

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

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*in memory of Dimitri Psarros*

**Keywords:** Ayvalık; Kydonia; Cunda; Alibey; Moschonisi; Mağmumi; urban memory.

### 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 İstanbul after an adventurous boat trip (3)(Mağmumi 2001, 134-156).

Dr. Şerafeddin Mağmumi was an Ottoman intellectual born in İstanbul 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 İstanbul 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

1. A comprehensive presentation prepared jointly with Tulya Madra, titled "Portraying the urban environment and daily life in Ayvalık (Kydonia) around 1890s following the memories of Dr. Şerafeddin Mağmumi", was presented at the international conference "Greeks of Anatolia and Istanbul- From 1821 to 1964: Current research and Perspectives" in February 2006, in Athens. Based on the paper above, the article is written with a focus on the lost urban memory of Ayvalık.

2. The author wishes to express her gratitude to Mümtaz Soylu and Tulya Madra who kindly allowed the use of photographs from their collections. She also thanks Tulya Madra, Mümtaz Soylu and Ahmet Yorulmaz for their guidance in identification of old and new local names and photographs. Last but not least, the author thanks her colleagues Dr. Veronica Kalas and Evin Erder, for their valuable criticism in the development of the paper.

3. Across Ayvalık, the archipelago including Cunda was called as Yund islands by Piri Reis. Cunda was a small subdivision of Mytilene in 1895, when Mağmumi visited the island. Alibey village (formerly named as Cunda / Moschonisi) situated on the Cunda Island is today a district of Ayvalık.



Figure 1. Ayvalık and Cunda settlements in 1956. (Harita Genel Komutanlığı, Code: 753/473).

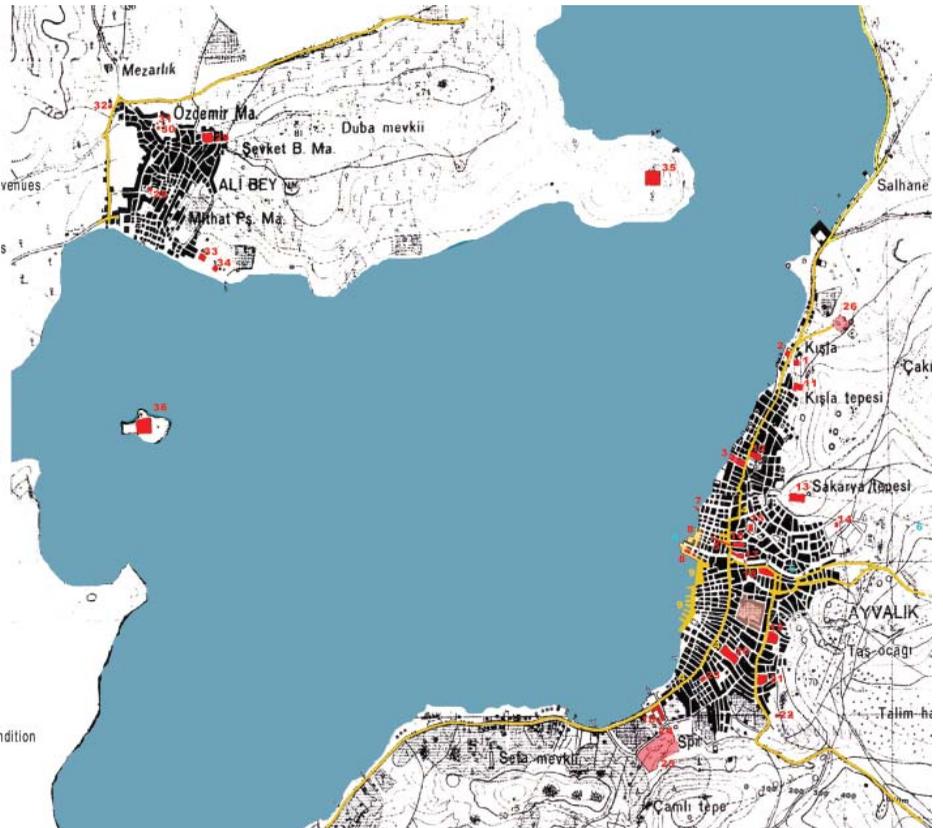
Figure 2. The places visited by of Mağmumi and the monumental buildings in Ayvalık and Cunda. (Prepared on the 1960s map by Şahin Güçhan (after Psarros 2004 and Yorulmaz, 2004).

#### AYVALIK

1. Mosque / currently Hayrettin Paşa Mosque
2. Georgias (Gorgola, Yorgola) Inn
3. Gymnasion Kydonion & the garden in front of the sea
4. Former Plati (wide) Street / currently Atatürk and Sefa Avenues
5. Agora (Çarşı) / currently commercial axis
6. Potamos river / currently Dereboyu Street
7. Custom House / currently Custom House
8. Kanelo (casinos & Coffee houses) / currently restaurants and Ayvalık Municipality
9. Seashore square & boats quay
10. Old Hospital / currently İstiklal School
11. Portaitissa Church
12. Ayos Dimitros Church
13. Prophet İllias Church / currently Rehabilitatin Center
14. Ayos Vasilis Church
15. Taxiarchis Church / currently Museum
16. Ayos Yannis Church / currently Saatli Mosque
17. Mesi Panaya (Metropolis) Church
18. Ayos Georgios Church / currently Çınarlı Mosque
19. Ayos Nikolas Church / currently Biberli Mosque
20. Kato Panaya Church / currently Hayrettin Paşa Mosque
21. Aya Triada / former depor, currently empty
22. Ayos Antonis Church
23. Ayasma (Faneromeni) Church / currently empty
24. Ayos Haralambos Church
25. Aya Galatini (Old Cemetary)
26. Ayos Spridon (old Cemetary)
27. unidentified / currently bazaar

#### CUNDA

28. Taxiarchis Church / currently empty
29. Panaya Church / currently in ruin condition
30. Agios Yannis Church
31. Small Chapel / currently in ruin condition
32. Wind Mill / currently in ruin condition
33. Despotevi / former Orphanage, currently empty
34. Mosque
35. Monastery (?) / not existing
36. Senyuanis (Tavkadasi) Monastery / currently in ruin condition



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 Bektaş (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, Hıfzı, Uygur Macit (1948); Darkot (1948); Mağmumi (written in 1895, published in Turkish in 2001); Drakos (1888)). Despite 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\\_S\\_101&OPER=EKLE](http://www.yok.gov.tr/YokTezSrv?PAGE=YOKSRV_S_101&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, Adıyaman, (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 interpretes 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.

