

THE ARCHITECTURE HERITAGE OF EDIRNE



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The Architecture Heritage of Edirne

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PREFACE

Edirne is a crucial border and cultural city today, located in the Thrace region of Turkey. One of the three historical capitals of the Ottoman Empire (the others are Istanbul and Bursa), Edirne is a living museum city with rich monumental and architectural artifacts. Edirne is a vibrant city of historical value where civilizations have concentrated throughout the ages, and one of the unique cities where the art of architecture reaches its peak. And yet, unfortunately, when we see the glow of the architecture at its best, worth so many treasures emerging from the rubbles of a collapsing empire, it is impossible for us not to be overwhelmed by sorrows. Selimiye Mosque as a masterpiece from Sinan, Old Mosque from the fifteenth-century, Üç Şerefeli Mosque, Sultan Beyazid II Mosque, complexes, imarets (public soup kitchens), Dar al-Shifa (medical center), hans (public inns), baths, bridges, caravanserais, and many others are not only the most advanced and refined examples of Ottoman-Islamic art but also unique elements of world cultural heritage.

While explaining the architectural and social characteristics of Edirne, which mainly remained from the Ottoman period, I also aimed to understand the city as a whole by approaching the past with a historical perspective through works from all periods of the city simultaneously. The end of the Ottoman Empire at the beginning of the 20th century and its effects in Edirne itself, together with all political, social, and concrete events, show how vital the said plateau is for the history and culture of Turkey. Another purpose of the book is to understand and explain this original city and region in detail.

The brief history of the city's neighborhoods, the construction dates of the architectural works, their architectural characteristics, the physical and functional changes they have undergone, their socio-cultural backgrounds, and their aesthetic values are discussed in terms of architectural design and planning backgrounds.

The book will be a reference for urban history, cultural heritage, and future studies for conservation and design planning. I also hope that the work "Architectural Heritage in the Former Ottoman Capital Edirne" will be considered an ideal resource for studies in the fields of architecture, art history, architectural history, fine arts, humanities and social sciences, and others related to design.

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CHAPTER 1

History of Edirne and the City's Form

Abstract: Situated in Thrace (Trakya) on the European side of the Marmara Region of Turkey, the city of Edirne is today important as a border city that ranks as a cultural and university center. Because it served as one of the Ottoman Empire's three historical capital cities (the others being Bursa and Istanbul), the city is an open-air museum with very important monuments and architectural elements. Among the historical buildings still extant are mosques, charity complexes, bridges, old shop buildings, caravansaries, palaces, historical houses, and their quarters.

Developing out of its former role as an old Byzantine fortress, the city advanced greatly as a Turkish-Muslim city during the Ottoman Empire. Its development was significantly boosted by construction and improvements ordered by the successive sultans, in their first-degree positions, and by high-ranking state officials of second and third-degree positions. The significance of the role they played in the development of the city is evident from the fact that they gave their names to many neighborhoods.

The concept of centralization became the catalyst for a significant change in the old Paleo-Christian fortress city of Edirne. Ottoman monuments and shopping areas began to cluster in the northeastern corner of the city. Within a period of 200 years after the Turkish conquest, Edirne had acquired the look of a developed city with new districts and inhabited quarters.

Edirne's form is the result of three distinct types of urban development specific to the three periods of urban history: Roman/Byzantine, Ottoman, and Modern. The Roman/Byzantine form was included in the Ottoman city, which took on a more homogeneous form in the modern era.

Keywords: Ali paşa market, Architect sinan, Asia minor, A Byzantine fortress, Bedesten market, Balkans, City of edirne, Hadrian, Imarets, Marmara region, Modern city, Murat I, Ottoman empire, Ottoman capital city, Old mosque, Ottoman patterns, Ottoman monuments, Open-air museum, Rustem paşa caravanserai, Saatli madrasa and peykler madrasa, Sokullu bath, Selimiye mosque, Thrace, Turk-Muslim city, Urban development, Üç Şerefeli mosque.

INTRODUCTION

The history of Edirne, a small city that has a population today of 120,000, began in the 12th century BC with the Thracian tribes who had started eight centuries

earlier to pass in waves through the area. Edirne's oldest known settlement was established by one of the largest of these Indo-European tribes, the Odrysae, in the triangle formed by the convergence of the Maritsa (Meriç) and Tundzha (Tunca) Rivers. In the 6th century BC, Thrace came under Persian control when Darius the Great conducted an expedition to this region. When Philip II of Macedonia conquered the region in the 4th century BC, the Macedonians ruled Thrace for 150 years. They called Edirne, Oresteia and its suburbs, Gonnoi (Gökbilgin, 1988).

