

# Cities in Evolution. Diachronic Transformations of Urban and Rural Settlements, IV

VIII AACCP Symposium, Proceedings

Edited by Ö. Özkuvancı, A. Camiz and Z. Ceylanlı



Dynamic Research on Urban Morphology books - 6

**CITIES IN EVOLUTION  
DIACHRONIC TRANSFORMATIONS OF URBAN AND RURAL  
SETTLEMENTS  
Proceedings Volume IV**

VIII AACCP (Architecture, Archaeology and Contemporary City Planning)  
symposium, Istanbul 2021

Edited by

**Özge Özkuvancı, Alessandro Camiz and Zeynep Ceylanlı**

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Istanbul, 2023

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VIII AACCP (Architecture, Archaeology and Contemporary City Planning) symposium, Özyeğin University  
Istanbul April 26<sup>th</sup> May 2<sup>nd</sup> 26 2021

Edited by:

**Özge Özkuvancı, Alessandro Camiz and Zeynep Ceylanlı**

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**VIII AACCP (Architecture, Archaeology and Contemporary City Planning) Symposium  
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## Ottoman Urban environment in the Balkans: The Case Study of Ohrid, Macedonia

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Keywords: Ohrid, Republic of Macedonia, Ottoman era towns

### Abstract

As part of the eighth AACCP symposium *Cities in Evolution: Diachronic Transformations Of Urban And Rural Settlements*, this article will try to give an outlook of the urban environment and the architecture in the Ottoman Balkans presented through a case study.

The spatial development of the Balkan towns, especially those in the European territory of Rumelia, has its roots in Ottoman concepts strongly influenced by local pre-existing conditions. However, the Ottoman concepts were deeply founded in the institution of the pious foundations and the quarter. Typically, the physical shape of a town was consisted of an organic accumulation of these quarters and the house appearance influenced both by the formation of neighborhoods, the organic disposition of streets, and the morphology of the terrain. All these elements can be seen in this case study confirming the continuity and the regional Ottoman era architectural influences and realizations as well as climate, geographic and historical circumstances under which the town has been developing its physical appearance.

The Ottoman era house developed its forms in different cultural areas, adapted itself to a variety of climatic and topographical situations and even though many external factors contributed the development of its type of the Ottoman era house was not just a 'Turkish house' with synthesis of these elements but merged the life style and aesthetics of the ethnic groups as well. These in particular are illustrated very well in the houses of the Balkan Peninsula where there was not just merging of elements but also merge of different religions and cultures. The non-Muslim population that was native inhabitants of this area had their contribution to the development of the vernacular, even though interaction with the artisans of the regions. These led to a form of a vernacular where opponent elements stood one by another in harmony in the Ottoman era matrices and their places of worship, the mosques.

Ohrid, Republic of Macedonia, is a town that within the borders of the Ottoman Empire was part of the regional architectural influences. The town, positioned on a hill, built by the homonymous lake possess long historical continuity going as far back to neolith eras when in the Ottoman times reached its peak in the urban and house development.

### Historic introduction

The town of Ohrid is located on the shores of the homonymous lake in the South – West Macedonia, close to the border between Republic of Macedonia and Albania. The history of ancient Lychnidos (in use before the Bulgarian conquest in the 9<sup>th</sup> century) can be traced on the slopes along Lake Ohrid between Trebeništa and Ohrid since the end of the Bronze Age and the Early Iron Age. This region reached a high point with the appearance of the ruler's necropolis in Trebeništa, near Ohrid furnished with golden death masks and other valuable gifts (Kuzman, Tričkovska, Pavlov, 2009). A grave unearthed in the middle of the old town of Ohrid possessed similar materials which led to confirming that these two places were indeed closely connected during the time of the Trebeništa group of archaic Macedonia. Later, on the Ohridski Rid, the hill above Lake Ohrid an archaic settlement that led to the later development of Lychnidos, was settled (Fig. 1). The area possesses rich historical and archaeological artifacts legacy of the late antique and Hellenistic Lychnidos. According to recent excavations there was already an existing town named Lychnidos way back at the time of King Phillip II of Macedon<sup>1</sup>. Before his reign, the western frontier of his kingdom coincided with the mountainous range that separated Lychnidos and Pelagonia region from the lake of Prespa. After the

<sup>1</sup> Охрид, Книга 1, (1985) Институт за национална историја-Скопје, 1985, p. 63-125.



devastating invasions of Bardylis, in order to prevent future disasters and to secure his kingdom, Philip lanced a war against the Illyrians and conquered the lands up to the lake Lychnidos. The strategic position of the town of Lychnidos for the defense of the kingdom in the Hellenistic period is further underlined during the events of the first Macedonian War (Bitrakova, Papazoglu, 1985).

The town had grown through centuries and in Roman times developed as a significant center when Macedonia became a province of the Roman Empire. At that time, Lychnidos was an important station along the Via Egnatia, a land route which connected the Adriatic port of Dyrrachium (present-day Durrës) with Byzantium/ Constantinople<sup>2</sup>.

In the early Christian era bishops from Lychnidos participated in multiple ecumenical councils, consolidating the role of the town as an important religious center for the Christianity<sup>3</sup>. Thanks to the missionary works done by the two Byzantine Christian theologians brothers St. Cyril and St. Methodius in the 9<sup>th</sup> century, the Slavic culture spread from Macedonia to the Eastern European world. Through the help of their scholars from Ohrid St. Clement and St. Naum who few decades later established the Cyrillic alphabet, the Christian culture consolidated in the region and notably contributed to the Eastern Orthodox Church.

