

THE LATIN CATHOLIC CHURCH SETTLEMENT
IN MERSİN DURING THE LATE OTTOMAN PERIOD

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ABSTRACT

THE LATIN CATHOLIC CHURCH SETTLEMENT IN MERSİN DURING THE LATE OTTOMAN PERIOD

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The 19th century was a period of transformation for the Ottoman Empire as it began to implement processes of modernization in almost all fields including the integration into the international networks of commerce. This resulted in significant construction activities in especially its port cities in the Mediterranean, which increased their population of a cosmopolitan character. Mersin, which used to be a small fishing village affiliated to Tarsus in the first half of the 19th century, similarly underwent a great transformation and became a newly established cosmopolitan Ottoman port city in the Mediterranean in a couple of decades. At the beginning of the 20th century, the city of Mersin stood out with its modern appearance, multicultural identity and dynamic social and commercial life. The study examines this process of transformation in the case of the Latin Catholic Church settlement that was located at a key point in Mersin and was an important contributor to the cityscape with its buildings, also influencing the social structure of the city with its schools built to promote and spread the teachings of the Capuchin community. Examining the settlement in relation to the contemporary urban and architectural context of Mersin as well as to the actors involved in its transformation into a multicultural center via socio-political and economic processes, this thesis aims to contribute to a better understanding of the history of the city of Mersin in particular, and the urban and architectural developments during the late Ottoman period in general.

Keywords: Latin Catholic Church, Mersin, Ottoman Architecture, 19th century

ÖZ

GEÇ OSMANLI DÖNEMİNDE MERSİN LATİN KATOLİK KİLİSESİ YERLEŞKESİ

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Yüksek Lisans, Mimarlık Tarihi Bölümü

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19. yüzyıl, Osmanlı İmparatorluğu için, uluslararası ticaret ağlarına entegrasyon dahil olmak üzere hemen hemen her alanda modernleşme süreçlerini uygulamaya başladığı bir dönüşüm dönemi idi. Bu durum, özellikle Akdeniz'deki liman kentlerinde kozmopolit karakterli nüfusu arttıran önemli inşaat faaliyetleri ile sonuçlandı. 19. yüzyılın ilk yarısında Tarsus'a bağlı küçük bir balıkçı köyü olan Mersin, benzer şekilde büyük bir dönüşüm geçirdi ve birkaç on yıl içinde Akdeniz'de yeni kurulmuş kozmopolit bir Osmanlı liman kentine dönüştü. 20. yüzyılın başında Mersin kenti, modern görünümü, çok kültürlü kimliği ve dinamik toplumsal ve ticari hayatı ile öne çıkıyordu. Bu çalışma, Mersin'in önemli bir noktasında yer alan ve binalarıyla kentin görünümüne önemli katkıda bulunan, aynı zamanda Kapüsen cemaatinin öğretilerini tanıtmak ve yaymak için inşa edilmiş okulları ile kentin toplumsal yapısını da etkilemiş olan, Latin Katolik Kilisesi yerleşkesi örneğinde bu dönüşüm sürecini incelemektedir. Yerleşkeyi, Mersin'in bu dönemdeki kentsel ve mimari bağlamına olduğu kadar sosyo-politik ve ekonomik süreçlerle çok kültürlü bir merkeze dönüşümünde rol alan aktörlere referansla da inceleyen bu tez, özellikle Mersin kentinin tarihinin ve genel olarak Osmanlı geç dönemindeki kentsel ve mimari gelişmelerin daha iyi anlaşılmasına katkıda bulunmayı amaçlamaktadır.

Anahtar Kelimeler: Latin Katolik Kilisesi, Mersin, Osmanlı Mimarlığı, 19. Yüzyıl

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CHAPTER 1

INTRODUCTION

1.1. Aim and Scope of the Study

This thesis studies the Latin Catholic Church settlement in Mersin that was constructed in the late Ottoman period. There are studies about the establishment and the transformation of the port of Mersin that consequently affected the city's development.¹ The buildings constructed through this process, such as traditional houses and modern houses of the period², station buildings on the Mersin-Adana railway line³, churches⁴, and banks⁵ have also been studied by some researchers. These studies have helped to evaluate the city's place in the context of the late Ottoman period when port cities like Mersin developed as significant centers.⁶

¹ These studies include: Adıyeke, N. Adıyeke, N. *Modernleşmenin Doğurduğu Kent, Sırtı Dağ Yüzü Deniz: Mersin*, Yapı Kredi Yayınları, İstanbul, 2004; Aytar, İ.H. *Kuruluşundan Modern Limanın İnşasına Mersin Kenti'nin ve Limancılık Faaliyetlerinin Gelişimi*, Mersin Üniversitesi, Sosyal Bilimler Enstitüsü, Tarih Ana Bilim Dalı, Mersin, 2015; Bozkurt, İ. *Salnamelerde Mersin*, Mersin Üniversitesi, Sosyal Bilimler Enstitüsü, Tarih Anabilim Dalı, Mersin, 2001; Mazak, M. *Osmanlı Deniz Ticaretinin Yükselen değeri Mersin, 1812-1922*, Mersin: Mersin Deniz Ticaret Odası, 2013; Oğuz, İ. *Tarsus Şerîye Sicillerine Göre Mersin Kentinin Kuruluş Öyküsü*, Mersin Üniversitesi, Sosyal Bilimler Enstitüsü, Tarih Anabilim Dalı, 2006, Ünlü, T.S, Ünlü, T. *From Railway Station to the Lighthouse*, Mersin: Mersin Ticaret ve Sanayi Odası, 2009, Ünlü, T.S. *19. Yüzyılda Mersin'in Kentsel Gelişimi*, Mersin Üniversitesi, Sosyal Bilimler Enstitüsü, Tarih Anabilim Dalı, Mersin, 2007

² Gündoğdu, E. *Mersin Geleneksel Konut Mimarisinin Ekolojik Yönden İncelenmesi*, İstanbul Kültür Üniversitesi, Fen Bilimleri Enstitüsü, Mimarlık Anabilim Dalı, İstanbul, 2014; Yenişehirlioğlu, F. Müderrisoğlu, F. Alp, S. *Mersin Evleri*, Kültür Bakanlığı Yayınları, Ankara, 1995; Açık Güneş, G. *Mersin Levanten Yapıları Üzerine Bir İnceleme*, Çukurova Üniversitesi, Fen Bilimleri Enstitüsü, Mimarlık Anabilim Dalı, Adana, 2010, Vural, S. *Huğ'dan Gökdelen Mersin: 170 Yılın Mimarlık Mirası*, Mersin Valiliği Kültür Yayınları, Mersin, 2010

³ Şenyiğit, Ö. *Adana-Mersin Demiryolu Hattı Üzerindeki İstasyon Binalarının Tarihi ve Mimari Analizi*, Çukurova Üniversitesi, Fen bilimleri Enstitüsü, Mimarlık Anabilim Dalı, Adana, 2002

⁴ Aydın, A. *19. Yüzyıl Mersin Kiliseleri*, Pitura, İstanbul, 2011

⁵ Naycı, N. *The Restoration Project of The Old Agricultural Bank Building in Mersin*, Middle East Technical University, 2005

⁶ Studies that provide a comparative contextual frame of analysis for Mersin include: Zandi-Sayek, S. *Ottoman İzmir: The Rise of a Cosmopolitan Port, 1840/1880*, University of Minnesota Press,

Previous studies mention about the settlement of the Latin Catholic Church to be examined in this thesis only in general terms within the urban context of the city; however, any study has not examined the complex in detail. Thus, in this thesis, it is aimed to contribute to the study of the late Ottoman city and architecture by focusing on the case of the Latin Catholic Church settlement.

The 19th century was a period of transformation for the Ottoman Empire as it began to implement processes of modernization in almost all fields including the integration into the international networks of commerce. This resulted in significant construction activities in its port cities. After steamboats had started to be used, the volume of trade increased considerably thanks to the fast and large freight transport. As a result, the need for larger ports and larger markets emerged, and port towns became popular destinations for masses of migrants, seasonal workers and marines who were attracted to trade activities, which resulted in the increased population of a cosmopolitan character in port towns, especially those in the Mediterranean.

Mersin was such a newly established Ottoman city in the Mediterranean, which used to be a small fishing village affiliated to Tarsus in the first half of the century and then underwent a great transformation and became a cosmopolitan port city in a couple of decades during the 19th century. It was through such a fast transformation that the city became a subdistrict (*nahiye*), a jurisdiction (*kaza*), and finally a sanjak

Minneapolis, London, 2012, Çelik, Z. *Empire, Architecture and the City, French Ottoman Encounters, 1830-1914*, Seattle, London: University of Washington Press, 2008; Fleet, K. *Ottoman Economic Practices in Periods of Transformation: The Cases of Crete and Bulgaria* / Kate Fleet, Svetla Ianeva, Türk Tarih Kurumu, Ankara, 2014; Ed. Kolluoğlu, B. Toksöz, M. *Cities Of The Mediterranean, From the Ottomans to the Present Day*, New york, 2010; Kardaş, A. *Transformation of the Ottoman Built Environment in the Nineteenth Century In Anatolia: The Case Of Tokat*, Middle East Technical University, School Of Social Sciences, Department Of History Of Architecture, Ankara, 2011, Öztürk, P.K. *Urban Transformation of Ottoman Port Cities In The Nineteenth Century: Change From Ottoman Beirut To French Mandatory Beirut*, Middle East Technical University, School Of Social Sciences, Department Of History Of Architecture, Ankara, September 2006; Toksöz, M. *Nomads, Migrants and Cotton in the Eastern Mediterranean: The Making of the Adana-Mersin Region 1850-1908*, Brill, Boston, 2010; Tozoğlu, A. E. *Actors of Change: Railway Projects and Urban Architecture of Balkan Cities in The Late Ottoman Period*, Middle East Technical University, School Of Social Sciences, Department Of History Of Architecture, Ankara, June 2013, Ünal, N. *İzmir Ve Selanik Liman Kentlerinin Gelişim Süreçlerinin Karşılaştırmalı Analizi (1650-1750)*, Dokuz Eylül Üniversitesi, Sosyal Bilimler Enstitüsü, İzmir, 2013, Ünlü, T.S. *On Dokuzuncu Yüzyıldan Yirminci Yüzyıla Doğu Akdeniz Liman Kentlerinde Mekanın Dönüşümü: Volos, Patras Ve Mersin*, Dokuz Eylül Üniversitesi, Fen Bilimleri Enstitüsü, İzmir, 2016

(*liva*) with the two jurisdictions: Mersin and Tarsus.⁷ As part of the modernization movements after the Tanzimat Edict of 1839, the landscape of the Ottoman cities began to change in the 19th century according to the building regulations (*Ebniye Nizamnameleri*) introduced. Since Mersin had not been a large settlement before the Tanzimat, the new building regulations were influential in the orientation and supervision of the construction in the city. The city of Mersin was thus born in the Eastern Mediterranean with its modern appearance, multicultural character and the dynamic social and commercial life. The aim of the study is to understand this process in the case of the settlement of the Latin Catholics (Capuchins).

In order to evaluate the Latin Catholic Church settlement, the literature on the socio-political and economic context of Mersin during the late Ottoman period is defining. The literature on the late Ottoman cities and architecture, on the other hand, significantly help in understanding the settlement in the context of the transformation of the built environment during the late Ottoman period. In addition to such secondary sources, which provide limited information about the settlement itself, the thesis also uses the original documents about the Latin Catholic Church settlement in the Ottoman archives and the Latin Catholic Church archives.

1.2. Structure of the Study

At the beginning of the 1850s and early 1860s, Mersin was an administrative center that had completed its foundation and rapidly entered a development period to be recognized by the other countries as well as the Ottoman state. Mersin gained importance at the time initially as a military center, and became a city called together with İskenderun as a base for the Ottoman navy in the Mediterranean.⁸ On the other hand, the most important feature that formed its identity was related to its role in the economic activities as trade that rapidly developed at the Mersin harbor.

⁷ Bozkurt, İ. *Tanzimat'tan Cumhuriyete Mersin Tarihi: 1847-1928*, Mersin Büyükşehir Belediyesi, Mersin, 2012, p.33; H.1294 Adana Vilayeti Salnamesi, p.172; H.1309 Adana Vilayeti Salnamesi, pp.87-88

⁸ Oğuz, İ. *Tarsus Şerhi Sicillerine Göre Mersin Kentinin Kuruluş Öyküsü*, Mersin Üniversitesi, Sosyal Bilimler Enstitüsü, Tarih Anabilim Dalı, Mersin, 2006, p.97

Port cities such as Alexandria, Beirut, Hayfa, Mersin and Sayda that are located along the coasts of the Eastern Mediterranean, became important points of attraction due to the increasing commercial activities of the capitalist economy and the historical developments of the period. Therefore, it can be seen that these cities, similar to each other in their climate, geography, production and marketing forms, resemble each other rather than those settlements in their immediate surroundings. Hence, Mersin differed from other Anatolian cities in its development, population structure and urban texture,⁹ and could better be understood as a city shaped according to the changing relations in the Mediterranean during the late Ottoman period. Accordingly, the second chapter of this study, “**The Socio-Political and Economic Context of Mersin**”, will present the basis of the transformation of the city, beginning in the first part of the chapter with the discussion of the concept of the Mediterranean that formed ties between the civilizations around it; and will present the Ottoman Empire as a Mediterranean country in this context. In this frame of analysis, it is seen that the geographical characteristics of Mersin played an important role in the development of the city. The Mersin bay was an appropriate port in the Mediterranean to reach the goods of the Çukurova region and came into prominence after the Tarsus pier had been filled with alluvion turning it into a swampy land. However, the land connection to Mersin had been weak because of the Taurus Mountains that were located in parallel to the Mediterranean Sea in the northern part of the city. The chain of connected mountains was cutting communication with inner lands and there were only a number of passages that controlled transportation. As a result, the geographical configuration of the region that was creating obstacles as well as opportunities, acted as a determinant factor affecting the formation of the city.