Beset by the onslaught of the Celtic Gauls from 280-279 BC, Thrace remained in their hands until the end of the century. Edirne was finally captured in 168 BC by the Romans, who put an end to the Macedonian monarchy and established Thracia, a Roman client state that was loosely governed by different Thracian tribes. In the new millennium (46 AD), Thrace became an official Roman province ruled by procurators. Despite the fact that the people were under Roman rule, the Romans found it difficult to govern this primarily rural land, and the people themselves gradually became Hellenized (Darkot, 1965).

The fate of the town of Edirne was greatly enhanced by the visit to Thrace of the Roman Emperor, Hadrian (123-124 AD). He recognized that the region of Orestia, and especially the town of Orestias (the name called then), occupied a strategic location. He established a system of urban law in the city and gave it his name. He also had many important structures built here, including its castle. From then on, the city was known as Hadrianopolis. However, when the Roman Empire was divided in 395, Thrace and Edirne, along with the entire Balkan region, fell under Byzantine domination (Darkot, 1965).

This began a thousand-year long struggle for control over Thrace. As today's Istanbul was then the capital (Constantinople) of the Byzantine Empire, Edirne's geographical location made it very important strategically. The city was attacked on many occasions by various societies and tribes, including the Huns and the Goths. The city suffered a considerable damage in 582 with the attack of the Avars and during the years spanning 914–928 when it was besieged by the Bulgarians (Gökbilgin, 1988).

The Ottoman influence began in Edirne during the John IV Cantacuzenos era. Beginning in 1346, the Ottomans lent their support to Cantacuzenos, who had been the chancellor and principal adviser of Byzantine Emperor Andronicus III. Upon the Emperor's death, Cantacuzenos established himself in Thrace and usurped the crown. Using Edirne and Dimetoka as his headquarters, he launched his attacks against Constantinople. This strengthened the role of Thrace in the region (Gökbilgin, 1988).

In 1361, Edirne finally fell under total Ottoman control when Sultan Osman's son, Murat, who reigned from 1359-1389, crossed the flooded River Maritsa and took the city. The conquest of Edirne proved to be a turning point in the history of the Balkans and in of Europe as well, while it also paved the way for the later conquest of Istanbul. When the Ottomans named Edirne their capital in 1365, the city entered a new period of evolution and growth. As a capital, the city became more of a military garrison and a political center. Following his defeat in Ankara, Sultan Yıldırım Beyazıt (1389-1403) moved his treasury and state archives to Edirne, making the city his political center. The Ottoman clan was also finally developing into an Empire in the true sense of the word. From their capital city of Edirne, the sultans Suleyman, Musa Çelebi, Çelebi Mehmet, Murat II, Mustafa (the son of Yıldırım Beyazıt) and Murat II (1421-1451) all governed from this city (Gökbilgin, 1988),

It was Mehmet II (1451-1481) who finally took Istanbul for the Ottomans and was proclaimed "Fatih," the Conqueror. The preparations for the siege had been carried out in Edirne, but after the conquest of Constantinople and the move of the capital to that city, the city of Edirne gradually began to lose its role as a political center. The city retained much of its military significance, however, as it became an important military headquarters for the Ottoman Empire. Edirne also remained one of the Ottoman's most important cities, and Ottoman notables erected many important monuments and buildings there.

Sultan Mehmet II (1451-81) made preparations for the conquest of Constantinople in Edirne. With the conquest of Istanbul and its becoming the capital, Edirne lost its character as a political city; however, its military significance remained the same, becoming an important base for the Empire. The development and reconstruction of Edirne continued in the 16th century. Suleyman the Magnificent (1520-1566) spent a lot of time here during his expeditions to the west. Prince Selim was responsible for the administration of Edirne during the reign of Suleyman the Magnificent. When he took the throne, he built the Selimiye Mosque in the city (İnalçık, 2008).