In 867 the Bulgarians conquered the town and by the end of the 9<sup>th</sup> century Tsar Boris I separated Macedonia as an individual unit with his own bishops who were neither Bulgarian nor from Constantinople and appointed St. Clement to hold this position. Between 990 and 1018, Ohrid was the capital and stronghold of the Bulgarian Empire and the seat of the Ohrid Patriarchate<sup>4</sup>.

Towards the end of the 11<sup>th</sup> century, the leader of the First Crusade, Bohemond I of Antioch and his Norman army, conquered most of Macedonia and Thessaly and in 1083 took over Ohrid, but the Latin occupation of the lands did not last too long due to the strong opposition from the Byzantines fighting to consolidate their empire's boundaries. Overall, between the 13<sup>th</sup> and 14<sup>th</sup> century Ohrid was handed between the Despotate of Epirus, the Bulgarian, the Byzantine, and the Serbian Empires<sup>5</sup>.

### **The Balkan towns and their domestic architecture under the Ottomans**

The Ottomans started relatively early the conquest of the Balkans. Beginning from the era of Sultan Murat I (1362-89), the Ottoman army, starting from the banks of the river Maritsa in Thrace, conquered all the Macedonian and Greek territories expanding their influence towards West. Macedonia became an Ottoman province and entered the administration of the Beylerbey of Rumelia (Akin, 2001: 70).

Several scholars have long tried to define the Ottoman towns and the factors that formed and shaped them. According to Cerasi, most of the Ottoman era settlements in the Balkans were often an adaptation of the Byzantine or even Hellenistic city that later went through transformations or extensions improved by the Ottomans (Cerasi, 2005: 15). Speaking of the urban transformations in the Ottoman Balkans, on one hand means attempting to identify the diverse origins of these cities, towns and villages before the Turkish conquest but on the other it means describing and interpreting the developments that happened from the beginning of the conquest around the end of the 14<sup>th</sup> century until the beginning of the 20<sup>th</sup> century when as a consequence of both the Balkan Wars and World War I the Ottoman Empire collapsed (Pinon, 2008).

It is accepted that the art and culture of a nation is affected by those of earlier and neighboring civilizations and the Ottomans were not exceptions. The Ottoman era town according to Cerasi as a commixture of Levantine and pre-existing elements together with the traditions and innovations brought by the new Turkish rulers cannot simple be ascribed and encompassed in the main historic categories of the generic 'Islamic city' or 'Oriental city', but it should be analyzed through the differences or the boundary's limits that we can refer to the studies on the comparative cultural geography (Ivkovska, 2020). Moreover, far from old

<sup>2</sup> The stations along the Via Egnatia were marked in several ancient itineraries such as. *Itinerarium Antonini, Itinerarium Burdigalensis and Tabula Peutingeriana*. (Kuzman, Tričkovska, Pavlov, 2009).

<sup>3</sup> Филипоски, Т. (2009) Охрид во раниот среден век (од V до X век)

<sup>4</sup> After the Byzantine conquest in 1018, the Ohrid Patriarchate was downgraded to an Archbishopric and placed under the authority of the Ecumenical Patriarch of Constantinople. Белчовски, Ј., Охридската Архиепископија од основањето до паѓањето на Македонија под турска власт, Скопје 1997.

<sup>5</sup> Охрид, Книга 1. (1985) Институт за национална историја-Скопје, p. 173-244.

interpretations about the generic Islamic city, the research on the Mediterranean area – especially considering the Eastern Mediterranean and the Balkan Peninsula – had always been affected by a sort of multiculturalism, related to the multiplicities of several population living in the areas as well as the coexistence of different religions (Cerasi, 2005:15).

Overall, the Ottoman era town consisted of morphological structures and urban fabrics organized of religious complexes, quarters, road layouts and urban facilities and residential fabric within it. The family and the religion, respectively represented by the house and the mosque, were the two poles of attraction of social life of the common people. The *mahalle* (quarter) as an entity was directly in relation with the family life and its conjunction with the religious structures and pious foundations, like mosques or masjids or *külliye*, created the most important unity of the town and society. (Ivkovska, 2019). In some specific regions of the Balkans like Greece and Macedonia the Ottoman urban development was implemented on the basis of the previous periods following the already existing road arteries, that determinate and organize the minimum size required for the new structures (Ivkovska, 2019).

In general, the settlements were densely built, and the dwellings were always well-oriented and positioned in such a manner on the plots in order to provide essential and comfortable living conditions. All the dwellings were in fact facing good views and light and because of these factors, the structures were always positioned on the street and gardens, where possible, were developing within the plot. Ground floors were always conditioned by the position of the plot on the street and the geo-morphological features of the site, while the upper floors always tended to have more regular geometric plans. This was achieved by cantilevering the upper floors over the ground floor and mastering the most regular geometric shapes of the floor plan (Ivkovska, 2020). Following these laws, similarities in the urban neighborhoods and housing were created. Developing a full adaptation to the topography of the city, neighborhoods included extending roads, varies in width required by the lack of space.