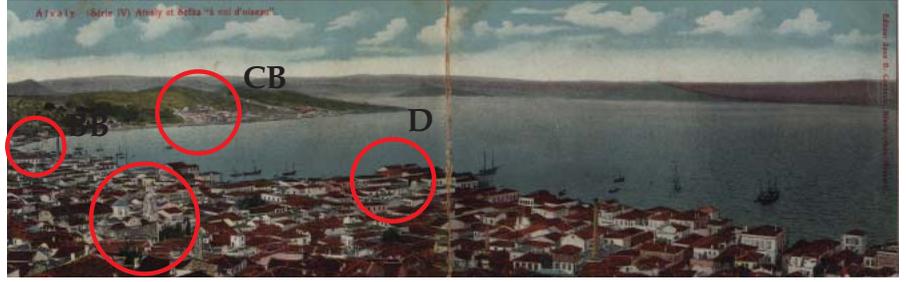
## URBAN ENVIRONMENT AND DAILY LIFE IN AYVALIK IN THE 19TH CENTURY

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 *Hekatonnesoi* (5)(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

**Figure 3.** A postcard (*Aivaly. (Série IV) Aivaly et Sefâa "à vol d'oiseau"*) showing overall view of Ayvalık from the top of the Sakarya hill on the northeast where formerly the Prophet Elias Church was located. **A:** Former Agios Ioannis Church, **B:** Old Hospital and Aya Haralombos Church at the back, Old Cemetary on the west, **C:** Sefa District, **D:** Kanelo. (Müjdat Soylu Archive, before 1923).



**Figure 4.** An overall view of Ayvalık from the top of the Sakarya hill at the northeast where formerly the Prophet Elias Church was located, **A:** Former Agios Ioannis Church current Saatli Mosque, **B:** Old Hospital current İstiklal School, **C:** Sefa District, **D:** Kanelo. (Şahin Güçhan, 2005).



**Figure 5.** Ayvalık from the south. **A:** Burgala Inn, **B:** Caffes, **C:** Kanelo, **D:** Prophet Elias Church, **E:** Factories and depots. (Tulya Madra Archive, 1960s).

**Figure 6.** Ayvalık from the north-east, **A:** Çalık koyu (Paşa Limanı), **B:** Sefa district, **C:** Old Hospital (İstiklal School), **D:** Talimhane Hill, **E:** Factories and depots, **F:** Kanelo, **G:** Cafes, **H:** Ayvalık Academy (*Gymnasion Kydonion*), **I:** Dalyan Strait, **J:** Burgala Inn and Hayrettin Paşa Mosque, **K:** Sakarya Hill (Tulya Madra Archive, 1960s).

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 (Arı, 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 Arı (1995), Hirschon (2000) and Bayraktar (1998) focus on the



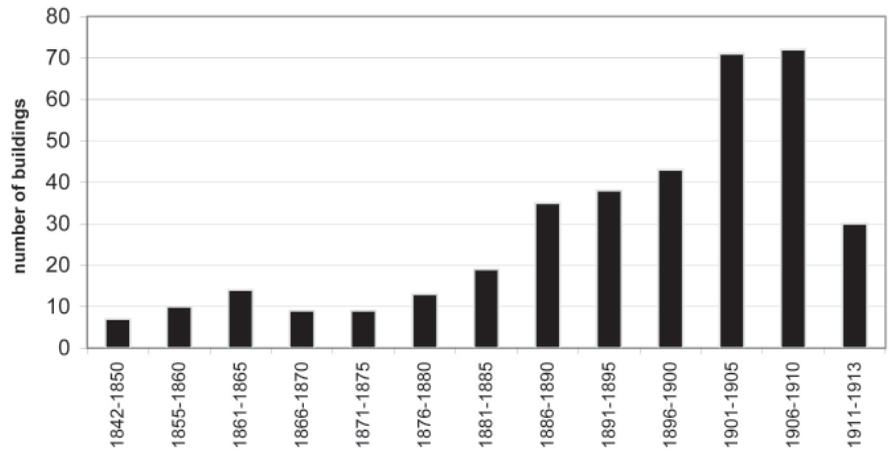
historical circumstances and results of the population exchange in their studies, Cengizkan (2004) investigates the hidden material accounts of population exchange with special emphasis on Ayvalık in his article entitled "Mübadele Belgelerinde Ayvalık". Based on a comprehensive research on 10557 written documents from correspondence during the period of *Mübadele, 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 Sotiriyu (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 *Hüdavendigâr Salnâmesi* (Hüdavendigâr 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-i Şâhane-yi Karakolhane* (Military Guard Buildings), eleven churches, one monastery, *Ziraat Bankası* (Bank of Agriculture), Chamber of Commerce and Industry, Telegram and Post Office, *Duyûn-ı Umûmiye 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,



**Graph 1.** Number of buildings constructed in five-year intervals in Ayvalık, from 1842 to 1913.



**Figure 7.** Cunda from the south, **A:** Taşkahve, **B:** Taxiarchis Church, **C:** The windmill, **D:** The Aşıklar hill, where Agios Yannis Church and windmills stands, visited by Mağmumi in 1895. (Tulya Madra Archive, 1960s).

2004, 37). 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 *Servoet-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).

6. Olive seed transformed into fertilizer or animal food, pressed under heavy load.

7. *Debbağhane* / *Dehbağhane* or *Tabaklık* / *Tabakhane* in Turkish.

8. Exact meaning of the word *ruganzit* not found. However it should be related to tannery industry, a common activity in Ayvalık; *ruğan* used for varnished leather.

9. For the layout of these monumental buildings, Yorulmaz, (2004: 166-180).
10. On Bakkal street in Cunda.
11. On the north of Cunda, in the region called *Aşıklar Tepesi*.
12. On the south coast of Cunda, facing the southwest of the settlement.
13. Known as tower of Pardeselena, on the Maden island.
14. To the north of Cunda, on the shore to the north of Patriçya village.
15. Monastery of Pigeon Island, on the Pigeon Island situated in the inner bay to the west of Cunda.
16. In the Tavuk Island, othe inner bay between Cunda and Hakkibey peninsula.
17. Currently a deserted building formerly called *Despotevi*, situated on the coast of Cunda, later used as orphanage till 1990s which is.