Shortly presenting the history of Mersin from the ancient times onwards, the first chapter will emphasize the birth of the city of Mersin in the 19th century in relation to its socio-political, economic, and religious structure that resulted in a multilingual and multicultural character. The second part of the chapter will discuss how this character became effective in the transformation of Mersin as realized by different

⁹ Ünlü, T.S.19. *Yüzyılda Mersin'in Kentsel Gelişimi*, Mersin Üniversitesi, Sosyal Bilimler Enstitüsü, Tarih Anabilim Dalı, Mersin, 2007, p.266

actors. Although actors were not formed of homogeneous and solid groups working as whole units strictly separated from each other as a result of agreements and disagreements among them, they are divided into three for the sake of analysis as follows:

- Central Authority
- International Actors
- Local Actors

The second part in this chapter, will try to investigate the actors that contributed to the change in the Ottoman cities with different motives that sometimes contradicted each other and sometimes overlapped. In the 19th century, the central authority of the Ottoman state attempted to change the face of the Ottoman cities in line with its efforts for reform and rehabilitation.¹⁰ What kind of challenges emerged in cities, in the living spaces and in different parts of the society in this process, is an important issue to be examined. Europe, which was dependent on the external world in terms of its economy at the time, demanded the refinement of the Ottoman port cities in order to facilitate its trading activities and thus to increase its industrial production. The European requests for the settlement of water, sewerage and health problems of these port cities as well for the provision of well-connected transportation to them, were seen as effective in the investments made in the infrastructure and communication means such as the construction of ports and railways. Although these developments were demanded by international trading actors such as foreign merchants and companies, local inhabitants of administrative, occupational and religious groups also played a significant role in cities' transformation at the time, providing the power balance between the central authority and the international actors. As such, the central authority as well as the international and local actors will be examined in this part of the study in order to understand how they affected the transformation of Ottoman cities, for which Mersin was a significant case.

The second part of this chapter ends with the examination of the Latin Catholic community in Mersin as one of the actors of transformation in the city. It investigates the history and the mission of the Catholic society as one of the missionaries of the

¹⁰ Oğuz, İ. *ibid*, p.4

late Ottoman period, focusing in particular on the Capuchin community that realized the Latin Catholic Church settlement in Mersin.

In the third chapter, titled “**An Urban and Architectural Analysis of the Latin Catholic Church Settlement**”, the built environment of Mersin in the late Ottoman period will be studied. The chapter will initially examine the late Ottoman cities to provide the frame of analysis for the case of analysis. Then, in the second part of the chapter, the built environment of the newly forming city of Mersin will be examined to understand its urban and architectural features after the opening of the harbor to commercial activities. Here, the analysis will focus on the public spaces formed near the harbor and the piers, the housing characteristics in the city, and the public buildings constructed for commercial, administrative, transport-communication, educational and religious functions during the late Ottoman period.

The third part of this chapter will concentrate on the Latin Catholic Church settlement in Mersin. Initially examining the formation of the settlement, the part follows with a detailed analysis of the buildings of various functions constructed as part of the complex in different times at the end of the 19th and the beginning of the 20th centuries.

The Latin Catholic Church settlement stands at a key point in the city and is an important contributor to the cityscape with its buildings, also having influenced the social structure of the city with the schools they built to promote and spread the teachings of the Capuchin community. Examining the Latin Catholic Church settlement in Mersin in relation to the urban and architectural context of the city that was formed at the time as well as to the actors involved in its socio-political and economic transformation into a multicultural center, this thesis thus aims to contribute to a better understanding of the history of the city of Mersin in particular, and the urban and architectural developments during the late Ottoman period in general.

CHAPTER 2

THE SOCIO-POLITICAL AND ECONOMIC CONTEXT OF MERSİN

The tendency to see the Ottoman Empire as different, as a world apart and isolated, besets much scholarship on Ottoman history and thus, for example, has an impact on the study of the Ottoman economy as Kate Fleet portrayed.¹¹ This isolationist approach is objected by Fleet as “it is clear that there was no ‘iron curtain’, and indeed there could never have been, between the Ottoman empire and other regions of the Mediterranean basin; borders were porous.”¹² This chapter, based on this understanding of porousness, aims to understand the socio-political and economic context of Mersin during the late Ottoman period. Initially framing the context with reference to the relation between the Ottoman Empire and the Mediterranean, it examines the history of the city of Mersin and its multi-cultural nature in this context, and then draws an outline of the roles of different actors on its urban development in the changing context from the 18th century onwards. The final aim here is to understand the Capuchins, i.e. the Latin Catholic Community, as actors in the contemporary context of the Mediterranean and the Ottoman Empire.

2.1. The Ottoman Empire and the Mediterranean

“The whole Mediterranean consists of movement in space.”¹³

Fernand Braudel

Braudel portrays the Mediterranean as a human unit, defined as the “combination over an area of route networks and urban centers, lines of force and nodal points.”¹⁴

¹¹ Fleet, K. *Ottoman Economic Practices in Periods of Transformation: The Cases of Crete and Bulgaria*, Kate Fleet, Svetla Ianeva, Türk Tarih Kurumu, Ankara, 2014, p.10

¹² Fleet, K. *ibid*, p.11

¹³ Braudel, F. *The Mediterranean and the Mediterranean World in the Age of Philip II*, Volume 1, translated from French by Sian Reynolds, University of California Press, Berkeley, 1996, p.277

The Mediterranean, by linking countries with different cultures and representatives of religions around it, made possible the reflection of change on one coast to the other. The Ottoman Empire, as one of the countries on the Mediterranean coasts, was also subject to the rules of this inner sea. In the late period of the empire, the Ottomans were in a close relationship with the Mediterranean and the regions under its influence.

In order to understand the Ottoman Empire in relation to the Mediterranean, it is initially necessary to understand what is the importance of geography in the fate of countries. Geography does not change in significant ways through centuries, so it is important to define it as a human base for historical events to take place on. The climate as a geographical feature is in the central position in Braudel's Mediterranean. According to him, the same climate in the region provides similar lifestyles as well as landscapes.¹⁵

Geographical boundaries and landforms are also a matter of debate. Braudel defines the geographical boundaries of the Mediterranean as extending from the olive tree of the north to the palm grove of the desert.¹⁶ In Özveren's words, the geography of the Mediterranean, which allows it to be a social unity, could be defined as follows:

The borders of the Mediterranean world have become extremely slippery and flexible... This overlaps with a climate and vegetation zone that starts around with palm and palm trees in the southern parts and ends with the olive tree in the northernmost part. Along with the sea in the middle, this geography has brought a fateful partnership to people. That is the essence of Mediterraneanity.¹⁷

David Abulafia also describes the boundaries of the Mediterranean as follows: "At first glance the boundaries of the Mediterranean appear well defined by the coastline

¹⁴ Braudel, F. *ibid*, p.277

¹⁵ Braudel, F. *Fernand Braudel Yönetiminde Akdeniz: Tarih, Mekan, İnsanlar ve Miras*, Metis, İstanbul, 2007, p.20

¹⁶ Braudel, F. *The Mediterranean and the Mediterranean World in the Age of Philip II*, Volume 1, translated from French by Sian Reynolds, University of California Press, Berkeley, 1996, p.234

¹⁷ Özveren, E. "Zaman İçinde Avrupa, Akdeniz Dünyası ve Antakya Üzerine Düşünceler", *Akdeniz Dünyası Düşünce, Tarih, Görünüm*, İletişim, İstanbul, 2006, p.16

that runs from the rock of Gibraltar along Spain and southern France, around Italy and Greece to Turkey, Lebanon, Israel and then the entire coast of North Africa as far as Ceuta, the Spanish town on the tip of Morocco, opposite Gibraltar;” and he adds: “However, the Mediterranean cannot simply be defined by its edges.”¹⁸ This argument, points out the flexibility of the word Mediterranean, which is defined not only by geography but also people on it. Braudel’s another definition of the Mediterranean, expresses the plural essence/nature of the word:

What is the Mediterranean? A thousand things together. It is not one landscape, but numerous landscapes. It is not one sea, but a complex of seas. It is not one civilisation, but a number of civilisations, piled one above the other. The traveler in the Mediterranean finds the Roman world in Lebanon, prehistory in the name of Sardinia, Greek cities in Sicily, Arab presence in Spain, and Turkish Islam in Yugoslavia.¹⁹ ... The Mediterranean means sea and roads connected to each other; small, medium and large cities and roads, in short, a round trip, a transport system.²⁰

At this point, the ways of movement on the surface of the sea and the interaction between the societies to the extent allowed by geography and technology, are involved into the subject. Each of the means of transportation seen in the Mediterranean throughout history changed the strength and effect of this communication, as well as the changes they created in the perception of time and space. There is a great difference in this sense before and after the industrial revolution. Abulafia points out that:

The history of the Mediterranean Sea is not just the history of fleets and traders, though that is a crucially important aspect; the movement of ideas and religions needs to be documented as well. It is not just with politics, but with the way that objects and ideas moved across this space... with the ships with their cargoes, their passengers and what went on in the heads of the passengers - allowing also for movement by land along the shores of the sea, which could have major consequences, as in the age of Turkish conquest.²¹

¹⁸ Abulafia, D. “Introduction: What is the Mediterranean?”, *The Mediterranean in History*, ed. David Abulafia, J. Paul Getty Museum, Los Angeles, CA, 2003, p.11

¹⁹ Braudel, F. *Fernand Braudel Yönetiminde Akdeniz: Tarih, Mekan, İnsanlar ve Miras*, Metis, İstanbul, 2007, p.9

²⁰ Braudel, F. *Fernand Braudel Yönetiminde Akdeniz: Tarih, Mekan, İnsanlar ve Miras*, Metis, İstanbul, 2007, p.52

²¹ Abulafia, D. *ibid*, p.13

Braudel suggests that, as historians,

We must try to visualize the Mediterranean as an ancient man, to see it. ... Since then, the Mediterranean has grown smaller every day in a strange way: It is no longer an hour to fly the Mediterranean from north to south. Today, the historian must stay away at all costs from this view that brings today's Mediterranean into a lake. ...To speak of the Mediterranean in history is to give it its true dimensions, to think of it without limit. This is an important point to focus on. In the past, the Mediterranean alone was a universe, a planet.²²

Although the period Braudel refers to is outside the limits of this work, a similar approach is valid for the Mediterranean of the 19th century. The 19th century was the time when the mentioned shrinkage started to take place due to the change in both land and sea transportation methods. In order to reach the speed of time, the entire world came to the brink of being upside down with all its institutions and components, including the Mediterranean and the Ottoman Empire as one of the countries located in the Mediterranean.

While colonialism and mercantilism of the period were searching constantly for new lands, the Ottoman Empire was trying to find a place in this great race. Deringil claims that, towards the end of the 19th century, the Ottoman administration adopted a management approach that emulated the colonialist states, especially in the Arab provinces. According to him, colonialism, perceived as a state of modernity, was a survival tactic for the empire unlike for the European countries. In order not to be colonized, the empire aimed to approach the status represented by colonial states such as France and England. He calls this intermittent position as “borrowed colonialism”.²³

While trying to consolidate its influence on the regions located in its own east, on the other hand, the Ottoman Empire was also attempting to control the activities of the European states that were continuing their colonialist interventions in the Ottoman

²² Braudel, F. *Fernand Braudel Yönetiminde Akdeniz: Tarih, Mekan, İnsanlar ve Miras*, Metis, İstanbul, 2007, pp.34-35

²³ Deringil, S. *Simgeden Millete: II. Abdülhamid'den Mustafa Kemal'e Devlet ve Millet, İletişim*, İstanbul, 2007, p.168

territories, finding itself in a social transformation that also affected the built environment of the empire, as will be examined in this study the case of Mersin.

In spite of all the conflicts that took place during the history of the Mediterranean and conventional distinction of the East and the West, to perceive the Mediterranean as a whole unit, will open different windows in history writing. In this frame of the geographical “unit” of the Mediterranean, how could we understand the history of Mersin, which had once been just a village under the Ottoman rule and turned into a cosmopolitan and multilingual port city during the late Ottoman period? Who were the actors that changed built environment of the city? The following part of this chapter will examine these questions by taking into consideration the interconnected geographical context of the Mediterranean, and the transformation witnessed in Mersin in this context.

