

OTTOMAN PIOUS FOUNDATIONS IN WESTERN BULGARIA

Berkofça, Cum'a-i Bâlâ, Dupnica

Berkovitsa lies at 400 m. above sea level in a plain at the foot of the heavily wooded Čiprovka- and Berkovica Planina, the western-most end of the Balkan Mountains which here runs in north-south direction. Hundred meters higher up are the ruins of a sizeable Roman and late-Antique castle.

Berkofça, Berkòvica in Bulgarian, is a minor town in North-Western Bulgaria, just below the Petro Han Pass (1400 m.), on the historical road between Sofia and Vidin. In Ottoman times (1395-1878), from the 15th century to the reforms of the Tanzimat it was the centre of a Kaza in the sandjak Sofia (Paşa Livâsı) and a small Islamic town, one of the north-western-most outposts of Islam in Bulgaria. In the 17th and 18th century it gradually rose to an important centre of crafts. It was the focal point of the North-Western Bulgarian mining district of Çiprovçe (Čiprovets).

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Berkovitsa is not known from the Bulgarian Middle Ages. Until the 1970s Bulgarian historiography held it for an Ottoman foundation of the 17th century. Archaeological excavations in the ruins of the castle discovered the foundations of two large Early-Christian basilicas from the Vth century, indicating that at least until the invasions of the Slavs, by 600 A.D. there must have been a settlement of considerable importance. It is probable, but not proved by any source, that the castle was in use again in the 11-14th century, after which it was taken by the Ottomans in about 1395, who settled a group of Muslim Turks below the now deserted castle, the nucleus

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of a new Muslim settlement. In 1395 the important town of Vidin on the Danube was taken by the Ottomans and immediately made centre of a large Sandjak. From 1395 onward the road from Sofia (Ottoman since 1386) to Vidin passes Berkofça. The territory to the west of the north-south running Balkan Chain belonged from 1389 onward to the territories controlled by the able Serbian Despot Stefan Lazarević (d.1427).

Berkovica is first mentioned in a fragmentarily preserved İcmal Defter (Sofia, OAK 52/59), containing later notes. The oldest of these notes is from the middle of May 1447. This makes it highly probable that the defter belonged to the series ordered by Sultan Mehmed II during his short first rule (1445/46), of whom a number of other fragments are known. The Sofia fragment (38 folia) mentions "Berkoviçe" as centre of a Kadılık but has nothing about population, garrison or a castle.

The "1446 fragment" mentions nine villages belonging to the Kaza of Berkovitsa, three of them rather big. Eight of the nine villages still exist today. A fragment of about a decade later (Sofia, VD 110/10) mentions two other large villages, Gorna- with 123 and Dolna Varanica with 269 households. From Dolna Varanica the total tax value of the tithe on cereals and fruits is given, divided by the number of households it gives 120 Akçe per households, which is an amount often found at well-situated villages. The register fragment also indicates that the village produced a total of 2.000 barrels (medre) of grape must (green wine). The same list also contains the names of four mezra'as (either deserted villages, or plots of uninhabited arable land) that later developed into villages. Both Gorna- and Dolna Varanica and the four mezra's also still exist today, making the total of 15 settlements about which there is some early information

The next-oldest information about Berkovitsa and its *Kaza* is the completely preserved *mufassal defter* T.D. 130 from 1524, which basic content was reproduced in the surveyable Muhasebe Defter T.D. 370 from 1530. Besides the little town of "Berkofça" it mentions (p.237) as urban settlement the mining town of "Çiprofçe -Çiprovets in Bulgarian – (p.237), and no less than 112 villages. Some of these villages were empty and deserted, others newly founded and not in the previous register. With 422 Christian households and two of Muslims the greatest settlement of the *kaza* was by far and wide the town of Çiprofçe (Çiprovets). In the same year the town of Berkofçe itself (p. 235) had 169 Muslim households, and 24 households of Christians. The Muslim part of the population had a privileged status, were freed from paying tith (öşr) and avâriz taxes and had this status "since the time of "the Sultans of old" (selâtin-i maziye). This vague term includes at least Selim I (1512-1520) and Bayezid II (1481-1512), most probably Mehmed II (1451-1481), and possibly Murad II (1421-1451) in whose time the terrible Crusade of Varna (1444) had taken place. The status points to a government-planned resettlement of Turkish speaking Muslims in a district which almost entirely was inhabited by Christians.

The total number of the households in the two little towns and the 112 villages of the *Kaza* was 3.807 households, of whom 229 (or 6%) was Muslim. It is remarkable to see that almost half of the Christian households had a privileged status, largely the inhabitants of the mining villages in the northern half of the *Kaza*. In the mountainous parts of the *Kaza* Berkofça groups of Yürüks lived permanently. The Celep-Keşan Defter of 1576, kept in the Sofia National Library mentions 14 Yürüks as *celep*/sheep-drover. In the town itself 27 men were inscribed as *celeps*, two of them being Bulgarians. Being responsible for driving large herds of sheep to Istanbul *celep* was a function involving large financial investment. Often it was also a source of richness, allowing the *celeps* to live in grand style.

The latest *tahrir* of the Sandjak Sofya, T.K.G.M. no 95 in Ankara, from **1595**, shows that Berkofça had grown slowly to 236 households of whom 212 were Muslim, living in five different mahalles, 14 households of Christians and a community of 10 households of gypsies. It can be seen that only 4% of the Muslims were of local convert origin.

In the 17th century Berkofça developed into a real town, known for its high quality copper-work, leatherwork and textiles. In the 18th century timber industry also became important. Katip Çelebi in his *Cihan-nüma* mentions Berkofça as seat of a Kadılık and a centre of a mining district. In 1688, during the great war against the Christian coalition (Holy League) the Kaza of Berkofça suffered terribly during the Habsburg-instigated uprising of the Catholic mining villages of Čiprovets and the harsh Ottoman suppression of it.