Information about Cunda is quite limited (**Figure 7**). According to *Ali Cevâd's Memâlik-i Osmaniyye Tarih ve Coğrafya Lugatı* (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 Taksiyarhis (9), Panaya (10), Agios Yannis (11) churches, *Leka Panaya* (Mary the Protective)(12), Maden Island (13), Moon Light (14), Pigeon (15) and Tavukadası (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

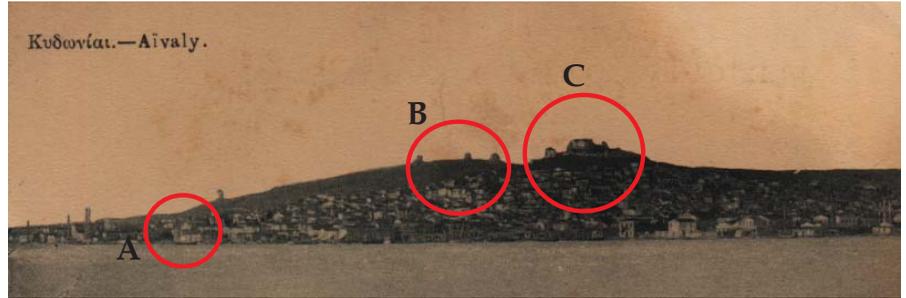
The forced immigration of the inhabitants of Ayvalık and Cunda in 1923 caused a loss of urban memory to a great extent. The city was not subject to an important transformation up to the 1950s. In 1976, Ayvalık, Cunda and their near surroundings were declared a "natural and urban historic site" owing 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.

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



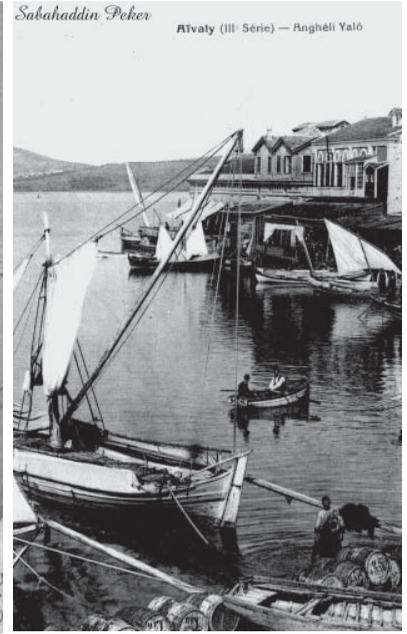
**Figure 9.** Burgala (Yorgola, Georgias) Inn, sea façade, and Hamidiye (Sakarya) Mosque at the back. (Şahin Güçhan, 2005).



**Figure 10.** A postcard (*Aivaly (III- Série)*- Rue et Place Palio-Bakhtsé et Colline P<sup>is</sup> Elie) 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).

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 11.** A street view, with Ayvalık houses. (Şahin Güçhan, 2005).

**Figure 12.** A postcard (*Aivaly Place des cafés chantants*) showing the street behind the cape where hotels and restaurants are located. (Tulya Madra Archive, before 1922).

**Figure 13.** A postcard (*Aivaly (III- Série)- Angéli Yaló*, re-printed by Sabahattin Peker) showing the Yeni Dünya, Orala and Olimpia casinos aligned on the cape (also called as Kanelo). (Tulya Madra Archive, before 1923).

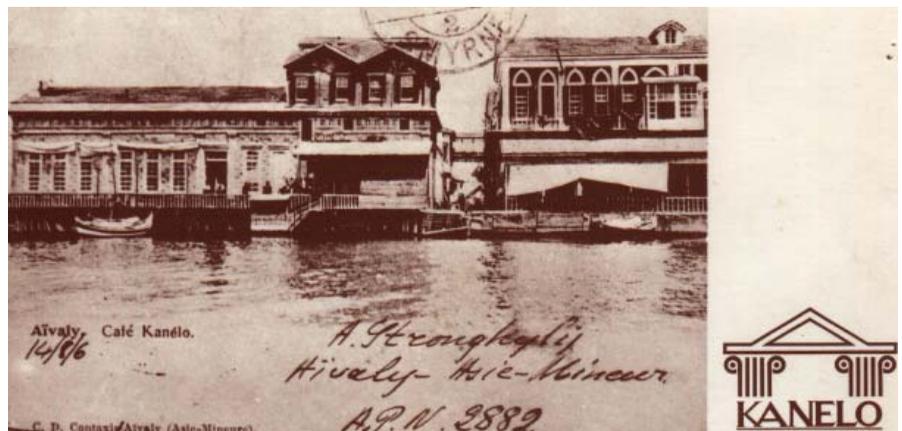
18. In the first years of the Turkish Republic, the Burgala Hotel building served as Artillery Regiment’s headquarter after 1923, then as military recruiting office, and as village clinic, up to 1970s. During 1970s, a new hospital was built in Çamlık region, and the hotel building started to serve the tax administration. Now the Municipality of Ayvalık attempts to use it for tourism activities.

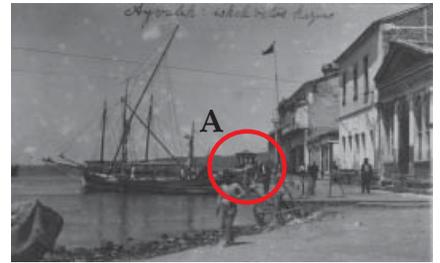
19. However, when Ayvalık and its region were declared a natural site in 1976, these quarries were closed down. Today, building stone can be provided from these quarries with special permission from the Regional Conservation Council at Çanakkale, only to be used in restoration of registered buildings.

Mağmumi labels the local stone of the city as “Sarımsak” 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)

**Figure 14.** A postcard (C.D.Contaxis: *Aivaly (Asie-Mineure)*) showing the Café Kanélo. Aligned with the cape, the former Yeni Dünya, Orala and Olimpia Casinos; today’s Denizçi Cafeteria, Municipality and Canlı Balık Restaurant. The former must have been named as Cafe Kanelo in a certain period. The date on the back is 14/8/6, handwritten. (Müjdat Soylu Archive, before 1923).