2.1.1. Mersin: An Ottoman City in the Mediterranean

Mersin is located in the Çukurova Region, known as the Cilicia Region in antiquity, which is one of the most fertile lands along the Mediterranean coast of Turkey.²⁴ Mersin and its environs became the settlement area of many occupants in history starting from the ancient times. However, as Nükhet and Nuri Adıyeke stated, it is not possible to say that it was a city in the middle ages and the classical Ottoman period. Tarsus in the east and Silifke in the west of Mersin, have been present in every period preserving continuity from ancient times to today. On the other hand, it was only in the second quarter of the 19th century that a city could be built in Mersin again. Evliya Çelebi who traveled around the region in the 17th century, mentioned about a "Mersinoglu" village of 70 houses²⁵, but we do not have any information about the later development of this village.²⁶

²⁴ Ünlü, T. “Transformation of a Mediterranean Port City Into a ‘City of Clutter’: Dualities in the Urban Landscape – The Case of Mersin”, *Cities* 30, 2013, p.177

²⁵ Çelebi, E. *Evliya Çelebi Seyahatnamesi*, Book IX, İstanbul, Mart 2005, p.161 “Karye-i Mersinoğlu: Yetmiş evli bir Türkmân köyüdür. Anda mihmân olup ale's-sabâh yine şarka leb-i deryâ ile 3 sâ'at gidüp...”

²⁶ Adıyeke, N. Adıyeke, N. *Modernleşmenin Doğurduğu Kent, Sırtı Dağ Yüzü Deniz: Mersin*, Yapı Kredi Yayınları, İstanbul, 2004, p.69

Charles Texier, a public works inspector of the government of France, mentions Mersin in the Tarsus part of his book *Asie Mineure, Description Géographique, Historique et Archeologique des Provinces et des Villes de la Chersonnese d'Asie* about his journeys through Anatolia first in 1833 and second in 1843, wrote that:

The distance of Zephyrium, where the city of Mersin is located now, is 22 km. If excavation is carried out around Mersin City, many ancient remains will be found. Half a century ago, ships could approach Kazanlı, but it is now disrupted. The city, which had been a half kilometer away from the sea in ancient times, became 12 miles or 19 km away according to Captain Bufur's calculations and estimates in 1810.²⁷

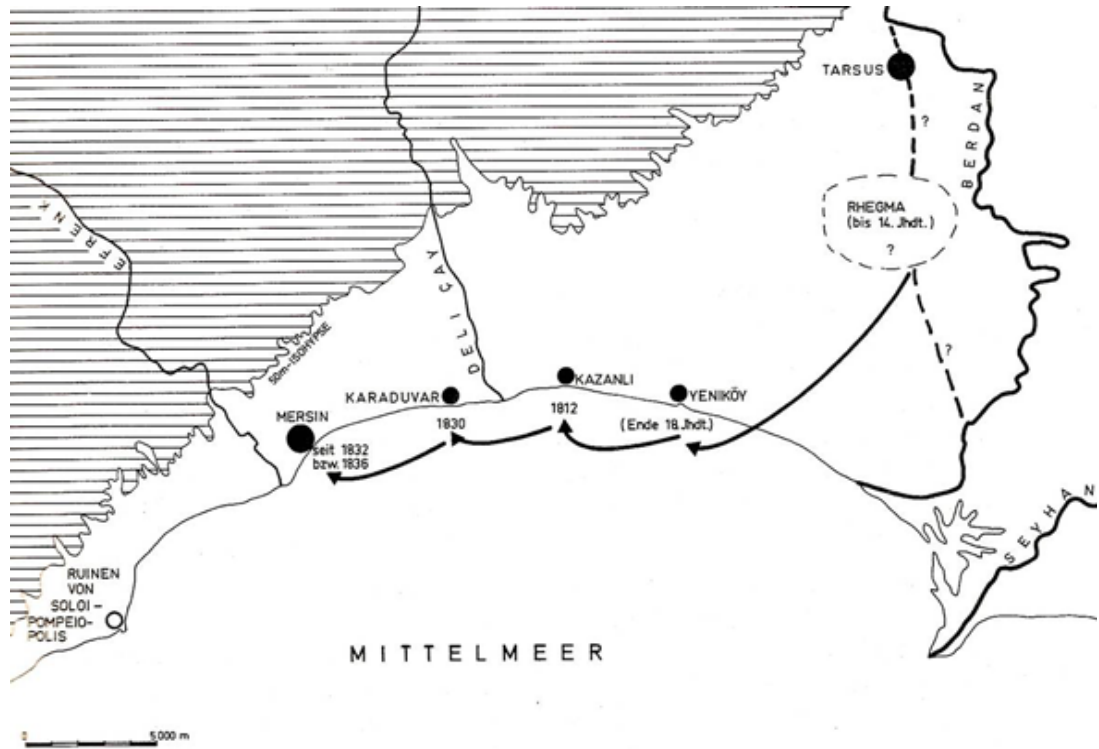


Figure 1: Over time, the port shifts from Tarsus (Lake Rhegma) to Mersin (Source: Ünlü, 2007; Rother, 1971, p.67)

After the Tarsus pier and then Kazanlı pier had become unusable over time, the need for a new pier emerged. Thanks to its geographical position and long coastline, Mersin had the potential to become a big harbor. Besides its geographical advantage, there were multiple milestones in the history of Mersin that changed the fate of the city. In terms of the development of Mersin, the first turning point was in the time of İbrahim Pasha, son of Egyptian Governor Mehmet Ali Pasha of Kavala. İbrahim

²⁷ Pişmanlık, U. *Gezginlerin Gözüyle Tarsus*, Arkeoloji ve Sanat Yayınları, İstanbul, 2012, pp.43-44

Pasha defeated the Ottoman armies and took over the region in 1832 and ruled it for eight years as an independent province. He played an important role in the change of the economic structure of the region.²⁸ Under İbrahim Pasha's rule, the region entered into a great development process with cotton production which was an important factor in the development of Çukurova. Arab farmers (Fellah) from Syria were settled in Mersin and Tarsus by İbrahim Pasha in 1838 in order to increase commercial agricultural products and especially cotton production.²⁹ For the development of agriculture, the Tarsus Plain irrigation project was prepared; cotton seed and sugar cane were brought from Egypt and Syria, and seeds of barley and wheat from Cyprus. He also exported the "duvrak barley" from Egypt to the region as seed.³⁰ The occupation of Mersin, which had started by the occupation of the Çukurova region by Egyptian Ibrahim Pasha's armies in 1831, ended in 1837.³¹ The Mersin pier, which was present during the occupation period, grew rapidly after the occupation and the old ones were repaired and renewed due to the physical insufficiency of Tarsus and Kazanlı piers.³²

The second milestone in the history of the region is the American Civil War (1861-1865). During the war, due to the complete cessation of cotton production, and after the war, because of the prohibition of slavery, there was a shortage of raw materials such as cotton, tobacco and sugar cane, which were produced in the south states of the America. The British Empire started to look at the new cotton production areas. Cotton had been produced in Çukurova for a quarter of a century. The fertile lands of the Çukurova region thus gained an important place in the international cotton

²⁸ Aytar, İ.H. *İskeleden Modern Limanın İnşasına Mersin Limanı*, Mersin Ticaret Odası Yayınları, Mersin, 2016, p.61

²⁹ Langlois, V. *Eski Kilikya*, Aratos Kitaplığı, Tarsus, 2009, p.35 quoted by Pınar, M. *Cumhuriyet döneminde Mersin ve İçel'de Siyasi Hayat (1923-1950)*, Hiperlink Yayınları, İstanbul, 2018, p.24

³⁰ Bozkurt, İ. *Tanzimat'tan Cumhuriyete Mersin Tarihi: 1847-1928*, Mersin Büyükşehir Belediyesi, Mersin, 2012, p.111

³¹ Aydın, A. *19. Yüzyıl Mersin Kiliseleri*, Pitura, İstanbul, p.20

³² Aydın, A. *ibid*, p.20

trading. The Crimean War (1853-1856), which created an urgent need for grain, also increased the significance of the port of Mersin.³³

Another milestone in Mersin's development is related to the construction of the Suez Canal in 1869. With the construction of the Suez Canal, the importance of the Mersin Port increased. Timber trade for the construction of the Suez Canal was carried out in the port of Mersin. More importantly, after the opening of the Suez Canal, the Mediterranean moved again to an important position in terms of world trade, and Mersin developed as an important station on these trade routes in the Eastern Mediterranean.

In terms of Mersin's development, another important event is the immigration of some Maronite families who escaped from the conflict of Druze sect in Lebanon in 1870 and came to Mersin. Arab Orthodox, Maronite Catholics and Gregorian immigrants from Syria, Lebanon and Egypt; and the Greek Orthodox immigrants from the Greek islands began to transform the cultural and political texture of Mersin.³⁴

Finally, the arrival of the railway at Mersin in 1886 is a very important turning point in terms of the development of Mersin. The need to transport raw material from the inner regions to the port was now too large to be covered by roads. The Ottoman state gave Mehmed Nahid Bey and Costaki Theodordi a concession in 1883 for the construction of the line that would link the important cotton producing area, Adana-Tarsus region, and the Mersin port. However, when two entrepreneurs could not find the capital needed to realize the project, they soon sold their rights to a French citizen Baron Evain de Vandeuve.³⁵ With the coming of the railway to the region, Mersin gained an important place in trade and transportation for the Ottoman Empire due to

³³ Simonelli, G.B. *Fransiskan Kapüsen Rahiplerinin Mersin'deki 150. Yılı: 1855-2005*, Latin Katolik Kilisesi, İstanbul, 2005, p.22

³⁴ Pınar, M. *Cumhuriyet döneminde Mersin ve İçel'de Siyasi Hayat (1923-1950)* Hiperlink Yayınları, İstanbul, 2018, p.25

³⁵ Nacar, C. "Yükselen Bir Liman Kentinde Ekonomik Pastayı Paylaşmak: 20. Yüzyılın Başında Mersin'de Rekabet, Çatışma Ve İttifaklar", *Cihannüma Tarih ve Coğrafya Araştırmaları Dergisi*, Sayı III, 2017, p.76

its geographical location. Also as a result of the formation of the port, the settlement area was enlarged, commercial and official institutions were formed, and in parallel, the city acquired an administrative status.³⁶

These chronological events, which transformed Mersin into a significant port city from a small village in the Mediterranean, gives general information about the history of Mersin. Apart from the decisive influence of geography, the role of the actors involved in these changes should be investigated. In the next part of this chapter, the roles of these actors and the conflicts and compromises among them will be discussed.

2.2. The Actors of Urban Development

Mersin, which became a city in the changing context of the late Ottoman Empire and the Mediterranean, was examined above in terms of the changing structure of administration and its population with plural identity. This part will examine the role of different actors in this context in order to clarify what the Ottoman state as the central authority was attempting to do in the cities like Mersin, and what kind of roles international actors of commerce and local actors of administrative, occupational and religious groups played in contemporary process of transformation of these cities. In this context, the roles of the Capuchins, one of the founding subjects of Mersin, as international and local actors will also be examined.

2.2.1. Central Authority and Administration of Cities

The last decades of the Ottoman Empire stood for efforts to recover the loss of control of the country at different ends. The problems and the unrest in the empire caused the Ottoman rulers and the elite to seek for a way out. They started to send ambassadors to the Western countries to observe the developments in Europe. At the same time when new ideologies were spreading in the empire, not only a new economic but also a new political system also began to be effective. In the 19th

³⁶ Oğuz, İ. *Tarsus Şeriye Sicillerine Göre Mersin Kentinin Kuruluş Öyküsü*, Mersin Üniversitesi, Sosyal Bilimler Enstitüsü, Tarih Anabilim Dalı, Mersin, 2006, preface

century, the Ottoman government followed the contemporary developments in European countries, and pursued the transformation of the state system in this direction. The *Tanzimat* Edict, declared in 1839, the 1856 *Islahat* Edict, and finally the 1876 constitution and the opening of the parliament, provided the empire to be redesigned in the institutional sense with the adoption of the western state model.

In this era, the infrastructure of the Ottoman cities and their public services were irregular and disorganized, obstructing the development of economic and cultural activity. This was the problem that the governors of the new era took seriously. Reşid Pasha, a leader of the Tanzimat movement, stated in his official reports while he was serving as ambassador in Europe that the Ottoman cities had to be rehabilitated in line with the structure and organization of European cities.

Selim Deringil argues that, like the elites elsewhere, the Ottoman state elites were not monolithic. The officials of the state were differentiated within themselves in terms of cliques, circles, scrambles and corruption. He also adds: “The Ottoman elites were very well aware that their world was under a deadly threat that could come from anywhere. This forced them to create politics that would justify their position in the eyes of their own people and the outside world.”³⁷ Thus, the Ottoman ruling elites were trying to create an Ottoman identity in the eyes of the public.³⁸

Nonetheless, according to Ortaylı, the bureaucrats of the new era were willing to establish modern municipalities, only to have modern regular cities but not to provide communal autonomy because the separation of financial resources for municipal administrations would mean the loss of some important sources of income.³⁹ Ortaylı indicates that the Tanzimat bureaucrats did not have the intention of providing local autonomy and local democracy. They wanted not to conduct a local democracy experiment with new institutions, but rather to improve central state

³⁷ Deringil, S. *İktidarın Sembolleri ve İdeoloji II. Abdülhamid Dönemi: 1876-1909*, Doğan Kitap, İstanbul, 2014, p.15

³⁸ Deringil, S. *İktidarın Sembolleri ve İdeoloji II. Abdülhamid Dönemi: 1876-1909*, Doğan Kitap, İstanbul, 2014, p.79

³⁹ Ortaylı, İ. *Tanzimattan Cumhuriyete Yerel Yönetim Geleneği*, Hil Yayınları, İstanbul, 1985, p.31

administration, to increase state incomes, and to establish a coherent and centralized system of governance.⁴⁰

The programming of the principles in the Tanzimat Edict and their implementation required a permanent parliament to implement the reforms. *Meclis-i Vala* established for this purpose was not still a representative parliament, so it did not have a direct relation with the people. However, since the parliament was the most important decision-making body of the empire and a high court of appeal in the judiciary area, it still had a multi-faceted relationship with both the people of İstanbul and the people from the provinces. Many petitions were given by the citizens to the parliament or they were coming personally for the relations such as job tracking, etc.⁴¹

Besides the central government, the administration of cities also transformed in the nineteenth century. At the time, the traditional Ottoman city administration became inadequate due to socioeconomic and demographic changes that had taken place in the city itself, and the new conditions that the relations with the outside world had forced, and thus, the need to restructure was more than ever.⁴²

The Ottoman cities were governed not by the inhabitants of the city but by their officials on behalf of the ruler and the municipal and the property works were not separated.⁴³ In the classical period, the administrative and judicial functions of the Ottoman city belonged to the Muslim judge, “*kadı*”.⁴⁴ Kadi was the city's judge, the chief of security affairs, the founder's supervisor, the city's financial authority and municipal service officer.