The era of the Ottoman rule of the Balkans created rich town's society culture and its housing persisted and spread their influence up to the first decades of the 20<sup>th</sup> century. (Cerasi, 1988) One is for certain, the Ottoman era houses in the Balkans were a mixture of Slavic, Macedonian, Armenian, Albanian and Greek elements improved by the skilled ethnic craftsman belonging to those groups. Most of the artisans coming from these communities were those who worked as master-builders and who undoubtedly imposed their personal influences in the final appearance of the dwellings together with the influences of the pre-existing cultures. This is why the Ottoman era house in the Balkans was a product of agglutinations of the multiethnic society rather than a pre-ordered design imposed by the central authorities (Cerasi, 1998).

The scholars in the Balkans as well as in Turkey have widely worked on determining the house plan typologies of the Ottoman era houses. In different regions – even though different terms are used – still three (excluding the first most simple plan type) typologies are detected together with their variations. All these classifications of the plan typologies are in relation of the hall or so called *chardak*, *sofa*, and *hayat*. The mostly elongated corridor like space that is the link to all the other spaces on the floor. Its position determined three types of plans that can be seen in all of the regions of the today's Balkans, along the Aegean coasts and in Western and North Turkey (Eldem, 1984). These plans were used by both Christians and Muslims with adaptations based on the requirements of the religion, which it means that Muslims had separate quarters for the women while the Christians didn't have such segregation evident in their floor plans. Moreover, these plan types also had additions in the form of pavilions and *iwans*.

Before analyzing in detail, the case study from historical, economic, and social point of view regarding the urban layout, the domestic architecture, and its features, we should underline that these similarities found in the house typology of the towns in the Ottoman Balkans, have come into being also because they belong to the same geographic region. Beside the common practice in which – especially in the literature about architecture in the Balkans – often prevails a sort of 'nationalism' to differentiate the architecture of each country, the substantial truth is that the common factors that unite the domestic architecture in this vast area between North Greece, Republic of Macedonia, Kosovo and Albania are much more numerous than the distinctive ones.

The Ottoman era house in Macedonia presents a variety of typologies due to the climate and territorial conditions but in the case of Ohrid, site's morphology and the presence of a pre-existing and consolidated settlement were also among the determining factors. Usually, the residential house in these regions is based

on two or three floors, with compact plans and asymmetric formal shapes of the ground floor (Fig. 2.). The ground floor consists of a stone base of good work interspersed with wooden curbs; the upper floor in a wooden structure (*bondruk*) shows accentuated projections and generally has a double order of wide and regular windows. The pavilion roof is adorned with eaves, characterized by regular or curved tympanums connected to the façade walls (Tomasella, 2003: 34).

### The urban settlement of Ohrid in Ottoman time

Based on some Turkish documents, it is assumed that Ohrid was conquered by the Ottomans in 1395 and that it was seized by Chandarli Hairudin Pasha (Eyice, 1965).

The *sanjak* of Ohrid was among the oldest that were established in the Balkans as part of the Ottoman Empire for their conquering plans and it was used to launch military campaigns against Albania. A ruler called *sanjak-bey* governed it and it is believed that the first *sanjak-bey* of Ohrid was the Ajdinian Guneid-bey who, apparently took up that position in 1406 (Eyice, 1965). The Ottoman conquest, colonization, and Islamization of the local inhabitants had a great impact on the external appearance of Ohrid and the first Muslim buildings were built as early as the 15<sup>th</sup> century.

The middle age walled town of Ohrid was built on the hilly peninsula facing the lake, dominated by the Tsar Samuel's Fortress - where the citadel and the Gorni Saraj is located – that was built on the place of an earlier fortification<sup>6</sup>. However, the Ottomans preferred to settle down their own quarters in the plain areas, by the lake shores and the foot of the hill surrounding the old Hellenistic and later Christian settlement. This first Turkish *mahalle* was located outside the old town towards East, close to the small harbor allowing trades and fishing activities. At the same time, new mosques were built in the other new quarters towards inlands, behind the promontory, and some existing churches in the enwalled central urban areas were converted into mosques. For instance, in the hilly area of Plaoshnik facing the lake, over the remains of the old St. Clement's church within the premises of the monastery St. Patheleimon, Mehmet Fatih Mosque also known as the *Imaret Camii* together with a soup kitchen and a mausoleum was built by the end of the 15<sup>th</sup> century by Sinan Chelebi<sup>7</sup>. During the 16<sup>th</sup> century the most important church of Ohrid, the cathedral of Saint Sofia was converted into a mosque (Fig. 3.) keeping the same name, Hagia Sofia<sup>8</sup>.

Many mosques were built in Ohrid. The Haji Kasim Mosque, the largest one outside the old town walls that stood in front of the so-called 'water gate', where the central square Sveti Kliment is now. The rectangular central prayer space was covered with a led dome supported on a drum with squinches and sixteen window openings, an "old style" minaret (Celebi, 1848) and closed narthex on two floors. In terms of its plan and architectural features it was a 16<sup>th</sup> century work. It is believed that the last congregation was in 1930 (Eyice, 1965) after which the mosque was demolished by the Yugoslav state sometime in the 1950s.

The Haji Turgut Mosque, or Cross Mosque, was oldest mosque built in Ohrid in 1466<sup>9</sup>, on the old road leading to Bitola and is now on the northern corner of the two bifurcating streets. It has a 15-meter-high minaret

<sup>6</sup> This early fortification dated back to 4th century B.C. and some archaeological excavations (e.g., the Polyconch Basilica from 5th century) prove early adaptation of Christianity in the area. In late Ottoman times, between the 18th century and the beginning of the 19th century, Jeladin bay made some interventions on the fortress citadel and in 1808 he erected a palace in the south section to be called Gorni (Upper) Saraj. See: Чипан, Б. 2001, Долни Сарај Епизода од Историјата на Охрид со Џеладин Бег.