Starting from especially the second half of the 17th century, the Sultans spent almost all their time in Edirne and made it the epicenter of the state again. Ahmet I (1603-17), Osman II (1617-1622), and Murat IV (1623-1640) made Edirne the center for their hunting forays that lasted for days. Edirne experienced the brightest periods of the city during the period of Mehmet IV (1648-1687), who became famous as a "hunter." The new palace (Sarayıçi district) and the mansions and pavilions in other places were built during this period. However, he was dethroned as a result of the Austrian campaign and the resulting defeats. The state administrative power, which was improved due to the corrections made by his

CHAPTER 2

Historical Neighborhoods of Edirne

Abstract: Developing out of its former role as an old Byzantine fortress, the city advanced greatly as a Turkish-Muslim city in the Ottoman Empire. The main means of growth resulted from the establishment of benevolent facilities managed by a charitable foundation. These charitable foundations, known as Wakfs, had a significant impact on facilitating the shift towards settled living in both Anatolia and Rumelia. The advancement was greatly enhanced by the buildings, constructions and enhancement efforts directed by the successive sultans and prominent state members of varying levels of authority (second-degree, and third-degree officials of the state). Edirne was established based on the formula that declares, “there is a mosque in the center of the neighborhood and the neighborhood is a physical unit as well as a social unit”, and this type of settlement approach was then implemented in most neighborhoods. The chapter examines the various original establishments, such as mosques, baths, fountains, and soup kitchens, as well as the layout of settlements.

Today, the old neighborhoods within each district have amalgamated to create novel neighborhoods. The fundamental constituents of the old neighborhoods in the nine regions encompassing public kitchens, mosques, baths, charitable endowments, thoroughfares, and residences endure in certain neighborhoods to a certain extent, whereas in other areas, they have become entirely extinct.

In the existing housing settlements, one can see the effect of traditional Anatolian housing types, Hilani and Megaron, in the plans of houses in the outer districts, and even in the city center. Plan types with outer sofas could have one, two, three, or four rooms, while two- and three-roomed examples are more common.

Keywords: Cumba, Cihannüme, Edirne neighborhoods, Edirne palace, Fountain, Historic central districts, Hımsı construction, Hilani house, Interior sofa plan, Kaleiçi district, Karaağaç district, Mosques, Magaron house, Story house, Soup kitchen, Traditional settlement, Traditional turkish house, Turkish bath (hamam), Wakf.

INTRODUCTION

In Ottoman settlement patterns, the urban and rural areas were formed by groupings of local units. Upon initial occupation of the ex-Roman territories of European Thrace, Ottoman religious figures, including Sheiks, Dervishes and Canonists, established districts within Edirne that were named after them, where

they established their religious lodges and other religious institutions. The development of the Ottoman city was significantly boosted by construction and improvements ordered by the successive sultans, in their first-degree position, and by high-ranking state officials of second and third-degree positions. The primary method of development was a direct result of the construction of charitable institutions administered by a charitable foundation. Yenen explained that Wakfs (charitable foundations) played an important role in the process of transition to stable settlement both in Anatolia and Rumelia. This highly organized institution of the Ottoman Turks was not found in other Islamic countries (Yenen, 1992). These charitable institutions played major roles in the establishment and development of Edirne. Kazancıgil tells us that during the first two hundred years following the conquest of the city by the Turks, the city took on the appearance of a highly developed urban area with new neighborhoods and districts occupied by Ottoman civil servants (Kazancıgil, 1991). The Turkish traditional housing pattern is structured around neighborhoods that serve as fundamental settlement units in both urban and small towns. Each neighborhood is anchored by a central mosque that functions as both a social and physical unit (Kuban, 1978). Typically, these neighborhoods are developed based on shared religious beliefs or by nomadic tribes that gather around the mosque or hospice. Religious beliefs and ethnic roots often bind the neighborhood together, creating a sense of unity.

Most of the residents of Edirne at that time were villagers who had migrated to the city but who were still involved in agricultural pursuits. These villagers settled in the far corners of the city, where they built their houses on large lots. The settlement patterns in the city center were organized and generally made up of row houses with blank side walls. Each ethnic group had its neighborhood; the Turkish Moslems lived in the Turkish neighborhood, while the non-Moslems lived in their separate neighborhoods.