**Figure 15.** Aligned on the shore, Denizçi Cafeteria, Municipality and Canlı Balık Restaurant. (Şahin Güçhan, 2005).

**Figure 16.** A postcard (*Aivaly (III<sup>e</sup> Série)-Vue du Port Cafés*) showing the north of the cape, showing the coffee-houses leading to the customs office and wooden summer pavilions. (Tulya Madra Archive, before 1923).

**Figure 17.** The telegraph office on the pier in Mağmumi, extending towards the sea. Used during the Republican period until the 1936. (Müjdat Soylu Archive, 1936).

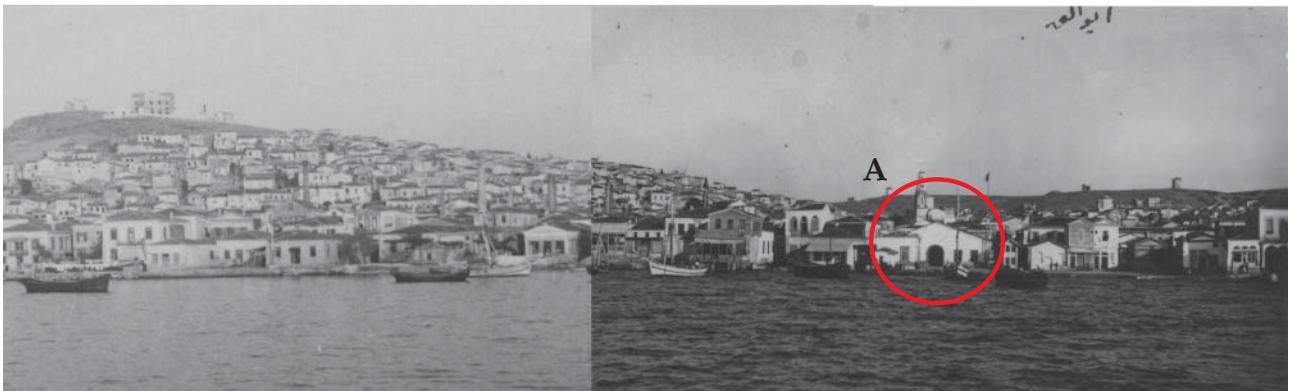
**Figure 18.** The telegraph office (A) on the pier. (Müjdat Soylu Archive, 1930).

**Figure 19.** The old Customs office building (A). (Müjdat Soylu Archive, probably between 1923-1944).

The Coffeeshouses 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 *Orfila*. 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 balustrated 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,



gazi H.Z. Ayvalığı Teşrifleri 13-4-1924



Figure 20. Mustafa Kemal in Ayvalık. (Müjdat Soylu Archive, 1924).



Figure 21. Celebrations of the Foundation of the Parliament. (Müjdat Soylu Archive, April 23rd, 1928).

Figure 22. The audience in greased beam competitions during the Festivities of National Victory of August the 30th, view from the sea in front of the Pier. (Müjdat Soylu Archive, 1930).

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).

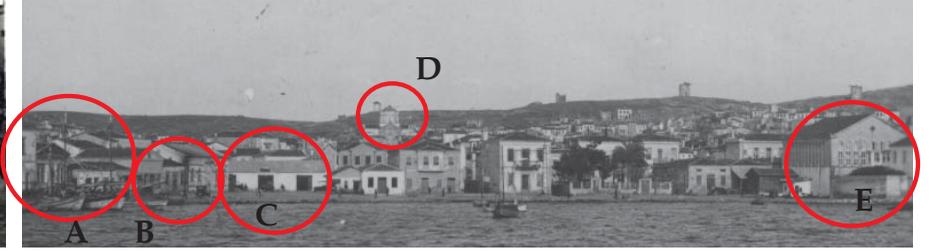
Commercial activities and existing buildings on the streets behind the cape continue to thrive today. The continuity of the street names - which are *Gazinolar* (Casinos) Street, *Eski Matbaa* (Old Printing House) Street, *Eski Postane Aralığı* (Post Office Passage), *Gümrük* (Customs) Boulevard, *Oteller 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).

20. A semi-official jacket, a suit made of felt with an upraise collar and buttonholes.



**Figure 23.** 25th year celebrations of the Republic, the square and surroundings. (Müjdat Soylu Archive, 1948).

**Figure 24.** View of the square from the sea. The pier (A) on the north, the power Plant (B), the Coach Station in the square (C) and Çınarlı Mosque (former Ayos Georgios Church) on the rear (D), factories and depots on the south (E). (Müjdat Soylu Archive, around 1950s).



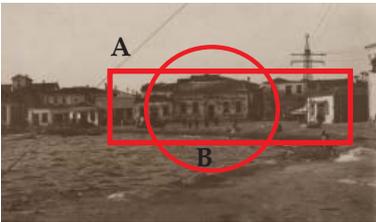
Among these buildings, the former *Yeni Dünya* Casino (currently *Deniziçi Cafeteria*) is one of the most remarkable (Figure 14-15, Marmasan, 1998). The building still keeps its original features as seen in the photograph dating to 1906. The cafeteria, with its exceptional architectural characteristics 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 façades. 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



**Figure 25.** Single storey buildings on the north of the square, demolished in following years (A), with the power plant (B) on the extension of the pier. (Müjdat Soylu Archive, around 1950).



**Figure 26.** The power plant. (Müjdat Soylu Archive, before 1950).



**Figure 27.** The seashore rearranged by fill-in. (Müjdat Soylu Archive, between 1950-1970).

21. These buildings are studied in detail by Önder Marmasan in 1988 (Marmasan, 1988).

22. Cadastral plans and land registers of Ayvalık could have been prepared by the beginning of 1940s and the first development plan by the Ministry of Development and Housing in 1948. This plan was not implemented. This may be due to the limited capacity of local administration, with the low demand for construction.

The second plan prepared by Yavuz Taşçı in 1972 enabled some applications partly in the centre and the Ali Çetinkaya District, defined as new development area. In this period, not any important changes observed in Cunda and Lale islands. In 1976, a rather early date in the development of conservation legislation in Turkey, Ayvalık was declared as a "Natural and Historical Site to be preserved" by the Conservation Council. The existing urban pattern was preserved consequently (Yurt Ansiklopedisi, 1981,1180; Şahin Güçhan, 2005).