<sup>7</sup> The remains of the Imaret Mosque left completely abandoned and in ruins after 1912 were still existing up to the year 2000, when a project in all the archaeological area Plaoshnik was developed to rebuilt the St. Clement's church in the original location and revitalize the entire area. See: [www.muzejohrid.mk/en/plaoshnik-ohrid](http://www.muzejohrid.mk/en/plaoshnik-ohrid)

<sup>8</sup> The Church of Saint Sofia was built on the foundations of a metropolitan cathedral demolished in the first decade of the 6th century by the Barbarian invasions and the next church was built during the First Bulgarian Empire, after the official conversion to Christianity. It was basically rebuilt in the last decade of the 10th century as a patriarchal cathedral in the form of a dome basilica, after the replacement of the capital of Bulgaria in Ohrid, during the reign of Tsar Samuel, when the church was the seat of the autocephalous Patriarchate. See: Томовски, К. Средновековната Архитектура, во Уметничко Богатство на Македонија, 1984.

<sup>9</sup> [www.macedonism.org/Македонска-Енциклопедија](http://www.macedonism.org/Македонска-Енциклопедија).

without a crescent moon or a star at the top and the main building, in alternating rows of stone and brick, has a square base and an octagonal dome.

The Ali Pasha Mosque was built in 1573. The main dome is flanked by three smaller domes that cover a porch and there is a wooden fountain in the courtyard. It went under renovation in 1823 and after a recent restoration in the 2000s today it is the largest Islamic Mosque in town (Fig. 4.).

The Zeynel Abidin Pascha Mosque or Tekke Mosque was built in 1564 and in 1590 Mohammed Haji Hayati, a Persian dervish from the Sufi order of the Halveti, added a tekke (Fig. 5.). A *türbe* was built for the founder in 1720 and the entire building complex was restored in 2012.

The Haydar Pascha Mosque was built in 1490 at the entrance to the city in the north-western Voska district on the old road to Struga. The rectangular building is flanked by a doorway on the street. The 14-meter-high minaret stands in the corner of the two buildings and some centuries-old graves are standing in the courtyard.

The Kuloğlu Mosque was built in the 15th or 16th century and is also located in the Voska district. The octagonal main building has a big prayer hall. To the west of it is a newer small porch with a portico and its slender minaret stands between the two parts on the street side.

The Haji Hamzah Mosque, a small building at the beginning of the Korzo promenade, is built right on the road on the slope of the Deboj hill.

Beside the mosques, other relevant buildings belonging to the Ottoman worth mentioning are the clock tower, located on a slope to the east of Ohrid Fortress. It was built by *Çavuşdere Süleyman Ağa* from Shkodra in 1726. Below the hill was the now 900-year-old sycamore tree from where the Turkish bazaar extended with its shops, magazines, and depots on both sides of the street.

The cultural melting pot of Ohrid in Ottoman times was also visible in the demographic distribution of the local population. According to the census carried out by the Turks in 1582, the municipality of Ohrid covered 88 villages, that indicate a highly dense network of settlements. The total number of inhabitants in Ohrid was 13,592. Based on the families' names covered by the census, the majority of the population was Macedonians. However, also the presence of the non-Slavic inhabitants was evident, mostly Turks, Albanians and Vlachs. The majority Macedonians were residing on the hill in the old, enwalled town with the exception of the ruling Ottomans who had their palaces, serais, built in the Varosh area close to the cathedral church of Saint Sofia acting as a mosque at the time. However, the majority of the Muslim population lived in the flat lands by the shores of the lake and at the foot of the hill in the north.

The typical Ottoman era vernacular was built in accordance with the above-mentioned regulations following the configuration of the terrain and the organic distribution of the space with its specific ground floors built in stone and upper two stories built in light wooden construction. Whereas the Ottoman noble houses were built in much larger plot land and built area, the most specific example of such is the Dolni Serai built by the well-known Dzeladin Beg<sup>10</sup>. The Ottoman Muslim owned houses had their specific distribution of the spaces with the division of the *harem* and the *selam* hence leading to symmetrical disposition of the exterior facades.

The Ottoman traveler Evliya Çelebi in one of his recount's states that Ohrid had 17 Muslim temples, seven primary schools, 77 baths, and three public canteens. In 17<sup>th</sup> century the upper town was dominated by the fortress, transformed by the Ottomans, and renamed as the Upper Palace, *Gorni Saraj*, while the downtown Ohrid covered a large part of the so-called Lower town, outside the walls. In this area Evliya Çelebi counted 10 Muslim *mahalle* and 7 Greek, Macedonian and Latin Christian quarters<sup>11</sup>. Ohrid had all the buildings necessary for carrying out craft and trade activities. Apparently, there were 150 shops, three free of charge taverns, and three inns, as well as seven well-equipped cafés (Kahraman, 2011: 707).

<sup>10</sup> Чипан, Б. 2001, Долни Сарај Епизода од Историјата на Охрид со Џеладин Бег.

<sup>11</sup> Among the Muslim districts in Ohrid, Evliya Çelebi mentioned the follows: Ohri-zade; Tekke; Kuloğlu; Haydar Pasa; Koca Siyavuş Paşa; Zulmiye; Hacı Hamza; İskender Bey; Yunus Voyvoda; Koçi Bey; Emir Mahmud and Kara Hoca.