The traveler Evliya Çelebi, who visited Edirne in 1652, has provided us with extensive information about the Edirne neighborhoods. "There are 414 neighborhoods. There are 14 neighborhoods inside the citadel. Ten of these are Greek, while the rest are Jewish. There is a new Moslem neighborhood near the wrestler's (pehlivan) lodge at Topkapı (cannoneer's gate). Five neighborhoods belong to the Kipti (gypsy) tribe, but the shouts and cries coming from these make them impossible to visit. Besides these, there are large neighborhoods on the outskirts of the city, and these are all Moslem. Among the names of these neighborhoods are the Hünkar (sultan), Saray (palace), Muradiye (desired place), Taşlık (stony place), Kıyık, Selimiye (safe place), Eski Cami (old mosque), Üç Şerefeli Arasta Mahkeme (courthouse), Fil Alanı (elephant field), Kasım Paşa, Timurtaşpaşa, Katır Han (Mule Stables), Beylerbeyi (Governor General) and Saraçhane (harness shop) neighborhoods" (Evliya Çelebi, 1944).

There were two types of core plans utilized in Edirne at its founding. The first was the grid plan adopted from the West. The grid plan, also known as the Hippopotamus or Hadrian Plan, dating from the Hadrian period, was used to shape the urban form and architecture in Roman colonial settlements. This plan type was also implemented in the sixth century in Kaleiçi (inner citadel) and Karaağaç districts of Edirne. The second urban plan approach was borrowed from the East and constituted a plan where distinct neighborhoods compose the core of the urban space. This form was observed in the city's districts of Yeniimaret, Yıldırım, Kıyık, Taşlık, Sabuni, Ayşekadın, and Çavuşbey (Fig. 1).



Fig. (1). Map of Edirne neighborhoods.

Extant written resources are of supreme importance as we research housing areas and engage in comparative research into bordering regions in an attempt to understand the unique or differing characteristics of the Ottoman house and to discover both common sources of the mutual influences at play. They tell us that the one-story house of Edirne is a derivative of those seen in Bulgarian cities, Thessaloniki, Istanbul, or even perhaps that of the one-story Slavic country house; it is most definitely a Balkan model (Berk, 1951., Budesti, (1917-36; Ionescu, 1957; Ünver, 1996). The fact that the imperial palace complex in Edirne was primarily made up of a variety of one-story houses with a portico and a central entry probably was instrumental in the spread of the use of this kind of dwelling.

Central Districts, Neighborhoods and Historical Buildings in Present Edirne

Abstract: The goal of this chapter is the investigation of old neighborhoods (mahalle), streets, and houses of the city center and old outer districts (bölge) of the inner Edirne region. One of the goals of this study is to expose the growth and development of the inner districts of the Edirne region without overlooking the existing values. In this context, original establishments (mosques, baths, fountains, soup kitchens, *etc*) and the settlement layout (streets and neighborhoods) have been fixed on the existing maps of the district. The first and second groups of Edirne neighborhoods were investigated in terms of their history, neighbor relations, and historical house type. The new neighborhoods of Edirne that make up the third group are continuing to expand from the eastern portions of the city towards the Edirne plateau.

The data for this study were collected by means of documents gathered from various institutions, a field study and observations, in situ photography, and a visual survey carried out in the central and historic districts of Edirne. Maps of different scales were obtained for the settlements, on which the positions of the existing original establishments were then drawn. Original establishments such as mosques, baths, fountains, soup kitchens, *etc*, and the settlement layout (streets and neighborhoods) have been drawn on the existing maps of districts. The plans of some historical residences were drawn with various dimensions and these structures and the historical streets on which they stand were all photographed. Housing types selected from different neighborhoods were analyzed.

Keywords: Ayşe kadın district, Çavuş bey district, Edirne central synagogue, Edirne districts, Historical neighborhood of Edirne, Historical house types, Historical architecture buildings, Kaleiçi district, Kıyık district, Karanfiloğlu street, Muradiye soup charity, Macedonian tower (Clock Tower), Selimiye complex, Sokollu hamamı, Saraçlar street, Taşlık district.

INTRODUCTION

Today, the old neighborhoods of each district have merged together to form new neighborhoods. The cores of the old neighborhoods in the nine districts, cores made up of soup kitchens, mosques, bathhouses, foundations, streets and homes, still exist in some form in various neighborhoods while they have completely disappeared in others.

The city of Edirne is divided into eleven districts (Figs. 1 and 2). These districts are further broken down administratively into 24 neighborhoods (mahalle) that are overseen by neighborhood administrators called “Muhtar.” The neighborhoods are generally classified according to three separate groupings. 1. The former outer neighborhoods of Edirne proper (Karaağaç, Yıldırım, Yeniimaret), 2. Edirne’s central neighborhoods (Kaleiçi, Ayşekadın, Kiyık, Çavuşbey, Sabuni, Taşlık), 3. Edirne proper’s new neighborhoods (Hacılarazanı, İstasyon).



