin kuruluşunda önemli görevler almıştır. 1890’lı yılların sonunda Paris’e kaça ve çalısmalarına bir süre orada devam eder. Daha sonra siyası nedenlerle İstanbul’a doğmedığı için Kahire’ye yerleşerek, Misir Krallı Faruk’un özel doktoru olarak yaşamını sürdürür. 1931 yılında vefat eden Dr. Mağmür, Kahire’dede kalduğu dönem boyunca çeşitli eserler verir.


Bu sırada kola salgını konusunda Adana, Beyrut ve Şam’a incelemeler yapacak olan heyetin müfettişliğine atanma Mağmür, İstanbul’a dönmesi için bir telgraf alır. Bu telgraftan iki gün sonra gelecek vapurla İstanbul’a dönmek üzere, hastlık yapar ve Ocak ayının 11. günü (1895) Ayvalık’tan ayrılır.
bolluk içinde olduğunu ve fiyatların ne kadar düşük olduğunu gün be gün aktarır.

Çalışmanın ilk bölümü Dr. Mağmuni ile birlikte Ayvalık’ın 19. yüzyılndaki tarihine ilişkin kısa bir tanım içerir. İkinci bölüm, Mağmuni’nin gözüyle kenti ve ketteki sosyal yaşamı aktarırken, onun betimlemeleri daha önce yayınlanmamış eski fotoğraflarla ve yazılarda gösterilir. Makalenin ortaya çıkışı amacıyla oluşturulan bu bölümde, Mağmuni’nin kente izlediği rota, yaptığı göndermelerdeki izler ve yapılar, araştırmaların döneme ait fotoğraflarla ilişkili derlenmiş ve kentteki konular belirlenerek bu amaçla hazırlanan bir harita üzerinde işlenmiştir. Böylece Ayvalık’ın 1985’deki kentsel resmi yeniden tanımlanmış ve bu resim Mağmuni’nin günlük hayatı ilişkin betimlemeleri ile zenginleştirilmeye çalışılmıştır.

Çalışmanın son bölümünde Mağmuni’nin betimlemelerinin bugün Ayvalık’ta, mekâna ve gündelik yaşama yansımalarına ilişkin yorumlar yer alır. Ayvalık’taki kentsel dokunan geniş çapta korunmuş olduğu ve hatta kentsel işlevlerin de aynı konumlarda devam ettiği; dolayısı ile kentsel hafızanın izlerinin, yaşanan büyük travmaya -mubahede- rağmen, fiziksel mekânı devam ettiği saptanmıştır.


Ayvalık’taki kentsel doku Dr. Mağmuni’nin sunduğu izler ve bilgilerle ilişkilendirildiğinde, kentin 19. yüzyıl sonundaki resmi ve sosyal yaşamı yeniden tasvir edilebilmektedir. Mağmuni’nin izinden giderek yeniden keşfedilen, kentin 19. yüzyılına göndermeler yapan araştırmada sunulan izler ve yapılar korunarak, kentin geleceğe yönelik kentsel hafızaın tanımlanıp canlandırılması, bu çalışma amacına ulaşmış olacaktır.