In the 18th century Berkofça is said to have had 15.000 inhabitants, which is certainly too high. In the year 1800, during the very troubled period of the Kărdžali robber gangs - known as *dağlı isyanları* in Turkish - the town was almost completely burnt down, but revived rather quickly. In the course of time the Bulgarian part of the town's population slowly gained in strenght. In 1830 the Bulgarian community founded a school in Berkofça, in 1843 the large church of the Holy Virgin was build followed 1871 by the church of St. Nicolas, having an exquisitely carved wooden iconostasis, work of the famous wood carvers of Samokov (Stojkov-Vasiliev 1958).

Between 1850 and 1853 the monumental church of the Lopušanski Monastery in the environs of the town was build. By the mid-19th century the Bulgarian element gained the majority of the town's population. In the prosperous 19th century a Jewish community came into being, soon having its synagogue.

After the Crimean war (1852/56) the Ottomans settled Tatar refugees from the Crimea (Kırım) in the Kaza of Berkofçe, shortly afterwards followed by about 320 families of Çerkes refugees from the Russian occupied Caucasus. They were settled in four new villages (İhsaniye, Rüşdiye, Feyz-i Hüda and Ahmediye) and provided with a mosque and a school by the State.

An Ottoman register written in 1255/1839/40) gives an overview of all the vakfs of the Kaza of Berkovitsa, 21 in all, with the names of the buildings and their founders (BOA, EV. 11057, fol. 7b-8a). It mentions 9 mosques in the town, as well as 3 mesdjids and 4 mekteps. As all these buildings were destroyed after 1878 this list is the last witness of the Ottoman architectural production in this area. Despite the importance of this list it was never published. It was the veteran scholar Todor Zlatev who in 1955 published a plan and a photograph of the Cam'i-i Kebir of Berkofçe, accompanied by a domed hamam and a mektep, thus "the Ottoman Trinity" of mosque, bath and school, constituting the nucleus of the Ottoman town. (For the 1839 list see below).

In the 1870s the entire Kaza of Berkofça contained - including the eastern district with the emerging town of Golyama Kutlovica, (now: Montana), 8.071 households of whom 2.819, or 35% was Muslim. An analysis of Ottoman property document of 92 villages of the kaza of Berkofça shows that big Muslim landownership of more than 500 dönüm accounted for only two percent of the entire arable land. In 1874 the average size of Christian owned land was 88 dönüm, whereas the Muslims had only 56 dönüm, and the settled Cherkes refugees from the Caucasus only 44. (Draganova, 1985).

The Ottoman Salnâmes of the Tuna Vilâyet and some Western travelers give us a picture of Islamic Berkofça immediately before the end of the Ottoman period. In 1871 Felix Kanitz counted 500 Turkish houses, 520 Bulgarian houses, and 36 houses of Spanish-speaking Jews. This would give a total of 7.000 inhabitants of whom 47% was Muslim. The Salnâme-i Tuna of 1290 (1873) mentions also 500 Muslim households but places the number of houses of non-Muslims at 700. According to the same source the kaza of Berkofça comprised 104 villages. Only in nine of the 104 villages lived Muslims. Besides the Tatars and the four Çerkes villages only the villages of Hacılar Mahalle and Cum'a were Turkish Muslims, most likely descendants of the Yürüks of the 16th century. The total population of the Kaza was 40.256 inhabitants and lived in 7.260 houses. The total number of Muslims was 4.862, or 12%. For the town the Salnâmes give 9 mosques, 1.090 houses, 312 shops, 47 stores (mağaza), 15 hans, 2 hamams, three factories, one church and one synagogue. The total number of inhabitants was 5.846, of whom 3.352 were Christians, 2.262 Muslims (39%), and 232 Jews. The traveler Kanitz mentions that yearly 10.000 okka of silk was produced in Berkofça and the same amount of silk cocoons. Leather was the chief export product.

In 1876 the traveler Aubaret mentions for the town a total population of 13.000, of whom more than half was Christian, and also mentions an important industry of carpets and abba.

In the 19th century the living textile industry of the town produced large quantities of kilims. Preserved government orders show that the military was an important customer of them. In July 1863 500 kilims for the total price of 16.162 ğuruş were bought in Berkovitsa for the use of the army in Vidin. In August of the same year 1.324 kilims were order for the army at Niš, the next year an unmentioned quantity of kilims had to be sent to the frontier fortresses of Ada Kaleh and Fethulislam (Kladovo). In 1865 another order for kilims for the army at Vidin was placed; in 1869 3.504 Kilims were bought "for the Army of the Danube Vilayet" (for the amount of 113.599 ğuruş). In the same the Army of Tirnovo bought "raincoats and kilims in Berkofça, etc." (Andreev-Velkov 1993). After Bulgarian independence (1878, these important markets were lost, to the grave detriment of Berkovitsa.

After the Russian occupations and the declaration of an independent Bulgaria the town rapidly lost its importance, a fact also acknowledged by the Bulgarian historiographic literature. Almost all the Muslim inhabitants of the town and the villages of its Kaza fled during the war or emigrated afterwards. In September 1879 Felix Kanitz (Donau-Bulgarien) saw only ruined mosques and broken minarets. A small group of Muslims remained behind, using the Great Mosque and the old hamam. They disappeared after World War II. Three of the four new Çerkes refugy villages disappeared without leaving a trace. Feyz-i Hüda survived under the name Belibreg. The Turkish village of Hacılar Mahalle, 15 km N.E. from Berkofça (1873/Salnâme Tuna: 100 Muslim Houses) still appears at the very detailed map of Danubian Bulgaria of Kanitz, than evidently also disappeared after 1878. The Bulgarian census of 1887 gives in Berkovitsa itself only 4.997 inhabitants of whom only 404 were Turks, 174 Muslim Gypsies and 316 Jews. It took more than half a century before the town recovered. The census of 1933 gives 6.081 inhabitants of whom only 434 were Muslims (Turks and Gypsies), whereas the Jewish community lost 75% of its late-Ottoman number. By 1975, after modernisations had been carried out and some industry had been set up the population rose to 16.250. The town lost its function as centre of the former Kaza Berkofçe. The centre of the newly formed okrąg/province was to be Goljama Kutlovitsa, the village mentioned in the tahrir fragment of 1446, that in the 17th century had become a town with (for local standarts) a sizeable Muslim population. After 1889 this town was called Ferdinand after the ruling Tsar. In 1945 the name changed to Mihailovgrad, and after the end