Fig. (1). Map of Edirne districts.

KIYIK DISTRICT

The district of Kiyık is the northernmost of Edirne’s central neighborhood. Bounded by the district of Taşlık and Güzelce Baba Avenue on the south, Buçuk Tepe and Şükrü Paşa neighborhoods on the east, the Tekke Kapı Avenue on the North and Baba Timurlaş neighborhood on the west, this district is home to five different neighborhood.

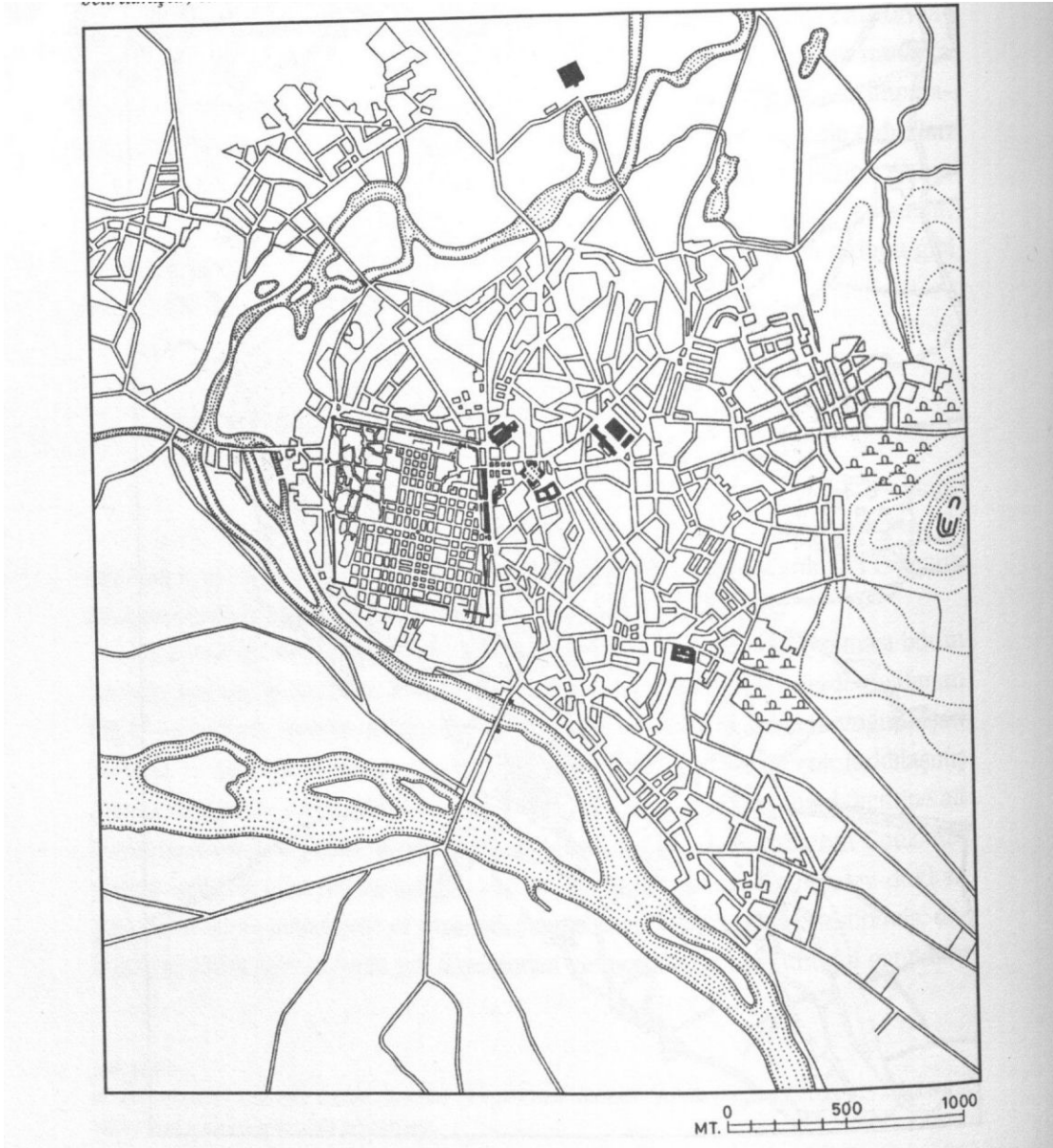


Fig. (2). 19th century Ottoman settlements in Edirne (Cerasi, 1999).