During the 18<sup>th</sup> century Ohrid emerged as an important trade center on a major trade route. At the end of this century, it had around 5 thousand inhabitants. Few records exist concerning the development of Ohrid in 18<sup>th</sup> century, however it is evident that the town was expanding. Thus, at the end of the same century the foundations of Dolno and Gorno Vlasko (Vlachs) quarters were established<sup>12</sup> (Fig. 6.).

Towards the end of the 18<sup>th</sup> century and in the early part of the 19<sup>th</sup> century, Ohrid region, like other parts of Rumelia, was a hotbed of unrest. Semi-independent feudal lords controlled Ohrid and openly defied the central government by not submitting taxes and by using tax money to bolster their own private armies. By the end of 19<sup>th</sup> century Ohrid had 2409 houses with 11.900 inhabitants out of which 45% were Muslim while the rest was mainly Orthodox Christian<sup>13</sup>.

At that time the fame and richness of Ohrid thrived and its location along the main land route crossing the Southern Balkans made of the entire area a charming place for the early tourists. Western travelers were enchanted by the physical beauty of the town and its lake, by the variety of its colorful inhabitants and they recorded its Ottoman physiognomy and Oriental 'allure' in their travelogues and paintings (Fig. 7.).

Among the landscape painters, the sketches and drawings left by Edward Lear in the first half of the 19<sup>th</sup> century, where the artist depicted the market area of the Turkish neighborhood with its mosque, the landscape around the town and the lake and the clock tower are of great importance (Fig. 8.).

During her journey across the Balkans and the Aegean Sea, M.A. Walker described the town and its history: "*The situation of Achrida is one of the most beautiful in this land of picturesque beauty the lake district of Western Turkey, [...]. The city rose into importance in the reign of Justinian, when Lychnidus, on the eastern shore of the lake, was destroyed by earthquake*" (Walker, 1897: 152).

Few years later, another traveler, instead described the local population: "*I shall speak only of the part I have stayed in—the districts of Lakes Ochrida and Prespa. Here there are Greeks, Slavs, Albanians, and Vlachs. Of Turks, except officials and such of the army as may be quartered on the spot, there are few. The Albanians, I believe, are all Moslem. Should there be any Christians they would be officially classed as Greeks*" (Durham, 1905: 77).

### **Ohrid and its cultural heritage today**

The town of Ohrid is one of the oldest human settlements in Europe and the particular position of the settlements and the gentle distribution of dwellings on the slopes of a natural rocky promontory makes it truly a unique site and its architecture represents the best preserved and most complete ensemble of ancient urban architecture of Southeastern Europe.

Slavic culture and literacy spread from Ohrid to other parts of Europe and the urban structure of the ancient and middle-age town nucleus are enriched by a large number of archaeological sites, with an emphasis on early Christian basilicas built between the 4<sup>th</sup> and the beginning of the 6<sup>th</sup> century which are also known for their very well-preserved mosaic floors and decorative characteristics that indisputably point to a strong ascent glory of the town. The Christian Byzantine era was marked with the built and presence of an incredible number of churches and later the contribution of the Ottoman civilization, from 1395 until 1912, can be mostly seen in the urban layout, through the landmarks made of slender minarets and domes and the narrow streets flanked by two-three story stone and wood houses with red tiled roofs.

The convergence of the well-conserved natural values with the quality and diversity of its cultural, material, and spiritual heritage makes this region truly unique<sup>14</sup>. As stated in the UNESCO web site today the values are under attack due to lack of adequate control of the ongoing urban development thus destroying the coherence and the relationships between the urban and the landscape. Special emphasis given to the built

<sup>12</sup> Osmanlı Yönetiminde Makedonya, in T.C. Başbakanlık Devlet Arşivleri Genel Müdürlüğü Osmanlı Arşivi Daire Başkanlığı Yayın No: 74.

<sup>13</sup> Selçuk Ural, XVI. Yüzyılda Osmanlı Hâkimiyetinde Ohri Livasi, 2011.

<sup>14</sup> <https://whc.unesco.org/en/list/99/>

heritage and especially that of masonry that showed uniqueness as well-preserved late ottoman urban residential architecture dating from the 18<sup>th</sup> and 19<sup>th</sup> centuries<sup>15</sup>.

## Conclusion

The Ottoman urban environment in the town of Ohrid even though well maintained through the functioning mosques is lost. Most of the vernacular inheritance in the plain area of the city where the Turks colonists settled drastically changed and almost nothing from the previous urban layers is preserved and legible. But also, the vernacular in the old town that is legally put under protection is under severe attack by ill implemented restorations. The constant disruption to the urban tissue is way beyond control slowly attacking all the vernacular values with inadequate restorations and new builds that are under the umbrella of the local municipality slowly pushing the town into a state of losing its vernacular but also its UNESCO status (Fig. 9.). The monumental urban ensembles if looked more in detail are almost gone, with scattered examples that are left at the tooth of the time with known outcome of their total lost.