23. With legal procedures these arrangements are realized with the 1948 Development Plan and the Atatürk Boulevard is enlarged in 1950. Today, there are small kiosks and a coffee house instead of the demolished buildings.

24. Locations of the buildings that Mağmumi refers to are defined according to local researchers working. The author acknowledges the support of local journalist and historian Ahmet Yorulmaz and local architect Müjdat Soylu.

25. Statements of Psarros and Yorulmaz about Agia Triada Church (1846) and Ayos Nikolas (Biberli mosque) do not correspond. This article adopts Psarros's definition.

26. Psarros (2004) and Yorulmaz (2004) provide further information about the location, names and architectural characteristics of existing or demolished churches of Ayvalık. As Mağmumi does not give detailed information about churches, only the existing are taken into consideration.

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-forty 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 Taxiarchis (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).

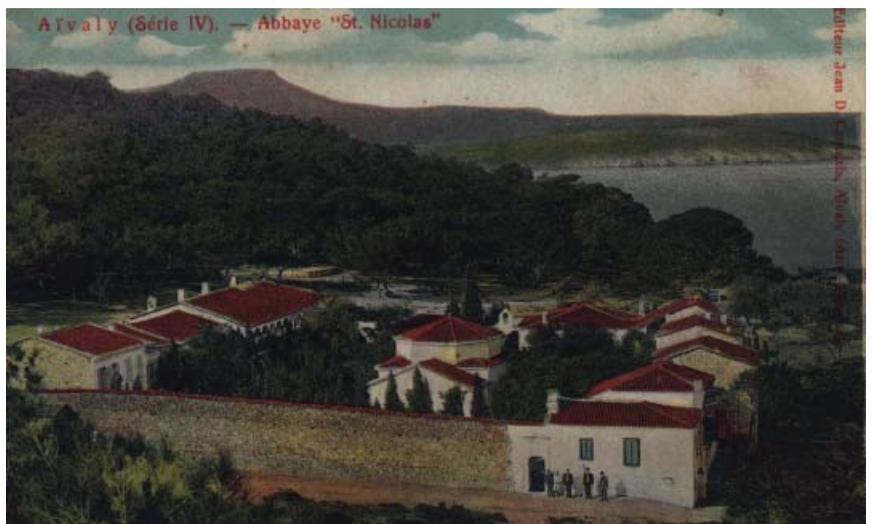


**Figure 29.** Old City Hall on current Atatürk Boulevard, Müjdat Soylu Archive, before 1970s.

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

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

**Figure 32.** A postcard (*AiValy (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).





**Figure 33.** Taxiarihis 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).

mosques are in good condition whereas the others used for different purposes are poorly maintained.

The oldest central church of the city, the Taxiarihis 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 38.** Çınarlı Mosque (Agios Georgios), side façade. (Şahin Güçhan, 2005).



**Figure 39.** Church of Agia Triada, formerly used to be the storehouse of the Monopoly Trade Administration, (Şahin Güçhan, 2005).

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).



**Figure 40.** Faneromeni or Ayasma Church, formerly used in olive oil production. (Şahin Güçhan, 2005).

**Figure 41.** The Prophet İlias Church from the south. (Müjdat Soylu archive, before the earthquake in 1944).

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).

**Figure 42.** The building constructed in place of Prophet İlias from the south, built as a rest home for the aged, later used as military rehabilitation center. (Şahin Güçhan, 2005).





**Figure 43.** A postcard (*Ayvalık (III\* Série) — Rue du Gymnase*) showing Ayvalık Academy (*Gymnasion Kydonion*). With Δ.....ΤΡΙΟΣ Χ ΑΒΑΜΑΣΙΟΥ ΙΔΡΥΡΑΪ (?) written on the the entrance of the building. (Müjdat Soylu Archive, before 1923).

**Figure 44.** The former Ayvalık Academy used as school after the population exchange. (Müjdat Soylu Archive, between 1923-1950s).

**Figure 45.** The İstiklal Primary school next to the Çınarlı Mosque. (Şahin Güçhan, 2005).

**Figure 46.** Entrance façade of the Gazi Primary School next to the Hayrettin Paşa Mosque (Kato Panayia). (Şahin Güçhan, 2005).

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



**Figure 47.** Courtyard of the Gazi Primary School next to the Hayrettin Paşa Mosque (Kato Panayia). (Şahin Güçhan, 2005).

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)

The *Ispitalya* (hospital) which Dr. Mağmumi had visited, today functions as the Sakarya Primary School. The school is in the Sefa region of today, however in Mağmumi’s period, it was located outside the city. During the

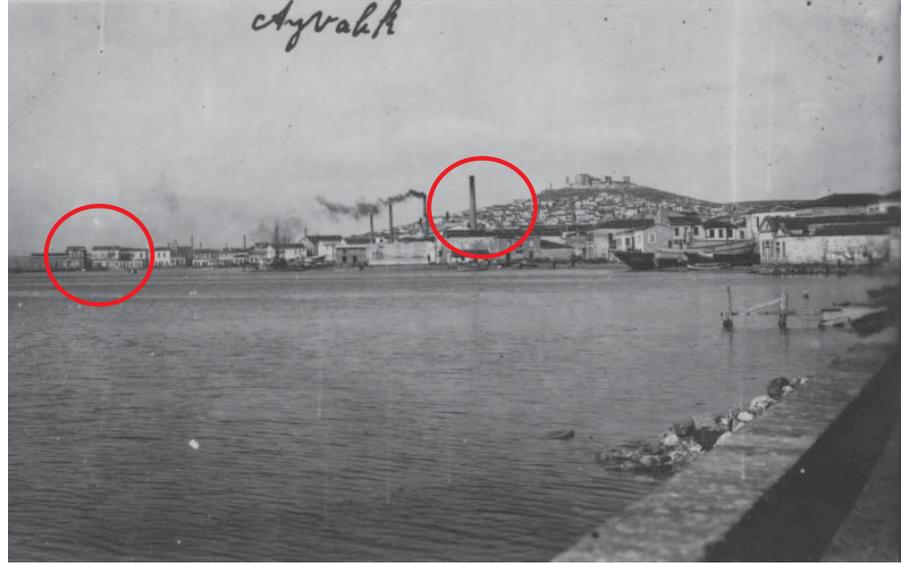


Figure 48. View from the sea, showing factories and chimneys in Ayvalık. (Müjdat Soylu Archive, after 1923).