of communist rule to Montana, referring to the remains of the Roman town of Montanezium, which was destroyed and deserted during the Slavo-Avar invasion in the 6th century. Its ruins, situated at the hill of Kale-Bayırı, overlook the town. In 1887 this little town had 1.607 inhabitants, of whom 397 were Muslims and 179 Jews. Kutlovitsa/Ferdinand overtook Berkovitsa and in 1933 had 5.960 inhabitants of whom 865 were Muslims and 53 Jews (Čankov, 1939). In 1971 a well-built wood-covered mosque was still standing on the main street of the town, empty and without function, with the ruins of a early 17th century hamam nearby. In 1939 Žečo Čankov still mentions the “Ottoman Trinity” of mosque, school and bath as being in function. The mosque was the only one still standing in the former kaza of Berkofça. Whereas Berkovitsa in 1972 had 12.827 inhabitants Ferdinand/Mihailovgrad had 35.480.

What today is left over of the Ottoman period of the town of Berkovitsa is the Clock Tower from 1762, the late-16th century hamam, the two churches and a number of fine mid-19th century Ottoman houses, of whom that of Hacı Hüseyin is now a Museum. Shortly before 1955 the architectural historian Todor Zlatev still saw in Berkovitsa the “trinity” of mosque, school and bath complete (Zlatev, 1955). Mosque and school disappeared before 1971. The brick-built minaret of the mosque had a fluted shaft (dikay boruları-yle gövde). This dates the building in the 15th century. The architectural form goes back to examples in Central Asia. Because of its rareness and its early date it was one of the most valuable structures of its kind in Bulgaria. One single example is still standing in Istanbul, attached to the Vefa Kilise Camii and dated shortly after 1453 (Eyice, 1994). One more example still stands today (2012) in Bulgaria, attached to the simple mosque of the village Hisar. This place is the successor of Roman Diocletianopolis, 135 km east of Sofia. The Hisar mosque burned down during the Russo-Turkish war of 1877/78. The minaret remained standing and was incorporated in the rebuilt mosque. The village belonged to the vakf property of the great foundation of Beylerbey of Rumeli, Şihabuddin Pasha in Filibe/Plovdiv, completed in 1444 and to his initiative the construction of the Hisar minaret should be attributed.

List of vakfs existing in the town of Berkofça and its surroundings in 1839 according to B.O.A. EV 11057, fol. 7b – 8a

Mosque of the Cum'a Mahalle of the *kasaba* of Berkofça
Mosque of Mehmed Ağa
Mosque of merhûm Ahmed Ağa
Mosque of ...Kazlı in the Evrenos Mahalle
Mosque of Bektaş Çavuş
Mosque of Mustafa Çavuş
Mosque of the Tanners (Debbahlar)
Mosque of merhûm Mehmed
Mosque of Nasuh Paşa
Mesdjid of Hadım Hasan in Mah. of Djami-i Kebir in Berkofça
Mesdjid of Hadji Mustafa in Mah. of Evrenos, in Berkofça
Unnamed Mesdjid in the *kasaba* of Berkofça
Mosque of merhûm Yusuf Ağa in the village of Kaliman
Mosque of merhûm İlyas b. Ali in the village of İskrona (Skomlya)
Mektep of merhûm Salih at the Mosque of Çavuş in the *kasaba* of Berkofça
Mektep of 'Abbaslar for the Cum'a Mahalle in the *kasaba* of Berkofça
Mektep near the Mosque of Nasuh Paşa in Berkofça
Mektep of merhûm Mustafa near the Mosque in Evrenos Mah. in Berkofça

Mektep of Mehmed b. Hüseyin in Hacılar Mahalle, one of the mahalles of the Yürüks of the Kaza of Berkofça.

Vakf of İsmail Paşa, Vali of Anadolu, for the Mesdjid of Hadji Mustafa in the Evrenos Mahalle of the *kasaba* of Berkofça.

One of the Vakfs is mentioned twice, that of the late Ahmed Ağa in Berkofça itself.

It should be mentioned that the "Evrenos Mahalle of the 1839 list refers to Evrenosoğlu (İki Yürekli) İsa Bey (d. shortly after 1462), who is known to have founded a mosque in Berkofça.

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Cum'a-i Bălâ – Gorna Džumaya – Blagoevgrad.

The present modern industrial city of Blagoevgrad in Western Bulgaria, 97 km south of Sofia, and 29 km south of Dupnitsa, started its existence as a town in the 16th century, growing from a minor Yürük settlement, fused with a medieval village around some mineral sources, into a predominantly Muslim Turkish town.

Cum'a-i Bâlâ, also called Yukarı Cum'a, is situated in the valley of the Bistritsa, a tributary of the Struma River, shortly before it flows into the main river. The Struma Valley upward from the important village of Krupnik (in Middle Ages seat of a Bishopric), northward passed Dupnitsa, and touching on the *Kaza* of Samokov, was since the early 16th century the place where an important group of Yürüks from Anatolia settled down and founded a number of villages with good Turkish names. From 1395 until 1864 the Upper Struma Area belonged to the Sancak of Küstendil, was in last mentioned year included in the Tuna Vilâyeti. When in 1878 Bulgaria became an independent principality, the district of Yukarı Cum'a (or Gorna Džumaya in Bulgarian) remained part of the Ottoman territory until 1912 and was attached to the Sancak of Serres (Siroz), part of the Vilâyet of Selânik.