Ohrid, being a town of what was once known as Rumelia has strong continuity in the past starting from the ancient times passing through the Hellenistic, Roman, and Byzantine, up to the Ottoman eras, when it underwent drastic physical transformations un-linked to those from the pre-Ottoman times. The town under Ottomans had its specific urban development that strictly followed the morphology of the terrain in creating the circulation of the urban space. However, on the hill in Ohrid, the majority of its inhabitants were Christians, while the Muslims lived mostly in the flat lands below the hill and close to the bazaar (*çarşı*, or *чаршија*) and the central mosque. The physical manifestations of the dwellings had a lot to do with the specifics of the terrain they were built on. The organic distribution of the streets with their typical dead ends, and the perpendicular secondary stair like street network connecting the major arteries were distinctive Ottoman era elements in the urban development of the town. The street patterns directly influenced the house plan typologies, having limited space in the ground floors that also influenced irregular ground plan layouts and upper floors with attempts to create more geometrically defined spaces with the use of cantilevered eaves over the ground floors. The hall as an element prevails in the domestic architecture of the Ottomans was used in all its territories. Rumelia and its towns were no exception. The old town on the hill keeps its Ottoman era appearance till this day, and even though scholars tend to take sides on whether these dwellings had Hellenistic, Byzantine, Turkish, Greek, Macedonian roots, one thing is certain: the settlements' civic architecture that we have in evidence today was built in Ottoman times, by the local Christian builders using local materials suitable for the climate and strong local artistic mark.

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<sup>15</sup> Ibid.

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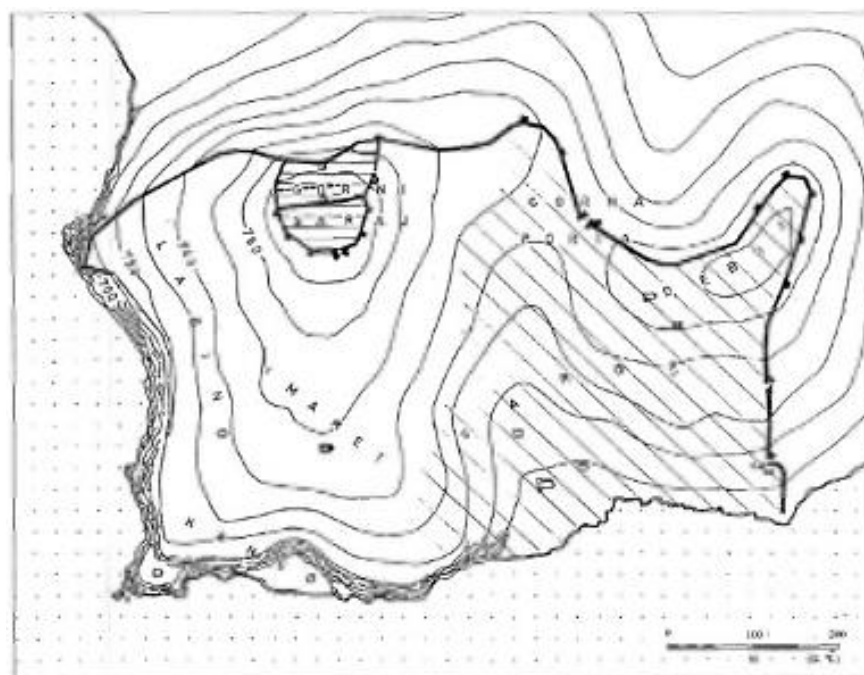


Fig. 1. Plan of the town in the Middle Ages: The *kastron* on the Upper Serai and the civil settlement Varosh