⁴⁰ Ortaylı, İ. ibid, p.26

⁴¹ Seyitdanlıoğlu, M. *Tanzimat Devrinde Meclis-i Vala (1838-1868)*, Türk Tarih Kurumu, Ankara, 1994, p.135

⁴² Seyitdanlıoğlu, M. *Tanzimat döneminde Modern Belediyeciliğin Doğuşu*, Türkiye İş Bankası Kültür Yayınları, İstanbul, 2010, p.1

⁴³ Ortaylı, İ. ibid, p.112

⁴⁴ Ortaylı, İ. ibid, p.16

From the beginning of the 19th century on, the institution of kadi was weakened and influenced by the disruption of the administration order of the empire. The law enforcement officers of the Janissary Corps were helping *kadı* in his municipal duties, such as cleaning the city, conducting trade, controlling shopkeepers, controlling the market and the bazaar, determining the prices of goods and observing the city's zoning regulations.⁴⁵ One of the radical changes in the Ottoman state organization during the period of Mahmud II (1808-1839) was the abolition of the Janissary Corps in 1826.⁴⁶ With the closure of the Janissary Corps, these tasks were severely hampered and a need for innovation emerged. In particular, major port cities and open areas of these cities were waiting for the establishment of municipal administrations capable of providing modern services. In places such as Thessaloniki, Beirut and İzmir, municipalities had been established long before the 1877 Municipality Law was issued, based on the provisions of the Provincial Regulations.

The foundation of the modern municipality system had been laid with the *Tanzimat* Edict of 1839. While the administration of the empire was rearranged with a central understanding, local governments, especially Istanbul city, were also examined.⁴⁷ Due to the extraordinary increase in the population of İstanbul, which received immigration during the Crimean War, problems such as hygiene, health and transportation had to be solved. When *İhtisab Nezareti* became inadequate in solving these problems, the administrators attempted to establish a new institution for municipal services. For this purpose, in 1854, *Şehremaneti Nizamnamesi* (Organization of the Municipality) was prepared by *Meclis-i Vala*.

In 1855, the *İntizam-ı Şehir* Commission was established to assist *Şehremaneti* by planning the expansion and correction of streets and their lighting and cleaning. In this commission, it was envisaged that İstanbul would be divided into fourteen districts along with its surroundings; however, due to the financial reasons, only one

⁴⁵ Seyitdanlıoğlu, M. *Tanzimat döneminde Modern Belediyeciliğin Doğuşu*, Türkiye İş Bankası Kültür Yayınları, İstanbul, 2010, p.2

⁴⁶ Kazıcı, Z. *Osmanlı'da Yerel Yönetim (İhtisab Müessesesi)*, Kayıhan Yayınları, İstanbul, 2014, p.32

⁴⁷ Seyitdanlıoğlu, M. *Tanzimat döneminde Modern Belediyeciliğin Doğuşu*, Türkiye İş Bankası Kültür Yayınları, İstanbul, 2010, p.3

unit was established on December 28, 1857 as the Sixth District,⁴⁸ which was the municipality of the Beyoğlu and Galata districts. Hence, this newly developing part of the city was provided with a municipal organization even before Bab-ı Ali, where the governing power was located.⁴⁹ The Sixth District, was established as a pilot case, by taking the municipal organization of Paris as an example.⁵⁰ İlber Ortaylı states that the desire of the port towns to be improved in order to facilitate the economic activities of the European world was effective in the prior election of this region where ambassadors, foreign businessmen and the port facilities were concentrated.⁵¹ For the European world, the eastern harbors were no longer exotic distant cities, but had become new areas of profit and life. The most famous of the Sixth District's reforms was the “Regulations About Streets”, consisting of three hundred articles, which aimed for the correction and extension of the streets of Beyoğlu and Galata, the standardization of pavements, the illumination of streets, and the establishment of the sewerage system.⁵²

Besides the capital city, the Tanzimat period also restructured the management of provinces, which could be considered as the substructure of modern municipalities. Tanzimat leaders were aiming to create a centralized management system that would be more advanced and feasible, as part of the reforms by which they attempted to prevent the empire from dissolving. According to the regulation for *İdare-i Umumiye-i Vilayet* dated 1871; the Ottoman Empire was restructured into the administration units of province, *liva (sancak)*, *kaza*, *nahiye* and village.⁵³

⁴⁸The inspiration for this enumeration should have been the city of Paris. At the time, the French capital's most exclusive and modern district was the Sixth Region. As a matter of fact, Eyüp was the Fifth Region in Istanbul and as Hasköy was coming after it, it had to be the Sixth District, but it was called the Seventh District. See Ortaylı, İ. *Tanzimattan Cumhuriyete Yerel Yönetim Geleneği*, Hil Yayınları, İstanbul, 1985, p.131

⁴⁹ Ortaylı, İ. *Tanzimattan Cumhuriyete Yerel Yönetim Geleneği*, Hil Yayınları, İstanbul, 1985, p.111

⁵⁰ Seyitdanlıoğlu, M. *Tanzimat döneminde Modern Belediyeciliğin Doğuşu*, Türkiye İş Bankası Kültür Yayınları, İstanbul, 2010, pp.4-5

⁵¹ Ortaylı, İ. *Tanzimattan Cumhuriyete Yerel Yönetim Geleneği*, Hil Yayınları, İstanbul, 1985, pp.31-32

⁵² Seyitdanlıoğlu, M. *Tanzimat döneminde Modern Belediyeciliğin Doğuşu*, Türkiye İş Bankası Kültür Yayınları, İstanbul, 2010, p.5

⁵³ Seyitdanlıoğlu, M. *Tanzimat döneminde Modern Belediyeciliğin Doğuşu*, Türkiye İş Bankası Kültür Yayınları, İstanbul, 2010, p.7

In order to meet the housing vacancy, to enlarge and open streets in cities, and to determine the standards of new construction techniques resistant to fire hazards (masonry-stone building, etc.), the first legal arrangement was published in 1839 as an *İlmühaber*⁵⁴ in the same year with the announcement of the *Tanzimat* Edict. According to this, wooden buildings would be built far away from city centers, roads and streets based on wide, regular and geometric plans would be built in the neighborhoods of the newly opened settlement units, and dead-end streets would be banned.

Following the proclamation of this *İlmühaber*, *Ebniye Nizamnamesi* and *Ebniye Beyannamesi* (for İstanbul) (1848) and *Ebniye Nizamnamesi* (1849) as a comprehensive arrangement, *Sokaklara Dair Nizamname* (for Beyoğlu and Galata region) (1859) and *Turuk and Ebniye Nizamnamesi* (1863) for the whole empire were put into action to organize construction of housing and streets. The new arrangement also included infrastructural issues such as water, sewage and gas piping of the Ottoman city, urban planning and the renovation of urban structures.⁵⁵

For the provision of such changes in the provinces, the Provincial Regulation (1864) was accepted but, according to Ortaylı, it contained very uncertain articles about local municipalities. Nonetheless, municipal administrations were still established in İzmir and many cities of the Danube province in the same year, in Cyprus in 1871, and in Baghdad in 1869.⁵⁶ In 1867, an order was issued under the name of *Vilayatta Devair-i Belediye Meclislerinin Vezaiî Umumiyesi Hakkında* and rules were set up for the implementation in the major big cities of the empire.⁵⁷ After this arrangement in 1867, it was seen that the City Council was established in Mersin in 1869 with the

⁵⁴ It is a document written from one office to another in order to inform a decision or to give information about a subject. The laws of the Grand Vizier and the laws and regulations that were finalized by the sultan's will were declared to related institutions through these *İlmühaber*. See Kütükoğlu, M.S. “İlmühaber”, *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, cilt 22, İstanbul, 2000, p. 151

⁵⁵ Seyitdanlıoğlu, M. *Tanzimat döneminde Modern Belediyeciliğin Doğuşu*, Türkiye İş Bankası Kültür Yayınları, İstanbul, 2010, pp.9-10

⁵⁶ Ortaylı, İ. *Tanzimattan Cumhuriyete Yerel Yönetim Geleneği*, Hil Yayınları, İstanbul, 1985, p.32

⁵⁷ Çadırcı, M. *Tanzimat Döneminde Anadolu Kentlerinin Sosyal ve Ekonomik Yapısı*, Türk Tarih Kurumu, Ankara, 1997, p.254

following members: Mayor Abdurrahman Aga, Member Mustafa Aga, Member Mahmut Efendi, Member İlyas Aga, Member Nikola Aga, Member Esat Ağa, Member Kirkor Aga, and Clerk Neşet Efendi.⁵⁸

Aktüre stated that, before the Tanzimat, the state administration was based on two main institutions in the Ottoman Empire. One of them was the army and the other was the court. With the Tanzimat, the third main institution was formed under the name of civil administration, independent from the army and the judiciary.⁵⁹ Especially in the period of Abdulhamid, there was a large increase in civil servants. Thanks to this increase, civil bureaucracy gained prominence in state administration.⁶⁰ Thus, the role of the central authority both in the capital and in the provinces like Mersin was strengthened. The provinces became more centralized and all aspects of the empire were involved in similar processes of change.⁶¹

The changes in the political administration of the Mersin in chronological order were as follows:

- **1841 (H.1257)** A small fishing village connected to the Gökçeli Nahiyesi of Tarsus⁶²
- **1847 (H.1263)** According to the State's Yearbook published for the first time in 1263, the sanjaks of the Province of Adana appear to be Tarsus and Üzeyir. On this date, Mersin was mentioned as a village connected to Tarsus.⁶³

⁵⁸ HVS, D. no:3, Sayfa no:75, 1286 (M.1869) quoted by Bozkurt, İ. *Salnamelerde Mersin*, Mersin Üniversitesi, Sosyal Bilimler Enstitüsü, Tarih Anabilim Dalı, Mersin, 2001, p.35

⁵⁹ Karal, E.Z. *Osmanlı Tarihi*, 8. Cilt, Türk Tarih Kurumu Yayınları, Ankara, 1962, p. 320 quoted by Aktüre, S. *19. yüzyıl Sonunda Anadolu Kenti Mekânsal Yapı Çözümlemesi*, ODTÜ Mimarlık Fakültesi Baskı Atölyesi, Ankara, 1978, p.96

⁶⁰ The main reasons for the numerical increase of civil servants are the strengthening of the central government, the opening of new service places in civil administration and other departments of the state, the decrease of livelihood resources for Ottoman citizens, and the increase of bribery and nepotism. See: Aktüre, S. *19. yüzyıl Sonunda Anadolu Kenti Mekânsal Yapı Çözümlemesi*, ODTÜ Mimarlık Fakültesi Baskı Atölyesi, Ankara, 1978, pp.96-97

⁶¹ For a detailed analysis of the changes in the administration of the provinces, see: Kırmızı, A. *Abdülhamit'in Valileri: Osmanlı Vilayet İdaresi, 1895-1908*, Klasik Yayınevi, İstanbul, 2007

⁶² Bozkurt, İ. *Salnamelerde Mersin*, Mersin Üniversitesi, Sosyal Bilimler Enstitüsü, Tarih Anabilim Dalı, Mersin, 2001, p.33

⁶³ H.1263 *Devlet Salnamesi* quoted by Bozkurt, İ. *ibid*, p.13

- **1852 (H.1268)** In 1268, Mersin became a subdistrict (*nahiye*)⁶⁴
- **1864 (H.1281)** According to the Provincial Regulations, the name of the provinces (*eyalet*) was changed into “vilayet” and the administrative division was arranged as: 1-province (*vilayet*), 2-sanjak (*liva*), 3-jurisdiction (*kaza*), 4-subdistrict (*nahiye*), 5-village (*karye*). Accordingly, Adana was transformed from a province to a sanjak within the borders of Aleppo along with Tarsus, Mersin and Karaisalı.⁶⁵
- In **1864**, Mersin left Tarsus and become a jurisdiction consisting of three subdistricts, including Gökçeli, Kalınlı and Elvanlı.⁶⁶
- **1869** According to yearbook of Aleppo province (*Salname-i Vilayet-i Haleb*), Mersin jurisdiction had two quarters, Şarkıyye and Garbiyye, and three subdistricts, Gökçeli, Elvanlı and Kalınlı.⁶⁷
- **1870** We understand from the first yearbook of Adana province (*Salname-i Vilayet-i Adana*) that Adana left Aleppo and became an independent province.⁶⁸
- **1876** With the publication of *İdare-i Nevahi Nizamname* dated 1876, new subdistricts were constituted in jurisdictions and sanjaks. At this date, Kalınlı and Elvanlı were mentioned as the newly established subdistricts in Mersin according to the *Nevahi Nizamname*.⁶⁹
- In **1888**, Mersin jurisdiction became a sanjak.⁷⁰ Thus, Mersin was transformed into the center of the Mersin sanjak, and Tarsus was also