The oldest preserved statistical material is contained in the *mufassal tahrir defter* of the Küstendil Sancak: MAD 170, from 922 (1516) In that year Cum'a-i Bâlâ did apparently not yet exist than. In the mentioned year district where Cum'a- Bâlâ was to come into being was part of the *Kaza* of Dupnitsa. In 1516 this *Kaza* had 133 villages, of which only five had Turkish place names and Muslim inhabitants. This was to change very soon. In 1529/30, in T.D. 167, we find a "nefs-i Cum'a Pazarı, having 15 Muslim households. In 957 (1550), according to the *mufassal tahrir* T.D. 267 Cum'a Pazarı was the centre of a *Nahiye* containing 45 villages, of whom 23 had Turkish place names and largely Yürük inhabitants. The new *Nahiye* contained 2.236 households of whom 23% was Muslim. In the villages with the Turkish place names and Muslim inhabitants we find no local new converts to Islam. In a number of old Bulgarian villages Yürüks had settled down, or were living in the close vicinity of the villages. In these old villages we do find that a quarter of the Muslims were of convert origin, the Yürüks evidently being instrumental in the spread of Islam.

In the detailed *mufassal defter* of the Küstendil Sancak from 1570, T.K.G.M. No 90, kept in Ankara, the last *tahrir* that was made for Küstendil, the little *kasaba* had 72 Muslim households, partly Yürük, partly Çeltükci. This register is the first to mention Christians in Cum'a, four households only. Neither Katip Çelebi nor Evliya Çelebi mention the small new town. A Cizye Defter from 1060 (1660) shows that the Christian community had grown vastly, now having 32 households. In the 17th century the nearby village of Bana grew together with Cum'a-i Bâlâ. The 1570 *tahrir* has it with 22 Muslim households, and 109 households of Christians. Bana had, as its name tells us, a number of mineral sources, which the Ottomans covered by domes and made them into small *kaplıcas*. In the course of the demographically still very little known history of the Cum'a-i Bâlâ district great changes must have taken place. A number of villages with Turkish names and Yürük inhabitants disappeared from the map and the sites where they once stood is mostly unknown. Their inhabitants presumably migrated to Cum'a Pazarı, that kept growing vigorously. At the end of the 18th century the French Consul of Selânik, Felix Beaujour called Cum'a a minor borough (Bourg) and mentions the presence of the Yürüks.

An Ottoman document of 1255 (1839), the same we as used for Berkofça, mentions by name 9 mosques in the town Cum'a-i Bâlâ, 2 mesdjids, 3 mekteps and on tekke.

In 1847 the French traveller Alphonse Viquesnel noted that "Djouma" was a small town (petite ville) depending on Dupnitsa and having 750 houses of whom 500 were Turkish and 250 Bulgarian. This would mean a total population of 3.400-3700 inhabitants. Viquesnel also noted the existence of mineral baths.

According to the *Salnâme* of the Tuna Vilayet of 1874 the *Kaza* of Cum'a had 37 villages with 2.596 (male) Muslim inhabitants and 2.755 (male) non-Muslims, or a total population of about

10,700 inhabitants of whom 48% was Muslim. In 1876 the French traveller Aubaret gives in the same 37 villages 909 Muslim households and 1721 households of non-Muslims, thus a Muslim total of 35%. Aubaret gives the town's population as 4.000, Rockstroh, two years earlier, only 3.000, mostly Turks, but the Bulgarian community was growing. The town lived largely from textile industry.

The Salnâme of the Tuna Vilayet of 1290 (1873) has 615 Muslim houses in the town and 390 houses of Christians. The latter had a large and monumental church, built in 1844. The Salnalso mention that the town had five mineral baths.

The establishment of the independent Bulgarian principality in 1878 led to the influx of numerous Muslim refugees from various parts of Bulgaria. In 1900 Vasil Kăncov's much used statistics show 6.440 inhabitants in the town of Cum'a, of which 4.500 were Turks, 1.600 Christians, 180 Jews and 200 Gypsies.

The Balkan Wars of 1912-1913 largely meant the end of Muslim settlement in the towns and villages along the Struma. Almost all Turks fled to Anatolia, as did almost all the Bulgarians in the villages that had accepted Islam in the 16th and 17th centuries. Their place was soon taken by Christian Bulgarians driven out by the Greeks from territories that had been conquered by the Greek army. According to the official report of the Müftülük of Sofia from 1920 the Muslim community of Cum'a-i Bâlâ still possessed 4 mosques, 1 medrese, 3 mekteps and 2 tekkes. Whether or not they all were still in use is not written. One of the two tekkes belonged to the Halvetiye order, and one to the, in the 19th century immensely popular, Nakşbendi branch of the Halidiyye. This situation was soon to change drastically. The Bulgarian census of 1926 (Čankov 1939) gives for the town a population of 7.909 inhabitants of whom only 424 (or 5%) was Muslim. Most of their buildings disappeared in the subsequent decades.

In 1950 the town was re-named Blagoevgrad to honour the memory of Dimităr Blagoev, the founder of the Bulgarian Socialist party, who was born there. In the 1960s and 1970s much was done to modernize the town and make it an industrial centre. The population grew to 70.880 in 2011. After 1990 a new and important University was founded. Today there is only one mosque still standing, which in 1992 was restored and serves the minuscule Muslim community of the town. The Ottoman-period Bulgarian Varoš, along the banks of the little Bistritsa River, with its great church and many beautiful Konaks, has been restored with great taste. The five Ottoman *kaplıcas* have, to the best of my knowledge, never been studied or published.