Fig. 2. Residential house in Varosh quarter

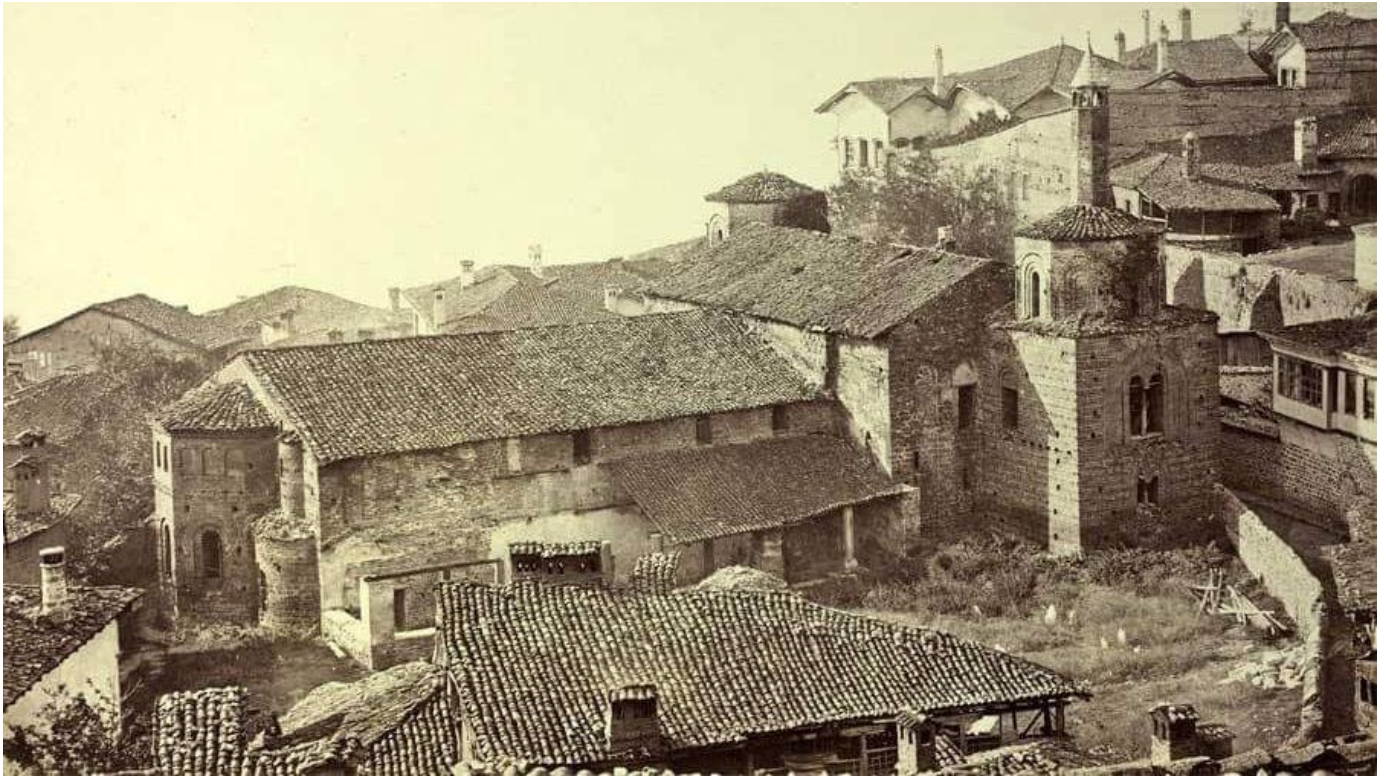


Fig. 3. Ohrid in 1863 – Photo Collection of Josef Székely



Fig. 4. Ali Pascha Mosque watercolor by Edward Lear, 1848





Fig. 5. Zeynel Abedin Pasha (Tekke) Mosque

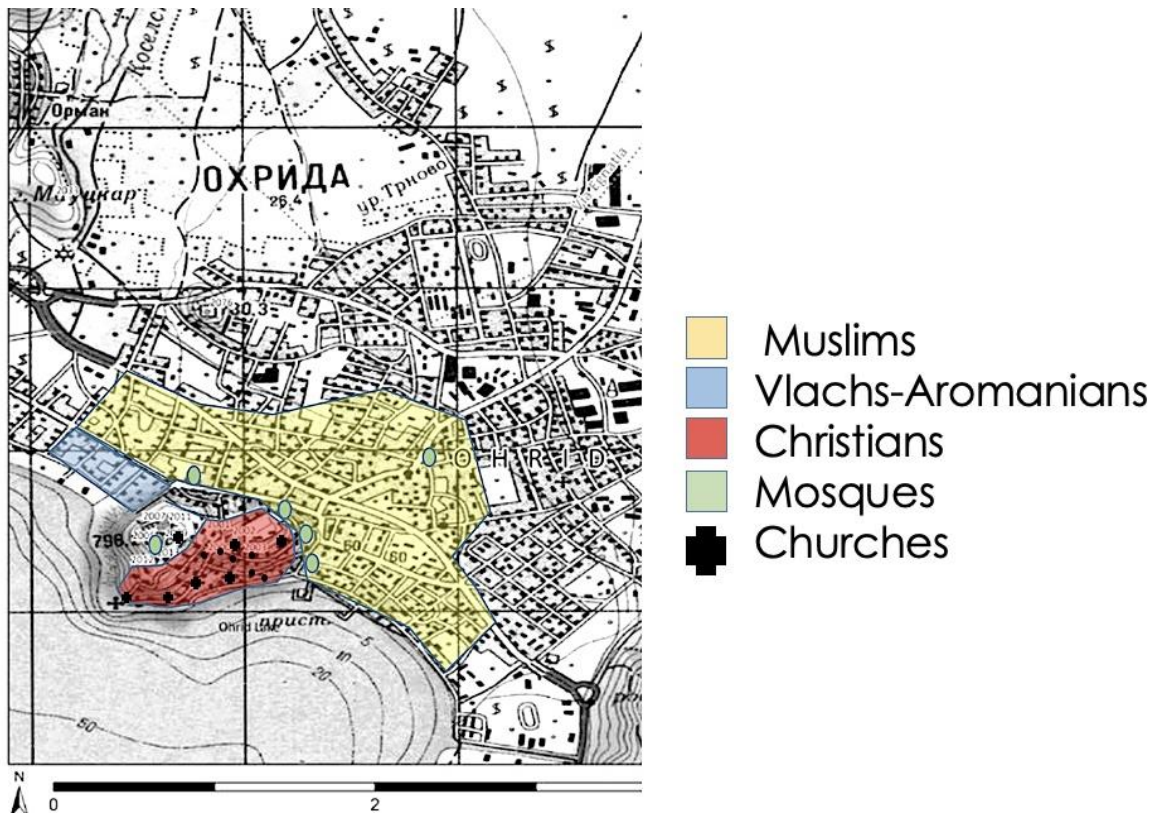


Fig. 6. Distribution of population in 18<sup>th</sup> century Ottoman Ohrid