⁶⁴ Bozkurt, İ. ibid, p.33

⁶⁵ Tönük, V. *Türkiye’de İdari Teşkilat*, Kanaat Kitabevi, Ankara, 1945, p.165 quoted by Bozkurt, İ. ibid, p.14

⁶⁶ H.1294 *Adana Vilayet Salnamesi*, p.172 quoted by Bozkurt, İ. ibid, p.15

⁶⁷ H.1286 *Halep Vilayet Salnamesi*, p.213 quoted by Bozkurt, İ. ibid, p.16

⁶⁸ H.1287 *Adana Vilayet Salnamesi* quoted by Bozkurt, İ. ibid, p.15

⁶⁹ Tönük, V. *Türkiye’de İdari Teşkilat*, Kanaat Kitabevi, Ankara, 1945, p.210 quoted by Bozkurt, İ. ibid, p.34

⁷⁰ “... Gökçelü ve Kalınlı ve Elvanlı 3 nahiye ilhak olunarak kazaya ve mevkiinin ibraz ettiği nezaket ve eyhemmiyete binaen 1305 senesinde Tarsus kazasının izafesiyle sancağa tahavvül etmiştir.” H.1294 *Adana Vilayet Salnamesi*, p.172 quoted by Bozkurt, İ. ibid, p.16

included in its borders although Mersin had once been connected to Tarsus as a village.⁷¹

- In 1894, Mersin, with the suggestion of Adana Governor Sırrı Pasha, became the center of the sanjak, including Gülek, Namrun and Karadiken sub-provinces and Tarsus.⁷²
- In the work titled "*Devlet-i Aliyye-i Osmaniye'nin 1313 Senesine Mahsus İstatistiki Umumisi*" of 1897-98, it is stated that there are two jurisdictions of Mersin Sanjak: Mersin and Tarsus.⁷³

While the administrative change of the city of Mersin was taking place at this rate, the relationship with the center was getting stronger. The administrative transformation, which could be observed in other cities of the Ottoman Empire, was also seen in Mersin in the spatial context. However, the new settlements, which were arranged according to the new laws, required integration with the old centers of settlements in other cities of the Ottoman Empire. On the other hand, as a small settlement in earlier periods, Mersin could more easily adapt to new conditions of new construction. In this area of freedom, international and local actors could more easily intervene in the processes, which will be explained in the following parts.

2.2.2. International Actors of Commerce

*"The sea is not just a food store. Sea is a 'transport surface' before everything else. A useful surface even if it is not perfect."*⁷⁴

Fernand Braudel

Many crucial events happened in the history of the Mediterranean that changed the course of the empires, religions and associations around it; however, the most important of them in terms of the period of concern in this thesis is related to the

⁷¹ Bozkurt, İ. ibid, p.35

⁷² *Cumhuriyet'in 50. Yılında İçel*, 1973 İl Yıllığı, p.24 quoted by Bozkurt, İ. ibid, p.35

⁷³ Güran, T. *Osmanlı Devleti'nin İlk İstatistik Yıllığı*, p.3 quoted by Bozkurt, İ. ibid, p.35

⁷⁴ Braudel, F. *Fernand Braudel Yönetiminde Akdeniz: Tarih, Mekan, İnsanlar ve Miras*, Metis, İstanbul, 2007, p.40

geographical discoveries and therefore the change of hand and direction of trade routes, affecting the Mediterranean landscape as well. With Napoleon's expedition to Egypt, the strategic importance of the Mediterranean on the way to India was realized. Northerners, especially the English, had struggled to gain a place in the Mediterranean world for long. Due to the fact that the developments after the Industrial Revolution added strength to the powers of the western and northern European countries, the Mediterranean world now began to appear as a shadow of Europe, not to regain its earlier power again. This also triggered a process of change and modernization in the Mediterranean world.⁷⁵ The opening of the Suez Canal caused the balances to change again, by revitalizing the Mediterranean in the process. Although it did not regain its glorious days, the importance of some cities increased and there were even newly established cities in the eastern Mediterranean, as Mersin that used to be a small Ottoman village before.

In terms of the framework of this study, the beginning of the use of the steamship is an important development that should be mentioned. Shipping activities of the Levant were mainly influential of the demographic configuration of cities and vice versa. The rise of the amount of production after the Industrial Revolution caused bigger ships to be constructed and they needed bigger and organized harbours. So it changed the fabric of the seafronts of the port cities in different parts of the world. Moreover, before the Industrial Revolution, 80 or 90 per cent of the people were living in villages.⁷⁶ With the increase in production, urbanization and growth of urban population became a phenomenon all over the world, regardless of the producer or raw material supplier.

The modern world system theory (depending on the center-periphery relations) that American sociologist Immanuel Wallerstein put forward is one of the important theories of modernization of states and societies. Wallerstein notes that the capitalist world economy has begun to develop since the 16th century, and that the world economy has grown in the process as a result of the circulation of goods and people,

⁷⁵ Özveren, E. Zaman İçinde Avrupa, Akdeniz Dünyası ve Antakya Üzerine Düşünceler, *Akdeniz Dünyası düşünce, Tarih, Görünüm, İletişim*, İstanbul, 2006, p.15

⁷⁶ Braudel, F. *Fernand Braudel Yönetiminde Akdeniz: Tarih, Mekan, İnsanlar ve Miras*, Metis, İstanbul, 2007, p.31

resulting in a qualitative and hierarchical division of labor between states in the modern world system.⁷⁷

The last quarter of the 19th century brought significant changes in the shaping of the world economy. In this period, the international finance capital started to directly control most of the important production activities of the Ottoman Empire and its economy through the Düyün-u Umumiye Administration and its subsidiary organizations.⁷⁸ In the second half of the 19th century, as European powers increased their political and economic influence over the Ottoman Empire, they adopted a protective role on the Christian Ottoman population, which will be examined in later parts of this study. In addition, since they were taking foreign language and trade courses in their training programs, the Greek and Armenian school graduates were also much better prepared to mediate between European trading companies and the local population than those who had never attended such courses. The support of important the Western states and Russia to Christians, especially to the merchants, with direct protection and citizenship certificates, enabled non-Muslim Ottomans to benefit from the growing foreign trade capacity.⁷⁹

In the center-periphery theory, western capitalism has a very intense determination. The peripheral countries were necessary to maintain the hegemonic central countries' world system based on the capitalist world economy, and at the same time they were the sources of the continuation of the existence of the central countries.⁸⁰

Accordingly, the self-contained, closed economy of the Ottoman Empire was replaced by an open economy that began to participate in capitalism in the 19th century. In other words, the powerless Ottoman economy was dependent and became a periphery country of Europe. In this age, Europe began its quest to have new

⁷⁷Karaömerlioğlu, M.A. “Bağımlılık Kuramı, Dünya Sistemi Teorisi ve Osmanlı Türkiye Çalışmaları”, *Toplum ve Bilim Dergisi*, 91, İstanbul, 2005, p.44

⁷⁸ Kasaba, R. “İzmir”, *Port Cities of the Eastern Mediterranean, Review*, Vol. XVI, 4 Fall 1993, Ed. Keyder, Ç. Özveren, E. Quataert, p.19

⁷⁹ Turgay, A.Ü. “ Trabzon”, *Port Cities of the Eastern Mediterranean, Review*, Vol. XVI, 4 Fall 1993, Ed. Keyder, Ç. Özveren, E. Quataert, D. p.63

⁸⁰ Avcıoğlu, G. Ş. “Immanuel Wallerstein’in Dünya Sistemi, Jeopolitik ve Jeokültür Kuramı”, *Selçuk Üniversitesi Edebiyat Fakültesi Dergisi*, No: 31, 2014, p.103

colonies and places to control in a wider geographical area. In this framework, capitalism, which had initially started in the port cities, began to be effective in the Ottoman Empire, paralleled with the peripheralization of the Ottoman Empire.⁸¹

In this process, the local financiers began to be replaced by national and international banks, both European and Ottoman. The Ottoman economy also attracted substantial amounts of European direct investment until World War I, mostly in railroads, ports and other infrastructure.⁸² Pamuk defines the sectoral distribution of foreign direct investment in the Ottoman Empire in 1914 as follows:⁸³

Table 1: Sectoral distribution of foreign direct investment in the Ottoman Empire in 1914

Sector	Percen Share
Railroads	63.1
Banking	12.0
Commerce	5.8
Industry	5.3
Utilities	5.1
Ports	4.3
Mining	3.7
Insurance	0.7
Total	100

In the 19th century, cotton production was the most important factor determining the fate of Çukurova region, where Mersin is located. The American Civil War, which started in 1861, caused a crisis in the American cotton production because of the prohibition of the slavery. Before 1861, cotton produced with modern farming techniques and mechanized agriculture, had been distributed cheaply and abundantly

⁸¹ Oğuz, İ. *Tarsus Şeriye Sicillerine Göre Mersin Kentinin Kuruluş Öyküsü*, Mersin Üniversitesi, Sosyal Bilimler Enstitüsü, Tarih Anabilim Dalı, Mersin, 2006, p.6

⁸² Pamuk, Ş. *The Ottoman Economy and Its Institutions*, Ashgate, Farnham, England; Burlington, VT, 2009, p.32

⁸³ Pamuk, Ş. *ibid*, p.47

to the world market with its excellent transportation network and the Ottoman producers were not able to enter the price competition in this cycle and were disabled. The crisis put the British textile industry into a difficult situation, which was a major buyer of cotton. For this reason, the world textile industry started exploring cotton production areas as an alternative to America.

As a result of the cotton shortage, cotton prices everywhere and especially in the UK increased unprecedentedly. Western Anatolia was among the many regions where British capitalists tried to find new cotton production areas. According to Aktüre, the Asia Minor Cotton Company, which was founded in 1856, was not successful in increasing production, and the Manchester Cotton Supply Association, founded in 1857, introduced a questionnaire to identify ways of increasing production. For example, the carriage of camel caravans was very costly, but the construction of the Aydın railway, which had just started to be built, could be a great contribution to increase production. Secondly, in order to increase the yield in cotton production, it was decided to use American seed instead of native seed, so 60 bags of seeds were brought from Liverpool and distributed to the peasants in Western Anatolia. Despite all these efforts, the British still saw some obstacles in increasing cotton production.⁸⁴ As a result of the efforts to overcome these obstacles, the following facilities were provided to cotton producers in 1862:

- Those who wanted to produce cotton would own the '*miri*' land without paying money.
- This land would not be taxed for five years.
- Exported cottons would not pay higher taxes than taxes paid for the lowest quality cotton.
- All kinds of tools, equipment and machinery used in the production and cleaning of cotton could be imported without paying customs duty.
- The government committed to distributing free seeds and providing information to those who wanted it.⁸⁵

⁸⁴ Aktüre, S. *19. yüzyıl Sonunda Anadolu Kenti Mekânsal Yapı Çözümlemesi*, ODTÜ Mimarlık Fakültesi Baskı Atölyesi, Ankara, 1978, p.85

⁸⁵ *Türk Ziraat Tarihine Bir Bakış*, İstanbul, 1938, pp.128-129 quoted by Aktüre, S. *ibid*, p.85

The British companies made great efforts to implement these privileges and facilities. With the increase in export-oriented cotton production, traders acted to ensure that cotton ginning and baling operations were carried out as desired. Starting in 1862, cotton gin factories and hydraulic pressing facilities were established in various parts of Anatolia. Cotton production, which led to the development of a small scale industry, also caused the emergence of institutions such as banking and insurance.⁸⁶

At this point, the Çukurova region emerged as an option with its wide plains and a long, flat area that opened to the sea. Especially after 1860 the agriculture sector in the region was encouraged to produce cotton and the region was faced with a total development project. Cotton production at the local level was supported by the newly established factories and converted into industrial crop production. The Mersin Port was the most important element that enabled the surplus of agricultural and industrial production in the region to flow into the world market and it constituted the most important ring of this chain. Thus, a local region of the Ottoman Empire entered the process of peripheralization by being articulated in the world economic system at the international level. Foreign capital thus began to take its place in this region rapidly and these also resulted in changes in the city.