The Town of Cum'a-i Bâlâ (after 1912 Gorna Džumaya, since 1950: Blagoevgrad) and its Ottoman Monuments in the year 1839 according to B.O.A., EV 11057, from H. 1255, fol. 1b-3a

Cami-i Şerif-i Orta Mahalle der kasaba-i Cum'a

Cami-i Şerif-i S. H. der Kasaba- Cum'a

Cami- Şerif-i Cum'a

Cami-i Şerif-i merhum Hasan, der Mahalle-i Kasim? der kasaba-i Cum'a

Cami-i Şerif-i S.H. Mehmed der kasaba-i Cum'a, 'an maafât?-i Dupnica

Cami-i Şerif ve Mektep-i merhum Nasuh, der kasaba- Cum'a, m.-i Dupnica

Cami-i Şerif-i Sinan Kethüda der kasaba-i Cum'a tabi-i Dupnica

Cami-Şerif-i E. H. Yahya Bey der Mahalle-i Bala, der kasaba-i Cum'a

Cami- Şerif der kasaba- Cum'a, 'an masakat?-i Dupnica

Mesdjid-i Eshab- Hayrat der kasaba-i Cum'a
Mesdjid-i E.H. der Hamza Hodja Mahalle, 'an mahallat-i kasaba-i Cum'a
Medrese of Korkut Çavuş, der kasaba-i Cum'a, tabi'-i Kaza-i Dupnice
Mektep-i Şerif der Mahalle-i Ali Han Dede der karib?-i kasaba- i Cum'a
Mektep-i Şerif-i merhum Nasuh, der kasaba- Cum'a, m.-i Dupnica
Tekke-i Şeyh Süleyman Efendi ibn es-Seyyid Sakir Ef. der kasaba- Cum'a
Total 9 Mosques, 2 Mesdjids, 3 Mekteps, 1 Medrese and 1 Tekke.
Of these 16 monuments 1 (one) survived until today. (Research M. Kiel 2012)

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The Town of Dupnitsa in short

**In 1445, in a tahrir fragment (Sofia, Nat. Libr.) mentioned as:
Village of Dupnitsa (Karye-i Dupniçe)**

In 1480, in another tahrir fragment in Sofia mentioned as "Nahiye-i Dupniçe." About the same time Ahmed Bey, known as "Şufa Ahmed, made a Friday Mosque, hamam, school and bridge in Dupniçe. In the late-16th century this mosque was wholly rebuilt, except its minaret which is from the previous building.

**In 1499 first mentioned as a "fine town" by Arnold van Harff from Cologne:
"Item van Basersack (Tatar Pazarcık) zo Tobinitza 1 daigreyss, eyn schoin stat, loufft in ein wasser lanxt, heist die Strumonach."**

In 1516, mufassal tahrir MAD 170 in BBA:

Muslim hâne	Christian hâne	total	% Muslim
42	141	183	23%

In 1550, muf. tahrir T.D. 267 in BBA:

82	150	232	35%
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In 1570, mufassal tahrir T.K.G.M.

120	160	280	43%
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(In 1873, Salnâme Tuna

660	583	1.243	53%
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998 (1589/90) Trabzonlu Mehmed 'Aşık: "Dupniçe, a small town without town walls, a modest market place, a Friday Mosque and a Hamam. In the days I was there a wealthy man was about to build another hamam here."

1660/61 Evliya Çelebi: 2.000 houses, several mosques, medreses, mekteps hamams and hans and two Tekkes, one of which was from the Bektashi saint Husam Dede.

1828, Jacob Hütz mentions: 6.000 inhabitants, 1 mosque, many Greek (=Orthodox) churches and one hamam. The inhabitants largely lived from mining and iron work.

Hütz probably meant only one large mosque, because Ami Boué in 1836 noted the town had "many small mosques."

In 1867 the local historian Biserov mentions that Dupnitsa had: 1.432 houses (hâne), 11 mosques, 494 shops, 3 hamams, 2 imaret-medrese, 7 mekteps, 9 tekkes and türbes, 2 churches and 1 synagogue.

Biserov also mentions the many fine konaks and 8 solid Kula-houses of the local 'Ayân, landed aristocracy.

The Salnâme of the Tuna Vilâyet of 1290 (1873/74) mentions in Dupniçe: 660 Muslim houses with 2.906 inhabitants, 583 non-Muslim households (mostly Bulgarian Christ. and a small number of Jews).

In 1878 Dupniçe was included in the new Bulgarian state. Almost all the Muslims from the town and the villages fled southward, to the remaining Ottoman territory.

In 1890 the eminent Czech historian Konstantin Jireček still saw Dupniçe as a town with a typical Turkish outlook. It stretched three km along the river, which was span be numerous bridges. Dupniçe still had many *konaks* and a number of mosques, but only 85 Turkish inhabitants remained. The empty room was filled up by Bulgarian newcomers.

Later the town was rebuilt according to a different plan and in a different style. Today it is a dull and featureless place with 43.790 inhabitants (2005), with only one Ottoman monument still standing, well restored in the 1970s and serving since as an art gallery.

Literature for Dupnica

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Evlîya Çelebi, Seyahatnâme, V. 567-/68; Yücel Dağlı - Seyit Ali Kahraman, E. Ç. Seyahatnâme, V, Istanbul 2007, p. XXX
J. Hütz, Beschreibung der europäischen Türkei, München 1828, p. 250/51.
Jordan Ivanov, Severna Makedonija, Sofia 1906, p. 183-189.
Konstantin Jireček, Das Fürstenthum Bulgarien, Prag-Wien-Leipzig 1891, p. 486.
Aleksiej Kal'onski, Yurutsite, Sofia 2007, passim.
A. Medžidiev, Istorijata na grad Stanke Dimitrov/Dupnitsa i pokrajinata mu ot XVI vek do 1963, Sofia 1969.