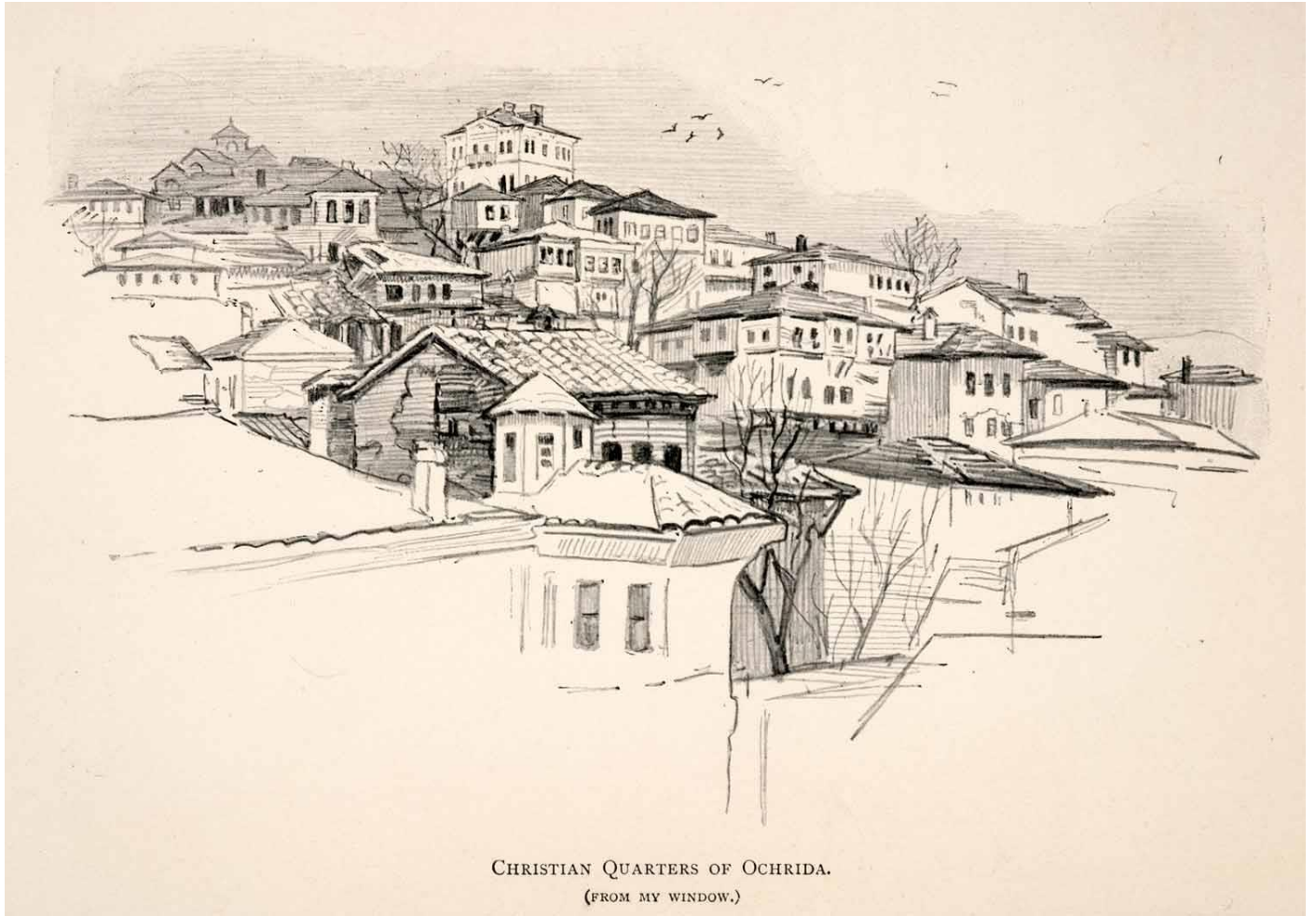


Fig. 7. Durham, Mary Edith, (1863-1944), *The Burden of the Balkans*, 1905



Fig. 8. Clock tower, watercolor by Edward Lear, 1848 and the Clock tower today

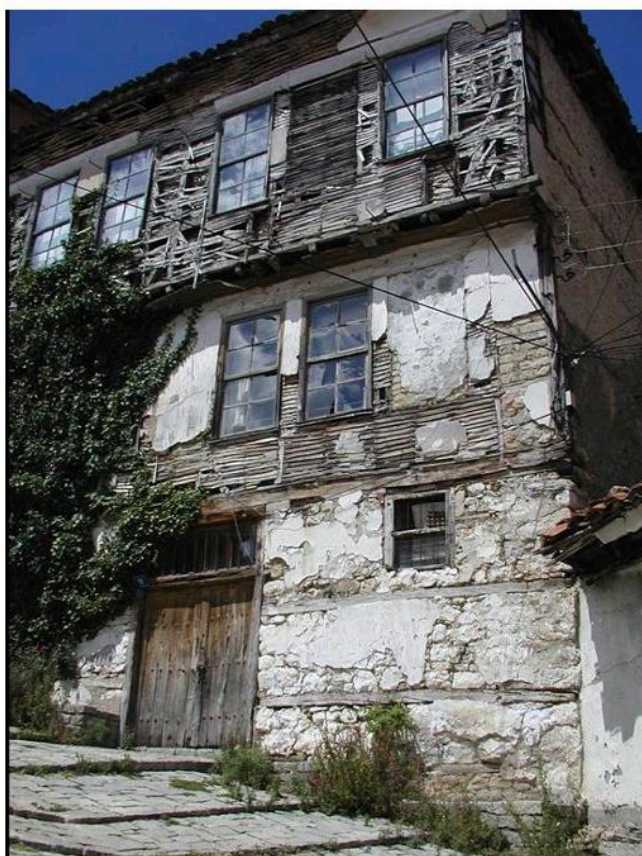


Fig. 9. Before and After: Reconstruction of a historic house in Ohrid (2016)

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