Among the leading companies in this context was the Levant Company, which had been formed in 1592 as the result of what could be called a “merger” between two earlier merchant corporations, the Venice Company and the Turkey Company, themselves both Elizabethan foundations.⁸⁷ The company, which carried out the monopoly of trade with the English bastion in the Ottoman lands from 1581 to 1825, and determined all British ambassadors and consuls sent to the Ottoman State until 1804 and paid the salaries of them as well as of other diplomatic and commercial mission officials, was in an effective position both in diplomacy and trade.⁸⁸

⁸⁶ Aktüre, S. *ibid*, p.86

⁸⁷ Devecka, M. “The Levant Company Between Trade and Politics: or, the Colony That Wasn’t”, *Europe's Asian Centuries: Trading Eurasia 1600-1830*, Programme: The Companies: Continuity, Transition or Disjuncture? Yale, May 2013, p.1

⁸⁸ Türkhan, M.S. “18. yy. Osmanlı-İngiliz Ticaret Tarihinin Kaynakları: Levant Company Belgeleri”, *Osmanlı Denizcilik Tarihini Yazmak: Sorun-Kaynak-Yöntem, Çalıştayı*, Abstracts, İstanbul Üniversitesi Akdeniz Dünyası Araştırmaları Bilim Dalı, 2014, p.11

Banks that had been effective in the money and credit market during the period from the foundation year of the first bank in 1847 until 1923 were mostly established by foreign capital or foreign capital participation. In the late Ottoman period, in terms of their purpose and historical development, the foundation or branch opening activities of the banks can be divided in two groups:

1. Treasury lending
2. Supporting foreign capital initiatives ⁸⁹

Between 1856 and 1875, after the Crimean War, 11 banks with foreign capital were established to lend money to or find loan for the Ottoman State. The most important of the foreign banks operating in the country during this period is the Ottoman Bank.⁹⁰ After 1880, there were internal and external reasons for changing the functions and qualifications of foreign banks in the Ottoman Empire. The internal reason for this change was that the imperialist control and safer environment for foreign capital's arrival provided thanks to *Düyun-u Umumiye İdaresi* created with the 1881 *Muharram* Declaration. The external dynamics of events provided the change in the balance between the great powers of world capitalism after the 1870s.⁹¹

Foreign banks operating in the Ottoman Empire by opening branches were Crédit Lyonnais and Banque Française Des Pays Orient (French Bank of Memalik-i-Sarki) of France; Deutsche Palestina Bank, Deutsche Orient Bank, and Deutsche Bank of Germany; British Oriental Bank, Anglo-Palestina Company, and Ionian Bank Ltd. of the British Empire; Societa Commerciale d'Oriente (Oriental Trade Bank), Banco Di Roma, and Banca Commerciale Italiana of Italy; Athens Bank and the Eastern Bank of Greece; Guarantee Trust Co. of New York and American Express Co. of the United States of America; Wiener Bank of Austria; Marmaras Bank and Shoelace of Romania; and Hollantse Bank Uni of. N.V. (Banque Hollande Pour La Méditerranée - Dutch Bahriseft Bank) of Holland.⁹²

⁸⁹ Akgüç, Ö. "Türkiye'de Yabancı Bankalar", *Muhasebe ve Finansman Dergisi*, No: 36, 2007, p.7

⁹⁰ Akgüç, Ö. *ibid*, p.7

⁹¹ Akgüç, Ö. *ibid*, pp.8-9

⁹² Akgüç, Ö. *ibid*, p.9

In this period, banks with foreign capital were also established. The longest living of these banks was the Thessaloniki Bank, founded in 1888. Other foreign-owned banks established in the Ottoman Empire after 1880s were the Bank of Mytilene, National Bank of Turkey, which was established to support the British investment despite its name; *İtibar-i Mali* Ottoman Company in French capital control; Turkey Commerce and Industry Bank that were supported by a group of foreign capital in Strasbourg; The Ottoman Trade Bank, founded by the Armenians of the Ottoman State, and *Şirket-i Ticariyye, Sinaiyye and Maliyye*, having a mixed capital structure.⁹³

A number of European banks were also opened in Mersin in the early-20th century as a result of multinational financial partnerships of mainly French, German and Greek capital.⁹⁴ According to records of *Annuaire Commerce du Orient*, the Ottoman Bank, Thessaloniki Bank, Athens Bank and Deutsche Orient Bank were some of these banks.⁹⁵

Sir John McDonald Kinnier, Scottish traveler and author of *Journey Through Asia Minor, Armenia and Koordistan in the Years 1813 and 1814*, mentions Mersin in his book as follows:

I spent about a week in the city. Senyor Castilian, a Venetian trader who introduced himself as the "French Consul" who lived in Tarsus for 20 years, explained that nearby neighboring lands are very fertile, with cereals, sesame seeds and cotton grown and exported to Malta, Spain and Portugal. He explained that the port where all these are sent is two and a half hours from Tarsus, 11-12 km away, that the sea can not be seen from Tarsus.⁹⁶

The company named Hrisman and Mavromati sons was founded in 1872, operating banking activities. Among the international banks, in 1890 Banque Francais Des Pays D'Orient, in 1881 Banque D'Athens, and in 1890 Banque Français de Syrie

⁹³ Akgüç, Ö. *ibid*, p.10

⁹⁴ Ünlü, T. "Commercial development and morphological change in Mersin from the late nineteenth century to the mid-twenties: modernization of a mercantile port of exchange in the Eastern Mediterranean", *Planning Perspectives*, 27: 1, 2012, p.88

⁹⁵ Ünlü, T. *Mekânsal Planlamanın Kentin Biçimlenmesine Etkisi: Mersin Örneği*, Planlama Dergisi, 2009, p.30

⁹⁶ Pişmanlık, U. *Gezinlerin Gözüyle Tarsus*, Arkeoloji ve Sanat Yayınları, İstanbul, 2012, p.40

opened branches in Mersin.⁹⁷ Banque Mavromati et Fils is a Mersin bank that started its operations in 1899. In 1892, a branch of the Ottoman Bank was opened in Mersin.⁹⁸ Another bank operating in Mersin during the late Ottoman period was the Ziraat Bank, which opened a branch in Mersin shortly after its foundation in 1888.⁹⁹

2.2.2.1. Port and Railway Constructions

“Without markets and roads there would be no towns: movement is vital to them.”¹⁰⁰

Fernand Braudel

Braudel emphasizes the importance of commercial activities for cities to exist and survive as in the example of Mersin, which owed its establishment to trade. Özveren also states that, while the political and historical events of the 19th century revitalized some port cities such as Alexandria, Izmir, Thessaloniki and Trabzon, some towns such as Beirut, Patras and Mersin were almost created out of nothing at the time.¹⁰¹ Port cities acted as points of economic and social change by the process of colonization or semi-colonization in many regions of the world. By the 19th century the colonization acts moved to the Middle East and North Africa. In the Middle East, the ports of the Ottoman Empire attracted so much interest that the port towns like İstanbul, İzmir, Selanik, Beirut, Haifa and Alexandria became home to large European communities involved in commerce and political affairs.¹⁰²

⁹⁷ Develi, Ş. *Anılardan Seçmelerle Mersin*, Mersin Deniz Ticaret Odası Yayınları, Mersin, 2013, pp.146-147

⁹⁸ Autheman, A. *Bank-ı Osmanî-i Şahane, Tanzimat'tan Cumhuriyet'e Osmanlı Bankası*, Osmanlı Bankası Arşiv ve Araştırma Merkezi, İstanbul, 2002, p.136

⁹⁹ Develi, Ş. *Dünden Bugüne Mersin: 1836-2008*, Mersin Büyükşehir Belediyesi, Mersin, 2008, pp.191-192

¹⁰⁰ Braudel, F. *The Mediterranean and the Mediterranean World in the Age of Philip II*, Volume 1, translated from French by Sian Reynolds, University of California Press, Berkeley, 1996, p.312

¹⁰¹ Özveren, E. “Zaman İçinde Avrupa, Akdeniz Dünyası ve Antakya Üzerine Düşünceler”, *Akdeniz Dünyası Düşünce, Tarih, Görünüm*, Ed. Özveren, E. Özel, O. Ünsal, S. Emiroğlu, K. İletişim, İstanbul, 2006, pp.13-26

¹⁰² Öztürk, P.K. *Urban Transformation of Ottoman Port Cities In The Nineteenth Century: Change From Ottoman Beirut To French Mandatory Beirut*, Middle East Technical University, School Of Social Sciences, Department Of History Of Architecture, Ankara, September 2006, p.4

Hastaoglou summarizes the transformation in the Mediterranean port cities in the 19th century as follows:

The second half of the nineteenth century witnessed intense harbor building activity on the shores of the Eastern Mediterranean. The incorporation of this region into the Western economy resulted in a tremendous increase in trade. The arrival of steam ships in the region around 1830 exposed the inadequacy of the existing infrastructures, especially in the next 20 years it became increasingly apparent that the Eastern Mediterranean port cities were in dire need of more advanced transport facilities such as modern docks and wharves assuring easy and efficient loading and unloading, spacious custom houses and warehouses for the increasing shipping capacity, sanitation services, and the like.¹⁰³

Hastaoglou also points out the importance of the construction of new harbors, accompanied by railways and other infrastructure facilities.¹⁰⁴ As Braudel states,

All ports, by definition, stand where land and water meet. Everyone stands at the end of a road or inland waterway - usually a road in the Mediterranean. The mouths of the rivers are hazardous to shipping, since they carry alluvial deposits into a sea with no tides. Another factor is the mountain barrier lying directly behind the Mediterranean coastline; so there are hardly any ports without some breach of the relief on the land-ward side.¹⁰⁵

The fact that the harbor of Tarsus is filled with alluvium and becomes a swamp overlaps with this description. It is not only Mersin that emerged in the region as an alternative to the Tarsus Pier in the 19th century. Kazanlı Pier was also a place with important customs organization for regional trade in this period. The use of Kazanlı and Taşucu Piers in the supply of the army during the occupation of the region in 1831 by Ibrahim Pasha suggests that the Mersin Pier at this time had not yet been established or was not yet suitable enough for such a function. On the other hand, in 1817, Aleppo's French Consul in Tarsus, Mr. Peretie, stated that Kazanlı is a dangerous harbor for the vessels, so the vessels should be transferred to Mersin as a safer place. It is understood from this date that consular officers of France were constantly talking about Mersin and they were demanding for the transfer of the

¹⁰³ Hastaoglou-Martinidis, V. "The Cartography of Harbor Construction in Eastern Mediterranean Cities: Technical and Urban Modernization in the Late Nineteenth Century", *Cities Of The Mediterranean*, Ed. Kolluoğlu, B. Toksöz, M. 2010, New York, p.78

¹⁰⁴ Hastaoglou-Martinidis V. *ibid*, p.78

¹⁰⁵ Braudel, F. *The Mediterranean and the Mediterranean World in the Age of Philip II*, Volume 1, translated from French by Sian Reynolds, University of California Press, Berkeley, 1996, p.317

vessels to Mersin by the authorities of the region, the administrators, but it seems that the fulfillment of these requests took a long time.¹⁰⁶

Fikri Mutlu stated that there were five piers in Mersin and the first one was constructed in the 1830s. This first pier was used for passengers and imports in front of the customs building. The second, the Stone Pier in front of Stone Inn, was built in 1866; and the third was a wooden pier located in front of the Çukurova Bar and built by the Messageries Maritimes Company in 1880. The fourth was wooden scaffolding built in 1883 belonging to Mavromati. The fifth was connected to the railway by the Germans in 1909.¹⁰⁷

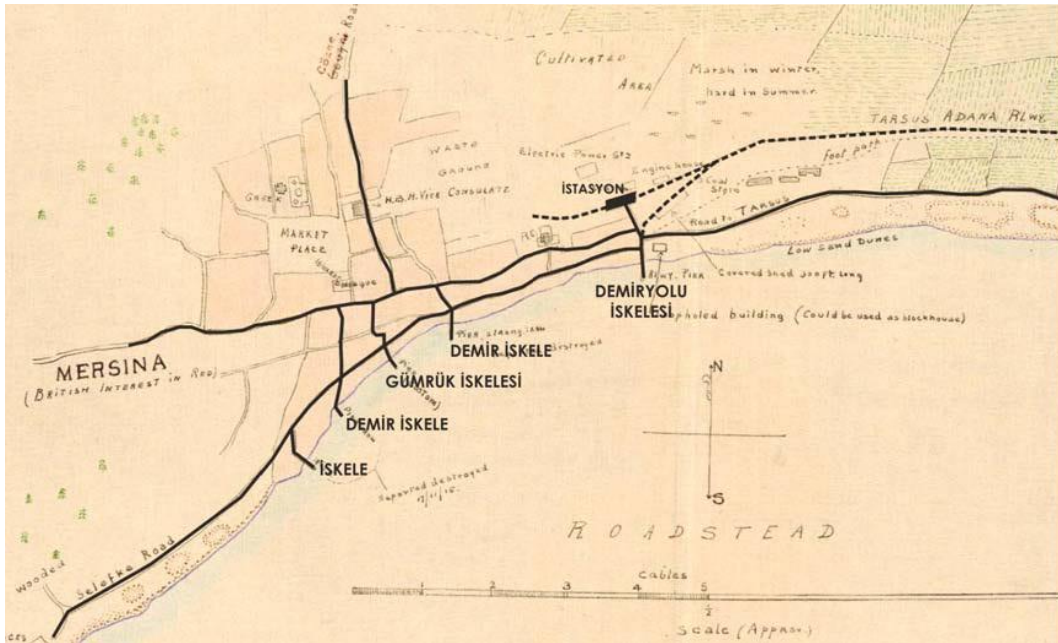


Figure 2: Piers in Mersin in 1914. The scale plan, which was added to the report of the British Consul on July 22, 1914, (Source: Ünlü, 2007)

¹⁰⁶ Aytar, İ.H. *Kuruluşundan Modern Limanın İnşasına Mersin Kenti'nin ve Limancılık Faaliyetlerinin Gelişimi*, Mersin Üniversitesi, Sosyal Bilimler Enstitüsü, Tarih Ana Bilim Dalı, Mersin, 2015, p.107

¹⁰⁷ Mutlu, F. "Mersin Şehri Nasıl ve Ne Zaman Kuruldu?", *İçel Halkevi Dergisi*, No:42-43, Mersin, 1941, p.6