The Town of Dupnitsa (1950 – 1990: Stanke Dimitrov) and its Ottoman Monuments in the year 1839 according to
B.O.A., EV 11057, from H. 1255, fol. 1b-3a

- Mosque of merhum Bali Efendi, der Dupnice
Mosque of ... der Mahalle-i Celep Hasan, der Dupnice
Mosque of...Kurşunlu Muslih Ağa der Mah.-i Veliuddin Hoca, der Dupnice
Mosque of the Orta Mahalle in the kasaba of Dupnice
Mosque of Turhan Bey der Mah.-i Veliuddin Hoca, der Dupnica
Mosque of Mustafa Ağa, der Mah.-i Kasım Hoca, an mahallât-i Dupnice
Mosque of merhum Mehmed Ağa der Mah.-i el-Hacc Sinan der Dupnice
Mosque of merhum Abdurrahman Efendi der Mahalle-i ... der Dupnice
Mosque: Cami'-i Atîk of merhum Şerif Ahmed Bey der Dupnice
Mosque of Mehmed Voyvoda der Dupnice
Mosque of Mustafa Kadı der Mahalle-i Fahreddin Hovace der Dupnice
Mosque of 'Alişâr der Mahalle-i 'Alişâr der Dupnice
Mosque of Derviş Çelebi der Dupnice
Mosque of merhum Ibrahim Efendi der Dupnice
Mosque of Voyvoda Süleyman Ağa der mah.-i Kara Hoca der derun-i Dupnice
Mesdjid of Turhan Çelebi der Mahalle-i Halil ... der Dupnice
Mesdjid of merhum Şahin Ağa der medine-i Dupnice
Mesdjid of Menteşe Hovace der Mahalle-i Cami'-i Atîk der Dupnice
Mesdjid of Veliuddin Hovace der Dupnice
Mesdjid known as Tekke Mescidi der kasaba-i Dupnice
Mesdjid of Hasan Voyvode der Dupnice
Medrese-i ... Paşa der Dupnice
Mektep of merhum Hatipzâde Mehmed Efendi der Mah.-i Alişar der Dupnice
Mektep of Zeynep Hatun der kurb-i Cami'-i Mustafa Kadı der Dupnice
Tekke-i Halvetiyye der Mah.-i Cami'-i Atîk der Medine-i Dupnice
Zaviye-i Hızır Bey der Dupnice

Vakf-i eshâb-i hayrât Hamza Ali Efendi der Dupnice
Vakf-i Musalla der medine-i Dupnice

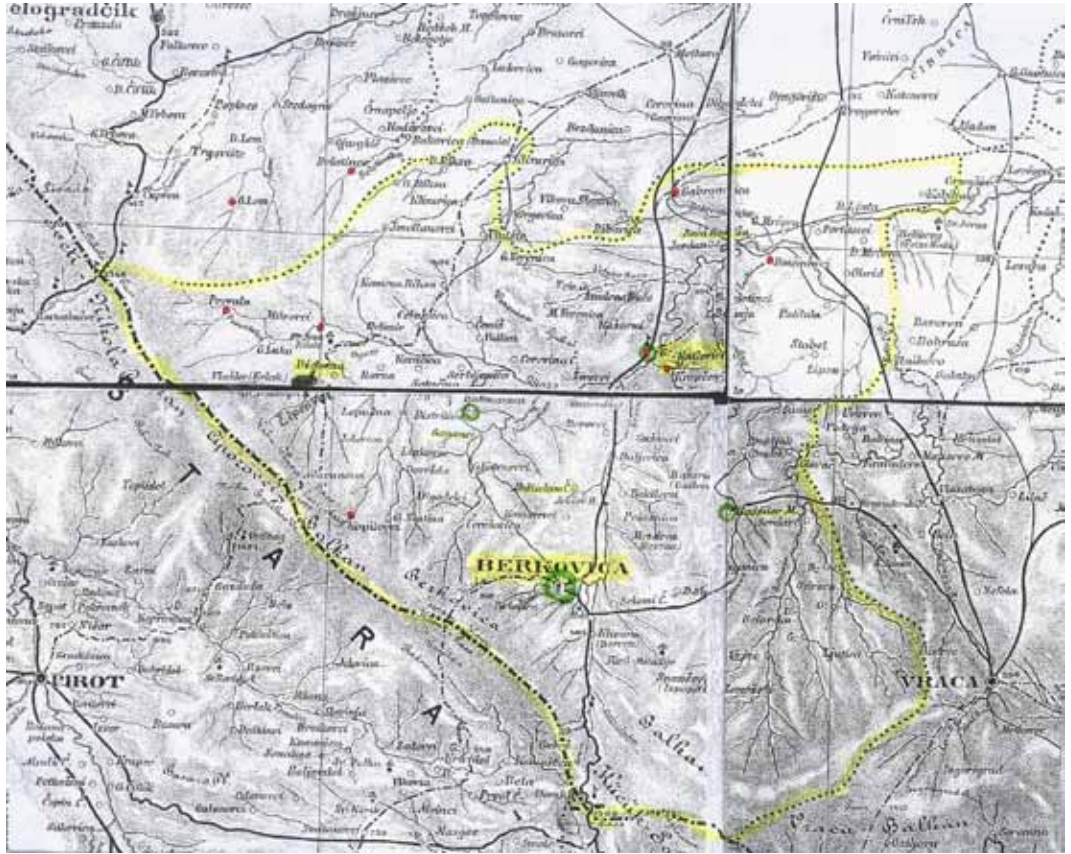
Altogether our list mentions 15 mosques, 6 mesdjids, 2 mekteps, 2 tekkes and 1 medrese. Besides them a water supply system (rah-ı âb), a musalla, and a bridge are mentioned. Next to that the list mentions several hans and shops belonging to the various vakfs.

From these monuments, at least 30 in total, only one (1) remained standing in the town of Dupnitsa today. This is the Câmî'-i 'Atîk or Eski Cami of Ahmed Bey.