CHAPTER 4

Former Outer Districts, Neighborhoods of Edirne Proper, and Historical Architectural

Abstract: The goal of this chapter is the investigation of old neighborhoods (mahalle), streets, and houses of old outer districts (bölge) of the inner Edirne region. One of the goals of this study then is to expose the growth and development of the inner districts of the Edirne region without overlooking the existing values. In this context, original establishments (mosques, baths, fountains, soup kitchens, *etc*) and the settlement layout (streets and neighborhoods) have been fixed on the existing maps of the district. The first and second groups of Edirne neighborhoods were investigated in terms of their history, neighbor relations, and historical house type. The new neighborhoods of Edirne that make up the third group are continuing to expand from the eastern portions of the city towards the Edirne plateau.

Original establishments such as mosques, baths, fountains, soup kitchens, *etc.* and the settlement layout (streets and neighborhoods) have been drawn on the existing maps of districts. The plans of some historical residences were drawn with various dimensions and these structures and the historical streets on which they stand were all photographed. Housing types selected from different neighborhoods were analyzed.

Keywords: Beyazıt II külliye, Edirne palace area, Edirne districts, Edirne train station, Former, Historical neighborhood of edirne, Historical house types, Historical architecture buildings, Karaağaç district, Meriç bridge, New neighborhood of edirne, Yıldırım district,, Yeniimaret district.

INTRODUCTION

The historic outer regions, all of which are separated by rivers-Yeniimaret, Yıldırım, and Karaağaç districts-lost their cultural significance when the water flow in the rivers was controlled (See Chapter 3/Fig. 1).

The following articles will be analyzed in this chapter from the rdistrict divided into three groups: (I) The former outer neighborhoods of Edirne proper (Karaağaç, Yıldırım, Yeniimaret). (II) New neighborhoods of Edirne proper (Hacılarezanı, İstasyon).

Nevnihal Erdoğan

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Fig. (1). Beyazıt II Külliyesi (complex).

YENİİMARET DISTRICT

The district today only has one neighborhood. This neighborhood is also in the West part of Edirne city. Yeniimaret is located to the North-East of Yıldırım neighborhood, but is smaller than Yıldırım. It is also separated from the city by the Tunca River, which makes a circle around the northeast part of the neighborhood, and there are large green fields between the Quarter and the city. Today, the borders of Quarter are: In the east, Tunca river, Hen forest; In the west, hill of Kapıkule; In the north, the border of old Edirne Saray; In the south, Yıldırım neighborhood.

At the 1529 registration in the Quarter, there were 29 minimal houses. In 1890, there were only Greek and Islam (Turk) groups and in 1920, there were only Islam (Turk) inhabitants in this Quarter.

In all the registrations until 1990, the existing wards were:

1) Emir Şah ward 2) Has Murat ward 3) Yeniimaret ward.

In the present study, the three wards in this neighborhood were combined into one ward, Yeniimaret. Most of the population of the neighborhood is Gipsy.

Located on the city's west side, the Tunca River separates this area from the city proper. Because the river cuts a half circle in a north-eastern direction, a large area is formed between the city center and this area. This is a natural preservation area referred to as the "sarayıçı," or inner palace. This area used to be home. In the past, this area was home to palace gardens and resting areas used by members of the palace. Today this area is used for historic and traditional wrestling competitions and as an excursion, or picnic area. The Ottoman buildings and kiosks have fallen into disrepair. The district today only has one neighborhood.

Beyazıt II Külliyesi (Complex)

Still standing today, this mosque complex/charity institution was commissioned in the 15th century by the 8th Ottoman sultan, Beyazıt II, and built by architect Hayrettin. Originally the complex consisted of a hospital, rehabilitation center, school of basic studies, mosque, a soup kitchen (kitchen, dining hall, and warehouse), flour and water mill, primary school, music school, and observatory. Construction on the complex began in 1484 and was completed in 1488 (Figs. 1, 2, 3 and 4). The fact that a complex of this nature could be completed in just four years was proof of the Ottoman's economic and technical strength. The sultan commissioned this (Figs. 5 and 6) complex to aid in the health and social development of Edirne's people. This complex is unique as it had a hospital that provided music and sounds of water to treat mental disorders, a complex to prepare and distribute food for the poor, a school of higher learning (medrese) and a mosque built on a central plan with a dome roof, one of the first examples of this kind of mosque that was to become a classic of Ottoman architecture (Figs. 7, 8, 9, 10 and 11). Besides the hospital, the complex also had other units to answer the people's social, cultural, and religious needs. In 1984, the complex was transferred to the auspices of Edirne's Trakya University. For a while, it was used as a classroom building providing junior college level restoration and wall fresco training. Since the year 2000, the original hospital area has been functioning as a Museum of Health. In 2004, this museum was awarded the "Best Museum" award by the European Council.