1. French Agency
2. Office of Mavromati
3. Customs administration
4. Municipal Administration
5. Government House
6. Mail - Telegraph
7. Tobacco Administration
(*Reji İdaresi*)
8. *Duyun-u Umumiye*
Administration
9. Tobacco Inspection Office
(*Reji Müfettişhanesi*)
10. School
11. Courthouse
12. Railway Station
13. The pier built by the
Municipality and the
Messajeri Company, half iron
14. Wooden Pier built by
Mavromati
15. Municipality Pier
16. Customs Pier
17. Iron Pier
18. Pier in front of the
Government House and
Post Office
19. Railway Pier

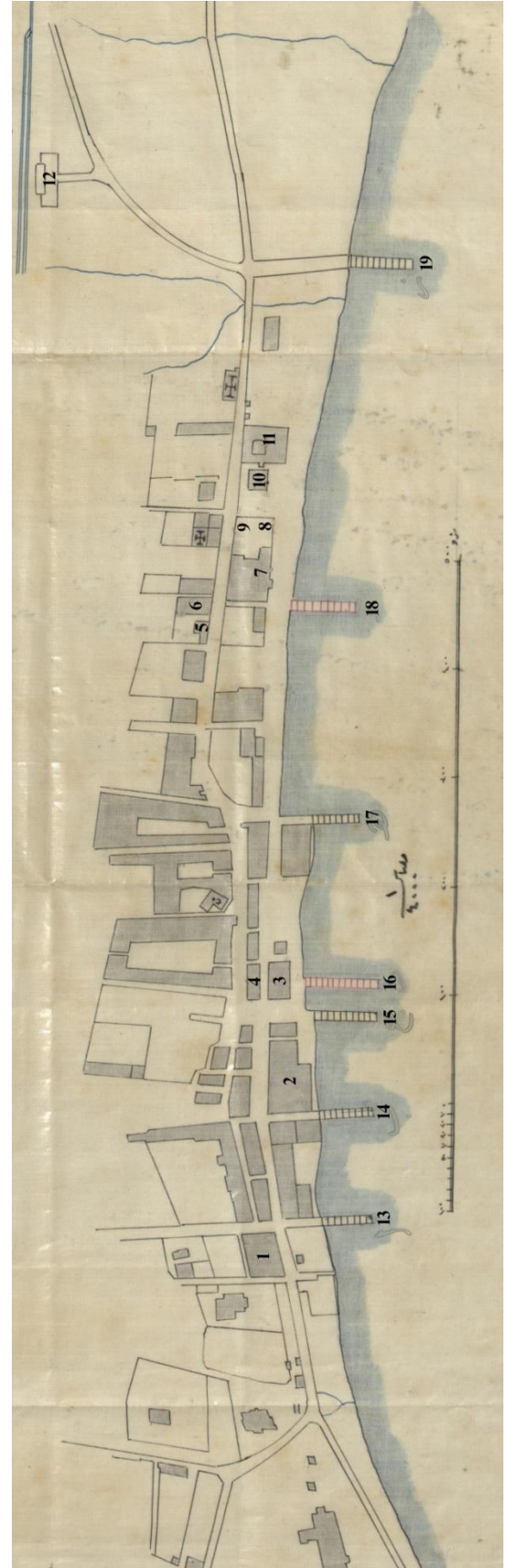


Figure 3: Mersin city plan dated October 29, 1894 (Source: B.O.A. 505/37812)

The Ottoman Empire witnessed repeated military defeats in the European part of the country and it was also creating economic and political problems inside the state. In order to understand the modernization that took place in the previous centuries in Western Europe, a number of Ottoman ambassadors were sent there. These officials were tasked to seek out the sources of modernization and to report their experiences and observations to the Sultan constituting a new genre of travelogue, named as “*Sefaretname*”. The Ottoman ambassadors who had been sent to Europe began to report on the importance of developments and especially of new ways of transportation like railways. Starting from the 18th century, as European relations developed through the path of these ambassadors, a group of Tanzimat statesman, who had been educated in Europe, became leading figures in the reformation of the Ottoman society and institutions.¹⁰⁸

As Ahmet Erdem Tozoğlu stated the Tanzimat period was a unique time when several adjustments and regulations were issued to improve urban quality in the Ottoman territory in the Western way that the Tanzimat statesmen were inspired from. Some of the examples of these regulations included the foundation of a directorate for *Ebniye-i Hassa* (Royal Buildings) (1831); legislation on roads (*Turuk İlmuhaberi*) (1839); the first regulation of building bodes (1848); the proclamation of the edict of *Islahat* (Reform) (1856); regulations on expropriation (*İstimlak Nizamnamesi*) (1856); regulation of general building bodes (1857); law on land property (*Arazi Kanunnamesi*) (1858); law of provinces (*Vilayetler Nizamnamesi*) (1864); regulation on the governance of municipalities in İstanbul (1868); law on foreign real estate ownership (1869); law on the provinces (1871); provincial municipality code (*Vilayet Belediye Kanunu*) (1877); law of building codes (1882).¹⁰⁹

¹⁰⁸ Tozoğlu, A. E. *Actors Of Change: Railway Projects and Urban Architecture of Balkan Cities in the Late Ottoman Period*, Middle East Technical University, School Of Social Sciences, Department Of History Of Architecture, Ankara, June 2013, p.9

¹⁰⁹ Tozoğlu, A.E. *ibid*, p.8

Among such regulations, the declaration of the *Islahat* Edict in 1856 was a turning point for the railway projects, containing articles related to the issue.¹¹⁰ Europeans, acquiring the right to invest and own property in the Ottoman Empire by courtesy of this article, began to be interested into the transportation issues in the country, because, in order for the investments they would make to be profitable, a large infrastructure must be established in the country, and accordingly transportation should be developed. This is why the Western capital was concerned with the transport sector first.¹¹¹ The Ottomans also encouraged the Westerners to construct railways in the Ottoman territories in order to solve the transportation problem and to help ease the financial crisis in the country and to increase production.¹¹² With this article, it was decided to make arrangements that would ensure the convenient use of the economic resources of the state, to remove the current problems related to trade and agriculture by utilizing the technology and capital of Europe in the mentioned issues. This event was a step towards the introduction of a new transportation technology to Anatolia. Aktüre argues that it was not a need for socio-economic structural elements and internal dynamics in Anatolia but it was the result of external factors.¹¹³ In any case, the best evidence of the change in regional economic relations in Anatolia is the change in the transportation network. In the 17th century, trade activities in Anatolia were the inter-regional trade with caravans. Each of the commercial cities on the caravan routes, which constituted the main transportation

¹¹⁰ The article was as follows: “ve çünkü bey’ ve fûrûhât ve tasarruf-u emlâk ve akâr maddeleri hakkında olan kavânin kâffe-i tebaa-i mülûkanem hakkında müsâvî olduğundan kavânin-i Devlet-i Aliyye ve nizamât-ı zabıta-i belediyye ittibâ ve imtisâl eylemek ve asıl yerli ahâlinin verdikleri tekâlif vermek üzere Saltanat-ı Seniyyem ile düveli ecnebiyye beyninde yapılacak suver-i tanzimiyyeden sonra ecnebiye dahi tasarruf-u emlâk müsaadesinin i’ta olunması”. See: Erdem, G. *Osmanlı İmparatorluğunda Hristiyanların Sosyal ve Dini Hayatları (1856-1876)*, Ankara Üniversitesi Sosyal Bilimler Enstitüsü İslam Tarihi ve Sanatları Ana Bilim Dalı, Ankara, 2005, p.230

¹¹¹ Şenyiğit, Ö. *Adana-Mersin Demiryolu Hattı Üzerindeki İstasyon Binalarının Tarihi ve Mimari Analizi*, Çukurova Üniversitesi, Fen bilimleri Enstitüsü, Mimarlık Anabilim Dalı, Adana, 2002, p.20

¹¹² The article was as follows: “Ve mahsulât-ı memâlik-i Şâhânemin nakli için icap eden turûk ve cedâvilin kûsâdıyla ve emr-i ziraat ve ticaretin tevessüüne hâil olan esbâbın men’iyle teshilât-ı sahîlhanın icrâ olunması ve bunun için maarif ve ulûm ve sermaye-i Avrupa’dan istifadeye bakılması esbâbının biletrâf mütâlaasıyla peyderpey mevkii icrâyâ konulması maddelerinden ibâret olmakla”. See: Erdem, G. *Osmanlı İmparatorluğunda Hristiyanların Sosyal ve Dini Hayatları (1856-1876)*, Ankara Üniversitesi Sosyal Bilimler Enstitüsü İslam Tarihi ve Sanatları Ana Bilim Dalı, Ankara, 2005, p.230

¹¹³ Aktüre, S. *19. yüzyıl Sonunda Anadolu Kenti Mekânsal Yapı Çözümlemesi*, ODTÜ Mimarlık Fakültesi Baskı Atölyesi, Ankara, 1978, p.73

channels (Figure 3), were sending the processed goods that they were specialized in production to other regions with these caravans.

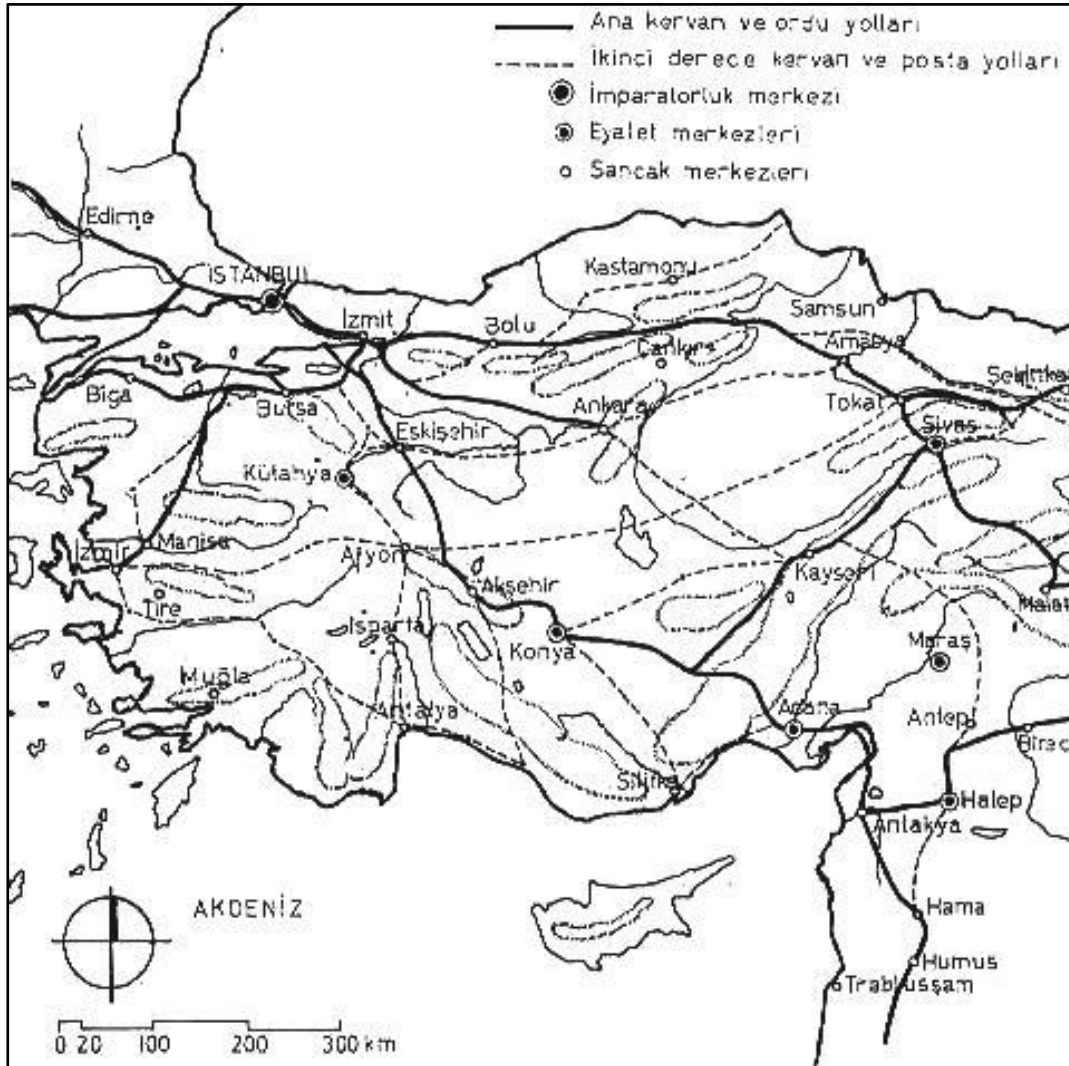


Figure 4: Main Trade Paths in Anatolia Between the 16th and 18th Centuries
(Source: Aktüre, 1978)

In the second half of the 19th century, a significant change was experienced in the directions of goods flow with the beginning of the export of agricultural products to the foreign market by sea. For this reason, as seen in other cities of the Mediterranean, the Ottoman port cities witnessed an intense commercial activity at the end of the 19th century. In the 17th and 18th centuries, the transportation network in the region reflected the relations and the flow of goods and is determined by internal factors. On the other hand, in the 19th century, long distance trade by

caravans was replaced by the trade of agricultural products transported to the industrial cities of Europe.¹¹⁴ (Figure 4)