Figure 49. View from the sea, showing factories and chimneys in Ayvalık. (Şahin Güçhan, 2005).

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)

28. Money unit used for coins in the Ottoman Empire.

29. Money unit in between *kuruş* and golden *lira* in Ottoman Empire. The value of a *mecidiye* was variable depending on the period. For example “in 1844 the silver *mecidiye* was 20 *kuruş*, and golden *lira* was 100 *kuruş*”. One golden *lira* was 5 *mecidiye* and 100 *kuruş*.

30. The year 1333 in Rumi calendar.

31. A kind of strong, aromatic water pipe tobacco.

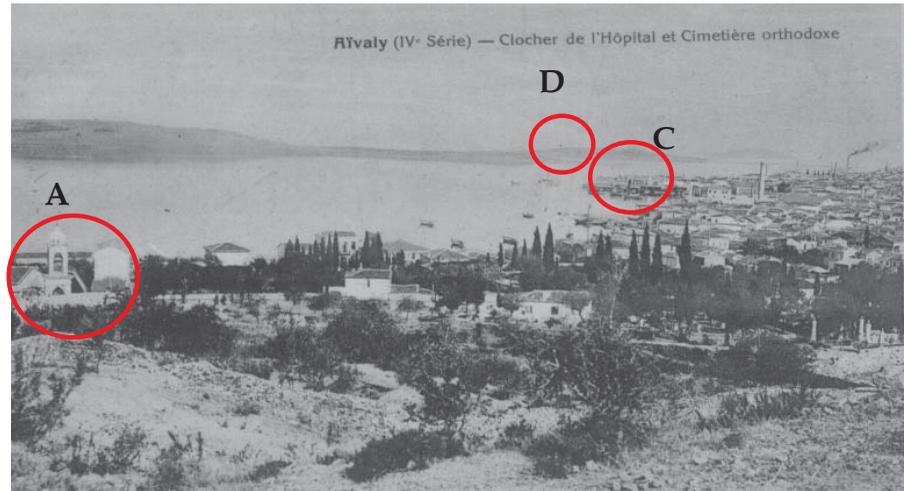
32. *Kuruş*, formerly *guruş* or 40 *para*, the money unit first used in 1688 in Ottoman Empire. The term was used only for the silver coins (*sikke*). The value of *kuruş* was variable depending on the period.

33. Traditional dance of west Anatolia.

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 *mecidiye* (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 *kuruş* (32) in local money and five-ten *para* over the quarter of *mecidiye* would be left over...” (Mağmumi, 2001, 144).



**Figure 50.** A postcard (*Aivaly (IV Série)-Clocher de l'Hôpital et Cimetière orthodoxe*) showing the view from south east of Ayvalık, **A:** The former Hospital on the shore (currently the İstiklal Primary school) and **B:** Ayos Haralambos Church on the rear, **C:** Kanelo, **D:** Lale Island at the far back. (Müjdat Soylu Archive, before 1923).

34. Old Turkish weight unit, variable depending on the period and region. To give an approximate value: 1 *Okka (kıyye)* is equal to 400 dirhems and 1283 grams.

35. A thick drink made by pounding almonds in water or milk.

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 Ayvalık, Mağmumi continues defining the hospitality of inhabitants and how they enjoy in the coffee-houses and casinos:

"One *kıyye* (34) of meat, counting in the *mecidiye* twenty, costs 3,5 - 4 *kuruş*; winemay be considered for free. Although one *kıyye* 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.

**Figure 51.** The street façade of the old Ayvalık hospital, today the Sakarya Primary School. (Şahin Güçhan, 2005).

**Figure 52.** Courtyard of the Sakarya Primary School (the old Ayvalık Hospital). (Şahin Güçhan, 2005).



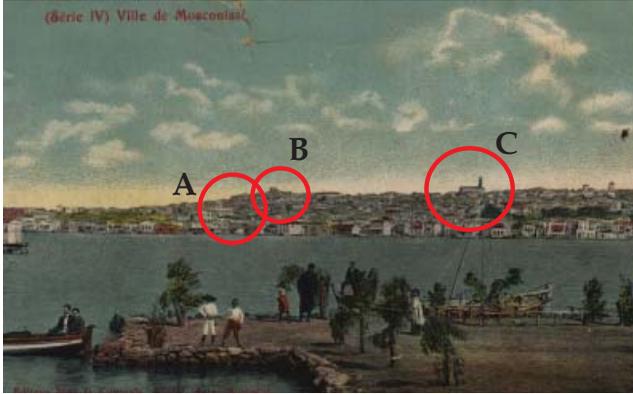


Figure 53. Cunda (Mosconissi), a view from the sea. (Müjdat Soylu archive, before 1923).

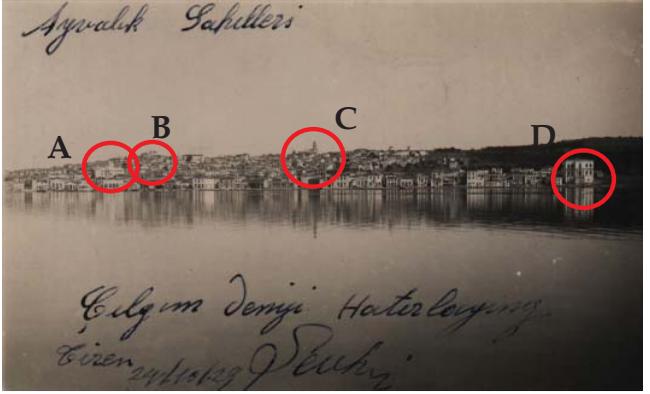


Figure 54. Cunda (Alibey), a view from the sea. A: Taksiyarhis Church, B: Church, C: ?, D: current Orphanage (the *Despot* house (?)). (Müjdat Soylu archive, 24.10.1929).

36. The specific thunderstorm the inhabitants said they had never experienced before was repeated again in 2002. The storm in 2002 with similar very large hailstones blew off the entire roofs and destroyed a minaret, causing one person's death.