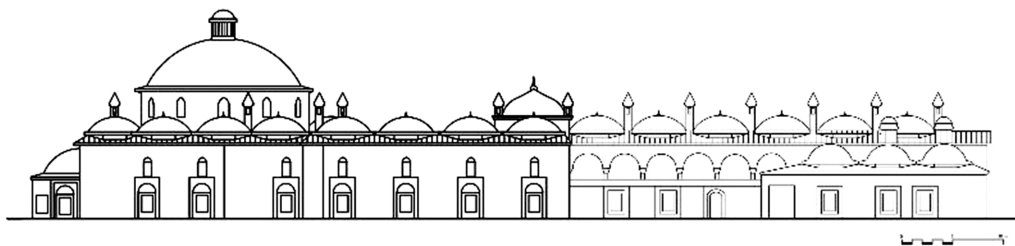


Fig. (2). Beyazıt II Külliyesi (complex), hospital (health museum), and madrasah view.

CHAPTER 5

Edirne's Past and Present Social and Economic Lives

Abstract: During those years, when Edirne served as the capital city of the Ottoman Empire, it was also a leading center for skilled trades and the production of various artifacts. Edirne was especially known for its wood carving, lacquered bowls and boxes, floral paintings, book covers, calligraphy and engraving, and tombstone carving. Very few of these trades have survived to the present.

It is a unique location as a crossroad of civilizations has bequeathed Edirne with a rich heritage of folk lore and music. Edirne cuisine has its own cooking techniques and eating habits. Fruits and vegetables are used more in this kitchen.

Festivals in Edirne were organized for the benefit of large crowds of people, rather than for a wealthy minority such as it was custom at the European Royal celebrations. We can easily say that these celebrations have been a part of the daily life of the people. Concerning festivities were organized on various occasions and the celebrations of the professional guilds, such as weddings or inaugurations. The city is very rich in terms of natural beauty. Among these, the most important ones are Inner Palace Grounds, the cypress grounds, and banks of the Maritsa and Tunca rivers.

Keywords: Area of saros, Cypress grounds, Dolmen, Edirnekari, Hardaliye, Halva conversations, Hora, Inner palace grounds, Karşılama dance, Karaağaç road, Kırkpınar wrestling and cultural festival, Kakava and Hıdırellez festivals, Meriç and ergene basins, Nightingale island, Ottoman bank, Prehistoric stones, Rumeli music, White cheese.

INTRODUCTION

Because Edirne is a major point for those traveling from Europe to Anatolia, it has been, throughout its long history, an important market for cultural and artistic artifacts and a melting pot where various ethnic groups met and joined together.

Handicrafts

Edirne was famous for its woodworking, in a style called “Edirnekari,” and for its broom-making, a trade that has become the symbol of the economic and cultural

life of the city (Figs. 1 and 2). Edirnekari woodworking was a unique style reflecting both Istanbul and European influences and involved wood carving, inlay, and paint ornamentation (Rauf, 1964). While some remnants of this craft still remain, it is gradually disappearing altogether. Edirne's broom-making continues, however, and Edirne continues to supply a large portion of Turkey's broom production. Workers working in small workshops in an area called Tahtakale continue to turn out handmade brooms which are sold on markets in Thrace and Istanbul (Figs. 3 and 4). The brooms come in a variety of sizes and styles, including wisk brooms, the traditional hand broom, brooms on sticks and even ball brooms (Rauf, 1964).

Traditional Edirne motifs are usually of floral elements, including the tulip, hyacinth, carnation, flower bouquets, or fruits (Figs. 5, 6 and 7). When paint is used to ornament the favorite colors of Edirne, it seems to be natural dyes in shades of iris green, purple, saffron yellow, and chicory and dark browns (Rauf, 1964).



Fig. (1). Edirnekârî cupboard. (Source: Edirne Museum).



Fig. (2). Edirnekâri gravestone. (Source: Edirne Museum).

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