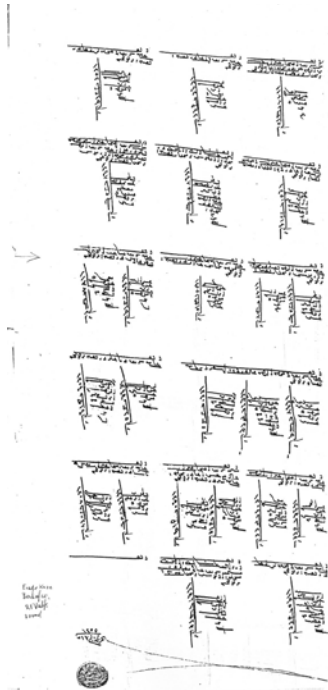
Besides these buildings the list mentions 10 mosques, 7 mesdjids, 2 muallimhânes and one zaviye in the Muslim villages of the Kaza of Dupnice.

The 1839 list is much richer than the information given in the Salnâmes, but far from being complete.

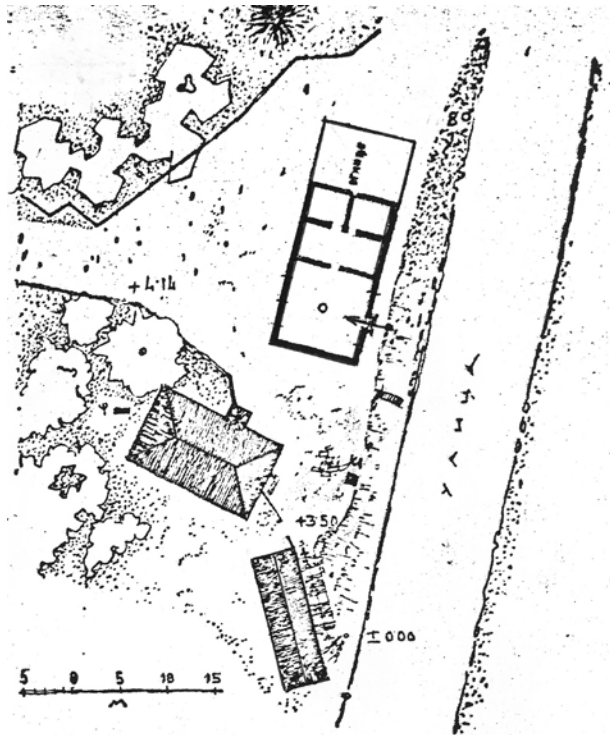
For the complete picture of the Ottoman legacy in Bulgaria much detailed and pain-staking research still lies ahead of us.



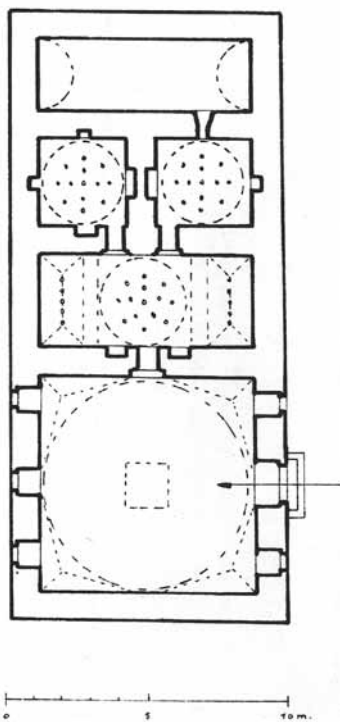
Kaza of Berkofça according to the map of Felix Kanitz, 1878.



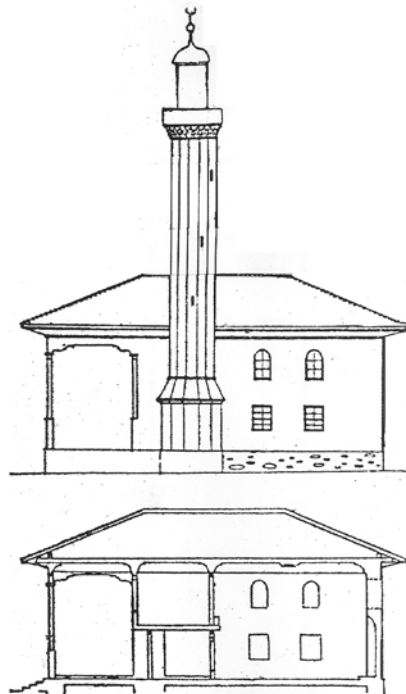
Last page of B.O.A. EV 11057 from 1255 (1839) fol. 8a showing the last bit of the kaza of Berkofça.



Mosque, hamam and school in Berkofça. Plan by Todor Zlatev 1955.



Berkofça, plan of hamam (still standing today), M. Kiel 1978.

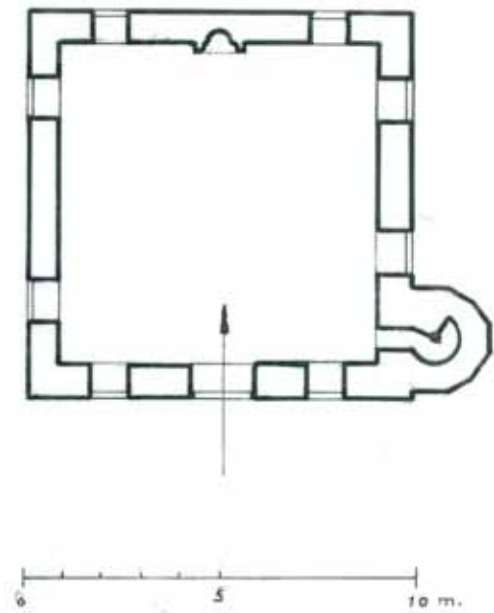


Berkofça Eski Cami, plan and section (with some corrections) Todor Zlatev 1955.