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).



Figure 55. Cunda Taksiyarhis Church. (Şahin Güçhan, 2005).



Figure 56. Small chapel at Aşıkler tepesi. (Şahin Güçhan, 2005).

Figure 57. Agios Yannis Church at Aşıkler Tepesi. (Şahin Güçhan, 2005).

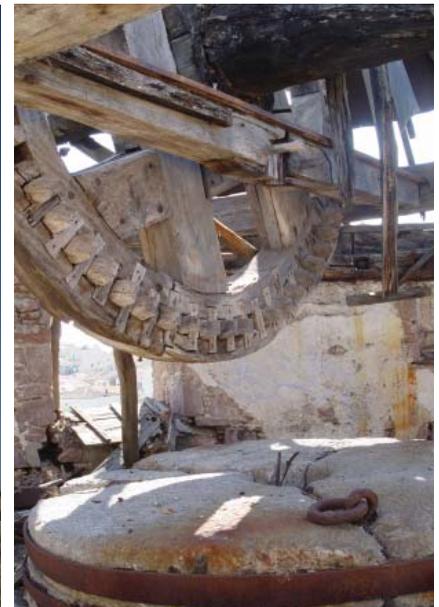
Figure 58. Looking at Cunda from Aşıkler Tepesi. (Şahin Güçhan, 2005).

Figure 59. Remains of a flour mill located on Aşıkler Tepesi visited by Mağmumi. (Şahin Güçhan, 2005).



Figure 60. The flour mill located on the hill-top of the south entrance, Cunda. (Şahin Güçhan, 2005).

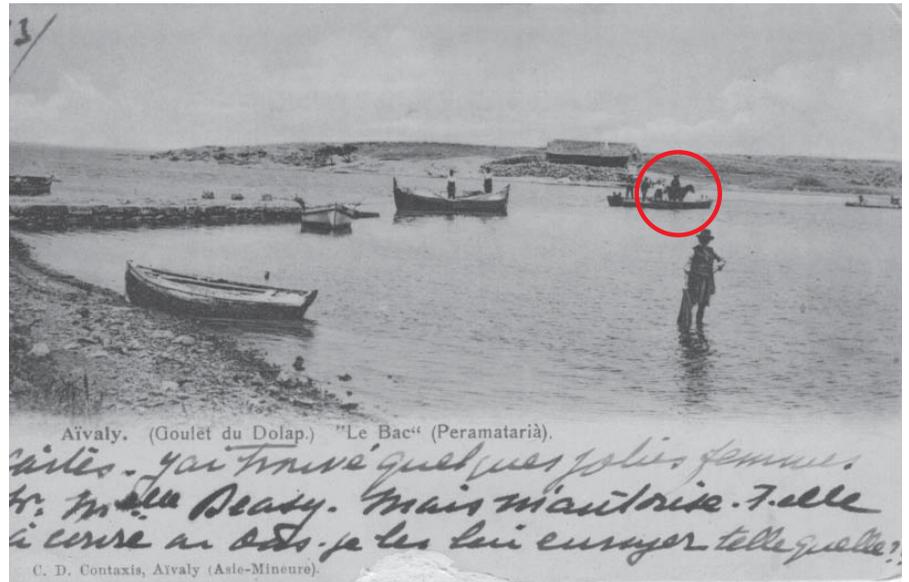
Figure 61. Detail from the flour mill in Figure 60. (Şahin Güçhan, 2005).



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 *alamana*'s (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



**Figure 62.** A postcard (Kudwriat. - Η Γέφυρα. Aivaly. - Le pont) showing the infill passage built in 1817, also called as Peratariya, through which Mağmumi passed walking from the Armutçuk Cape to the Lale Island. (Müjdat Soylu archive, before 1923).



**Figure 63.** A postcard (Aivaly (Goulet du Dolap) "Le Bac" Peramatarià; C.D. Contaxis, Aivaly (Asie-Mineure).) showing the Dolap Strait between Lale and Cunda islands. As mentioned in Mağmumi, the people and a donkey are captured on a raft. (Müjdat Soylu archive, before 1923).

navigation guides. 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 *Aşıklar 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 forestation covering the hills to the east of the city. This pine forest which did not exist in

Mağmumi's time is an indispensable part of the current urban panorama. The forest mentioned by Mağmumi is the one which starts from Çamlık 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. Mağmumi 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. Mağmumi, and redefine the city in 2006 according to those memories.

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**Anahtar Sözcükler:** Ayvalık; Kydonia, Cunda; Alibey; Moschonisi; Mağmumi; kentsel hafıza.

## DR. ŞERAFEDDİN MAĞMUMİ'NİN İZİNDEN AYVALIK'IN KENTSEL BELLEĞİ

Onsekizinci ve 19. yüzyıllar boyunca Ayvalık (*Kydonia*), Osmanlı İmparatorluğu sınırları içinde önemli bir Rum yerleşmesidir. 1890 yılında 21.666'ya ulaşan nüfusun tamamını Rumlar oluşturur. 1880'lerden itibaren zeytin ve yan ürünlerine dayalı üretimin gelişmesine koşut, bir kıyı kenti olan Ayvalık önemli bir ticaret merkezine dönüşür. Ekonomik alandaki bu başarı, kentte zengin bir kültür ortamının yaratılmasını sağlamıştır. Bu zengin kültürel ortam, 19. yüzyılda gündelik yaşamdan, kentsel dokuyu oluşturan yapı çeşitliliğine kadar pek çok ayrıntıda izlenir.

Bu zenginliğe rağmen Ayvalık hakkındaki yazılı ve görsel kaynaklarla, güncel çalışmalar sınırlıdır. Kentle ilgili yeni ve önemli Türkçe kaynaklardan biri, Osmanlı aydını Dr. Şerafeddin Mağmumi'nin (1860?-1931) "*Bir Osmanlı Aydınının Anıları: Yüzyıl Önce Anadolu ve Suriye*" adlı anı kitabıdır. Eserin bir bölümünde Dr. Mağmumi Edremit'ten Ayvalık'a gelişini, Ayvalık ve Cunda ile ilgili gözlemlerini ve Ayvalık'tan ayrılarak maceralı bir vapur yolculuğu ile İstanbul'a dönüşünü anlatır.

Bu çalışma Dr. Mağmumi'nin Ayvalık'la ilgili yaptığı gözlemlerden yola çıkarak, 1895 yılında Ayvalık'taki doğal ve kentsel çevre ile gündelik yaşamı tasvir etmeyi, böylece mübadele ile kesintiye uğrayan kentsel hafızanın tanımlanmasına katkıda bulunmayı amaçlar.

Dr. Şerafettin Mağmumi 1860'lı yıllarda İstanbul'da doğmuş; II Abdülhamit'in baskıcı döneminde bir süre doktorluk yapmış ve İttihat ve Terakki Partisi'nin kuruluşunda önemli görevler almıştır. 1890'lı yılların sonunda Paris'e kaçar ve çalışmalarına bir süre orada devam eder. Daha sonra siyasi nedenlerle İstanbul'a dönemediği için Kahire'ye yerleşerek, Mısır Kralı Faruk'un özel doktoru olarak yaşamını sürdürür. 1931 yılında vefat eden Dr. Mağmumi, Kahire'de kaldığı dönem boyunca çeşitli eserler verir.

Dr. Mağmumi'nin çalışmaları arasında Anadolu ve Suriye'ye ilişkin anılarını içeren ve bu çalışmaya kaynak olan eser, Cahit Kayra tarafından Osmanlıcadan Türkçeye çevrilmiş ve 2001 yılında yayınlanmıştır. Kayra'ya göre Dr. Mağmumi Osmanlı Devleti'nin sağlık işlerini yürütmek üzere paşa rütbesi ile görevlendirdiği Bongowsky'nin kadrosunda, ülkeyi saran kolera salgını ile savaşmak üzere çalışır. 1894 yılı sonunda aldığı çağrı üstüne, ertesi gün Bursa'ya gitmek üzere yola çıkar. Kasım ayının sonuna kadar Bursa'da kalan Dr. Mağmumi, Aralık ayında Bandırma, Erdek, Balıkesir, Edremit ve Burhaniye (Kemer) ile köylerine gider. 1894 yılı Aralık ayı sonunda Ayvalık'a geçen Mağmumi, burada birkaç hafta kalır. Bu sırada kolera salgını konusunda Adana, Beyrut ve Şam'da incelemeler yapacak olan heyetin müfettişliğine atanan Mağmumi, İstanbul'a dönmesi için bir telgraf alır. Bu telgraftan iki gün sonra gelecek vapurla İstanbul'a dönmek üzere, hazırlık yapar ve Ocak ayının 11. günü (1895) Ayvalık'tan ayrılır.

Dr. Mağmumi'nin anıları Ayvalık'taki sağlık koşullarından çok, kentin morfolojik özelliklerine, yapı türleri ve kullanımına; gündelik hayattan, üretim ve ticaret hayatına kadar farklı konulardaki tanımları içerir. Yazar bir yandan kentteki büyük ve sayıca çok kiliseleri, Mısır mimarisi tarzında olduğunu düşündüğü okulları, kaldığı Burgala hanını anlatırken; bir yandan da gündelik hayata katıldığı gazino ve kahveleri, bu mekânlardaki insanların eğlence biçimlerini, içilen içkileri, kadın ve erkeklerin davranış kalıplarını ve giyimlerini anlatır. Ondokuzuncu yüzyılda zengin bir kent olan Ayvalık'taki zeytinyağı, sabun ve deri üretimini, kentin nasıl bir

bolluk içinde olduğunu ve fiyatların ne kadar düşük olduğunu gün be gün aktarır.

Çalışmanın ilk bölümü Dr. Mağmumi ile birlikte Ayvalık'ın 19. yüzyıldaki tarihine ilişkin kısa bir tanım içerir. İkinci bölüm, Mağmumi'nin gözüyle kenti ve kentteki sosyal yaşamı aktarırken, onun betimlemeleri daha önce yayınlanmamış eski fotoğraflarla görselleştirilir. Makalenin ortaya çıkış amacını oluşturan bu bölümde, Mağmumi'nin kentte izlediği rota, yaptığı göndermelerdeki izler ve yapılar, araştırılarak döneme ait fotoğraflarla ilişkilendirilmiş ve kentteki konumları belirlenerek bu amaçla hazırlanan bir harita üzerinde işlenmiştir. Böylece Ayvalık'ın 1985'deki kentsel resmi yeniden tanımlanmış ve bu resim Mağmumi'nin günlük hayata ilişkin betimlemeleri ile zenginleştirilmeye çalışılmıştır.

Çalışmanın son bölümünde Mağmumi'nin betimlemelerinin bugünkü Ayvalık'ta, mekâna ve gündelik yaşama yansımalarına ilişkin yorumlar yer alır. Ayvalık'taki kentsel dokunun geniş çapta korunmuş olduğu ve hatta kentsel işlevlerin de aynı konumlarda devam ettiği; dolayısı ile kentsel hafızanın izlerinin, yaşanan büyük travmaya -mücadele- rağmen, fiziksel mekânda devam ettiği saptanmıştır.

Mağmumi'nin aktardığı gazino ve kahvelerle, bunların kuzeyindeki çarşı ve gümrüğü içeren bölgede sadece işlevler değil, sokaklar da mücadele öncesindeki isimlerini sürdürmektedirler. Kent meydanının güneyindeki depolar bölgesi, buradaki işlevler kent dışına taşındığı için boşalmıştır. Ancak tüm bozulmuşluklarına rağmen yapılar sürekliliklerini korurlar. Kilise, hastane ve okul gibi yapıların bir kısmı işlevleri devam ettiği sürece korunmuş, merkezden uzak olup işlev değiştiren ya da boş kalanlar ise maalesef yitirilmişlerdir. Bu korunmuşluğun yanısıra, kentsel hafıza açısından büyük kayıplar da vardır. Bunlar arasında en önemlileri, Sakarya tepesinde yer alan konumu ve büyüklüğüyle kentsel referans olan Prophet İlias Kilisesi, 1890'larda Ayvalık'taki sosyal hayatın önemli parçası olan Ayvalık Akademisi ve kent silüetinin önemli elemanları olan, yükseklikleri nedeniyle depremlerden en çok zarar gören tuğla fabrika bacaları sayılabilir.

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