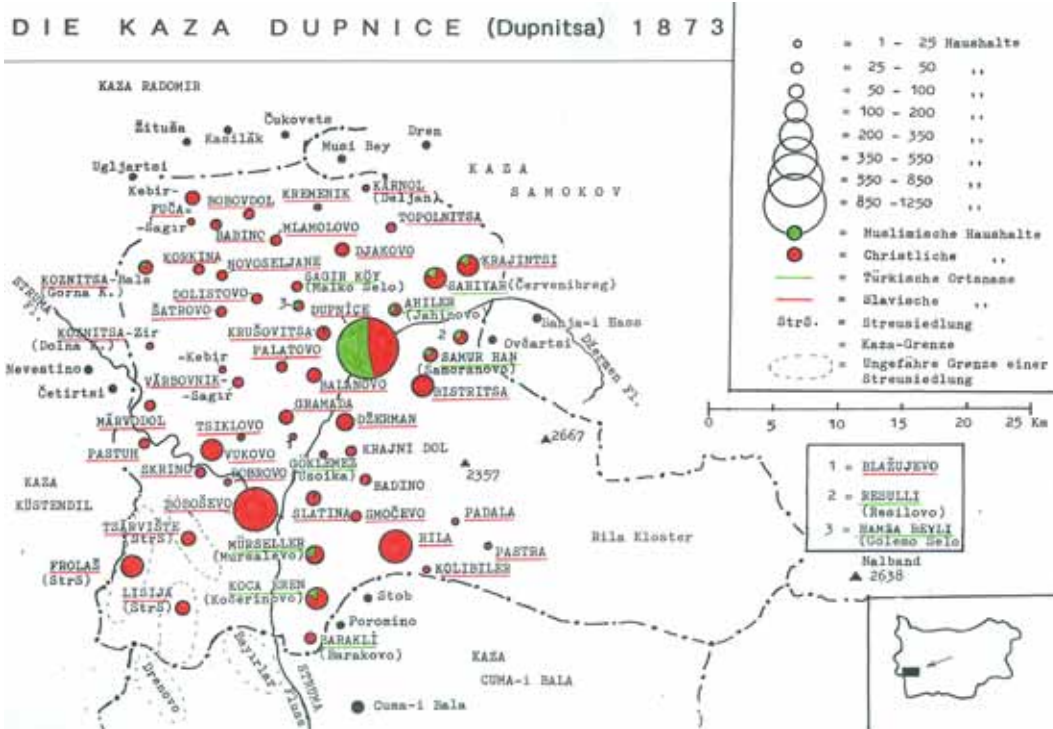
Minaret of the mosque of Şihabuddin Pasha in the village of Hisarja (Central Bulgaria); photo Grigor Boykov, 2006. The disappeared minaret of Berkofça was very similar to this one.

Mosque of Golyama Kutlovitsa (now Montana), late 16th century. Plan M. Kiel, 1970.



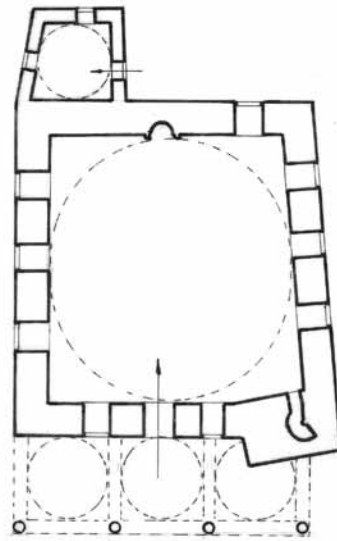


Mosque of Golyama Kutlovitsa
(now Montana), late 16th century.
Photo M. Kiel, 1970.

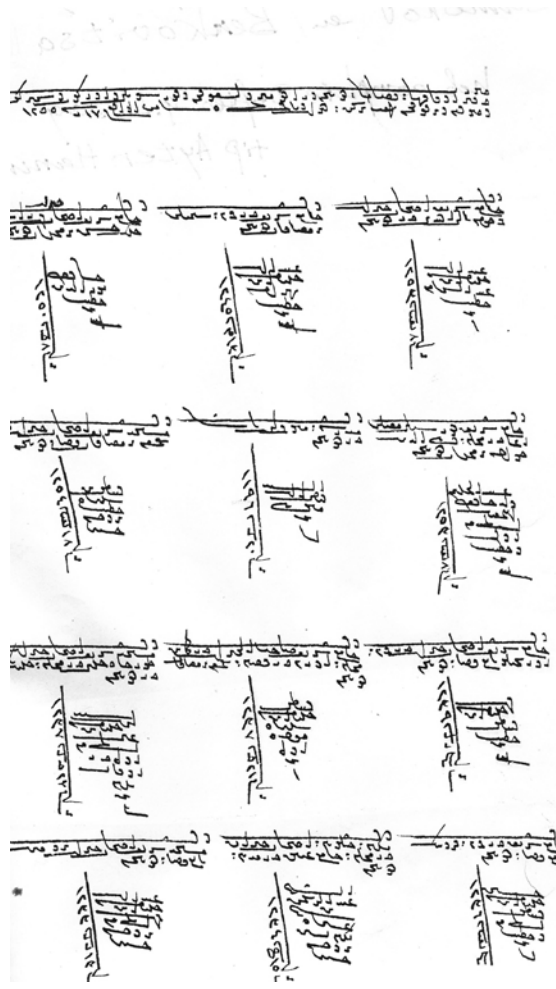


Dupnitsa, Mosque of Ahmed Bey. Plan M. Kiel 1970.

Dupnitsa, Mosque of Ahmed Bey. Photo M. Kiel 1970.



Dupnitsa, Mosque of Ahmed Bey. Photo M. Kiel 1970.



First page of B.O.A.
EV. 11057 fol. 1a, 1839,
beginning of list of vakfs
of the kaza of Dupnitsa
(including Cum'a).