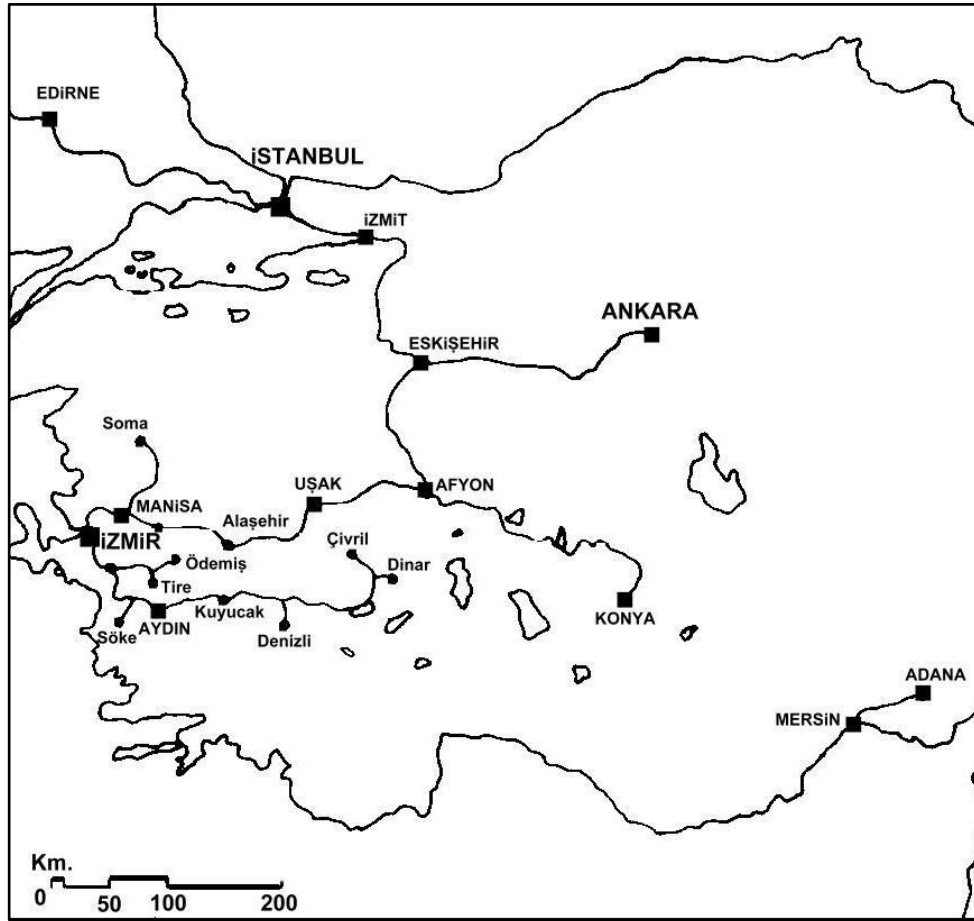


Figure 5: Railways opened in Anatolia until the end of the 19th century (Source: Aktüre, 1978)

For German, French and British capitalists, investing in railway constructions and operations in Anatolia was a very profitable investment due to the “mileage guarantee” given by the Ottoman state. The concessionaire companies drew unnecessary springs to the railway lines in order to extend the route and to increase the mileage guarantee. According to the agreement, the whole amount of the money loss was paid from the Ottoman Treasury. Therefore, the railway companies preferred to work with minimum efficiency, which caused major expenditures within the Ottoman economic structure and could not lower the transportation cost in

¹¹⁴ Aktüre, S. *19. yüzyıl Sonunda Anadolu Kenti Mekânsal Yapı Çözümlemesi*, ODTÜ Mimarlık Fakültesi Baskı Atölyesi, Ankara, 1978, pp.74-78

Anatolia.¹¹⁵ Thus, on the Anatolian scale, the railway was not a widespread transportation that reduced transportation costs and did serve to stimulate domestic trade between the regions. Aydın, Kasaba, Baghdad and Mersin railways, which were realized until the end of the 19th century, seemed to be channels covering their own production area and their share was very limited in establishing trade relations between different production areas (Figure 6). Indeed, economic relations at the regional scale were developed one-way, which means for the foreign market.¹¹⁶

From 1856 until the beginning of the First World War, numerous railway projects were carried out accordingly by the international capital and the Ottoman state itself, as seen in the table below:

Table 2: List of constructed lines and investors (UK: United Kingdom, F: France, G: Germany, B: Belgium, S: Switzerland, A: Austria, O: Ottoman)
(Source: Tozoğlu, 2013, p.72)

Line	Year of Concession	Length in km	Construction period	First investor	Later investor
Köstence-Boğazköy	1856	66	1859-1860	UK	UK
İzmir-Aydın and extensions	1856	609	1856-1912	UK	UK
Varna- Rusçuk	1861	224	1863-1866	UK	FBSA
İzmir-Kasaba and extensions	1863	702	1863-1912	UK	F
Oriental Railway	1869	1364	1869-1913	FBSA	G
Anatolian Railway	1888	1013	1872-1899	G	G
Selanik-Manastır	1890	219	1891-1894	G	G
Dedeğaç-Selanik	1892	508	1892-1896	F	F
Syrian Railway	1890	779	1892-1911	F	F
Bağdat Railway	1898	1037	1904-1914	G	G
Hicaz Railway	1900	1564	1901-1908	O	O

¹¹⁵ Yerasimos, S. *Az Gelişmişlik Sürecinde Türkiye Bizans'tan Tanzimata - 2*, Gözlem Yayınları, İstanbul, 1976, p.969 quoted by Aktüre, S. *19. Yüzyıl Sonunda Anadolu Kenti Mekânsal Yapı Çözümlemesi*, ODTÜ Mimarlık Fakültesi Baskı Atölyesi, Ankara, 1978, p.73

¹¹⁶ Aktüre, S. *19. yüzyıl Sonunda Anadolu Kenti Mekânsal Yapı Çözümlemesi*, ODTÜ Mimarlık Fakültesi Baskı Atölyesi, Ankara, 1978, p.90

Most of these railway projects were associated with port projects, except for the Hicaz Railway, which relied entirely on religious, military and administrative reasons as it was important for Abdülhamit to keep Medina and Mecca for the Caliphate-centered Islamist policy.¹¹⁷ Nevertheless, the Hicaz Railway led to the growth of some settlement units, especially Syria, and to the strengthening of the Ottoman rule in these units. Thanks to Haifa-Dera branch line, Haifa, a small harbor town where 4,000 people lived in 1868, became an export and import center with a population of 23,000 by the year 1911.¹¹⁸

In the 19th century, new cities emerged parallel to the changes in transportation in production and trade centers. Due to the forcing of these newly emerging commercial centers, there were constant changes in commercial centers and state borders within the state. For instance, Cukurova, which began to be cultivated in the 19th century, became an economic center, and the city of Adana, which had been connected to Haleb a while ago, was organized as a separate administrative unit.¹¹⁹ The inexpensive and easy transportation provided by the railways, as in the other regions of the Ottoman state, also provided new agricultural and agricultural fields in Cukurova, especially cotton and grain production.¹²⁰

As the harbour and the gateway to the Çukurova region, Mersin also developed rapidly as a new commercial center with the connection to the inner lands especially by the railway. The completion of the Mersin-Adana railway in 1887 had a positive effect on the development of agriculture in the region. The agricultural products grown in Adana and its vicinity were transported to the port by Mersin-Adana railway line and sent to various provinces and countries from the Mersin Port.

¹¹⁷ Şenyiğit, Ö. *Adana-Mersin Demiryolu Hattı Üzerindeki İstasyon Binalarının Tarihi ve Mimari Analizi*, Çukurova Üniversitesi, Fen bilimleri Enstitüsü, Mimarlık Anabilim Dalı, Adana, 2002, p.38

¹¹⁸ Şenyiğit, Ö. *ibid*, p.44

¹¹⁹ Oğuz, İ. *Tarsus Şeriyeye Sicillerine Göre Mersin Kentinin Kuruluş Öyküsü*, Mersin Üniversitesi, Sosyal Bilimler Enstitüsü, Tarih Anabilim Dalı, Mersin, 2006, p.3

¹²⁰ Bozkurt, İ. *Tanzimat'tan Cumhuriyet'e Mersin tarihi: 1847-1928*, Mersin Büyükşehir Belediyesi, Mersin, 2012, p.111

2.2.2.2. International Agreements

The beginning of the privileges given by the Ottoman Empire to the European states in economic, judicial and administrative fields was initially dated to the 16th century.¹²¹ The French capitulations, commonly considered the beginning of these privileges, were first given in 1536 and renewed and expanded in 1569. In 1579, trade began with England, in 1582, the first British ambassador arrived and in 1583, the British received free trade permission. States other than France and England followed to engage in trade agreements with the Ottomans. Many French, English, Polish, Dutch, Genoese, Venetian merchants traveled to Anatolia in these years and carried goods.¹²²

The 1838 agreement signed between England and the Ottoman Empire is a model for trade agreements with other European states. This treaty gives Britain the following rights in summary:¹²³

- Previously recognized rights to British subjects were approved.
- The regie order (*yed-i vahit*) in the domestic trade would be abolished, and the British merchants could buy and sell all kinds of agricultural and industrial products all over the country. The taxes and imposts they should pay would not be more than the taxes paid by the most privileged Muslim merchant.
- While the British merchants were taking goods from the Ottoman country, they were going to pay 9 percent as the import and 3 percent as the export duty. For the goods they brought from outside, they were going to pay only 3 percent as the export duty, and 3 percent as the import.
- The provisions of the agreement would apply to the Ottomans territories in Europe and Asia, as well as in the states of Egypt and Africa.

¹²¹ See Apaydın, B. *Kapitülasyonların Osmanlı-Türk Adli Ve İdari Modernleşmesine Etkisi*, İstanbul Kültür Üniversitesi, Sosyal Bilimler Enstitüsü, Kamu Hukuku Anabilim Dalı, İstanbul, 2009

¹²² In the internal trade of the Ottoman Empire, while some domestic goods to pass from one state to another, were subject to the impost of 12% to 50%, according to the capitulations, foreigners were paying only 3% customs duty for goods they brought to the Ottoman Empire. See, Cem, İ. *Türkiye’de Geri Kalmışlığın Tarihi*, Can Yayınları, İstanbul, 1997, p.209

¹²³ Cem, İ. *ibid*, p.218

Before the agreement, foreign merchants were prohibited from trading within the Ottoman borders due to the monopoly that the state recognized to some traders for the sale of a particular commodity.¹²⁴ This agreement was signed with England on August 16, 1838. In November of that year, France signed a copy of the agreement with the Ottoman Empire. France was followed by the cities of Löbek, Bremen and Hamburg (May 18, 1839); Sardinia (September 2, 1839); Sweden and Norway (January 31, 1840); Spain (March 2, 1840); The Netherlands (March 14, 1840) Belgium (April 30, 1840); Prussia (October 22, 1840); Denmark (May 1, 1841) and Tuscany (June 7, 1841).¹²⁵ Through these agreements, the processed goods of these countries, entered every corner of the Ottoman Empire and western industrialized countries made Anatolia an open market for them.¹²⁶ Mersin harbor had started to be on the agenda of these countries with the potential of becoming a commercial center during this period. Therefore, this agreement is of great importance for the development of the city of Mersin.

In the European countries, especially in England where the industrial revolution took place, the decades between 1760 and 1830 formed the period when the production of processed goods and the accumulation of capital as a result of the sale of these goods to foreign markets was the highest. The decrease in interest rates due to the accumulation of capital in banks necessitated the search of more profitable business areas. Thus, starting from the second half of the 19th century, this capital flowed to countries whose economies were based on raw materials and agricultural production. The Ottoman Empire was one of these countries, but the socio-economic structure of the Empire was not suitable for importing foreign capital. For this reason, from the beginning of the 19th century onwards, the Europeans pressured the Ottoman Empire to make reforms in order to adapt to the social, legal, administrative and economic order in the west.¹²⁷

¹²⁴ Aktüre, S. *19. yüzyıl Sonunda Anadolu Kenti Mekânsal Yapı Çözümlemesi*, ODTÜ Mimarlık Fakültesi Baskı Atölyesi, Ankara, 1978, p.68

¹²⁵ Cem, İ. *ibid*, p.218

¹²⁶ Aktüre, S. *19. yüzyıl Sonunda Anadolu Kenti Mekânsal Yapı Çözümlemesi*, ODTÜ Mimarlık Fakültesi Baskı Atölyesi, Ankara, 1978, p.69

¹²⁷ Aktüre, S. *19. yüzyıl Sonunda Anadolu Kenti Mekânsal Yapı Çözümlemesi*, ODTÜ Mimarlık Fakültesi Baskı Atölyesi, Ankara, 1978, p.67

In the period of commercial capitalism, the owners of capital in the European countries were satisfied mainly with some commercial privileges, and they were not interested in social and legal structure. On the other hand, in order to increase the consumption of industrial goods during the development of industrial capitalism, developments based on social and legal foundations were tried to be put into the state structure under the name of social and administrative reforms. The reorganization of the army, the change of clothes and the changing lifestyle, which were discussed within the scope of the reforms, created new consumption requirements and created new market opportunities for processed goods from the west.¹²⁸

In the following period, with the demolition of traditional Ottoman land order “*miri*”¹²⁹ with the decree of 1858 and 1867, a land order based on private ownership came into operation to accelerate the transformation of foreign capital into property.¹³⁰ After it was announced that foreigners could possess property and land just like the local people, they began to acquire land by using domestic mediators or by acting in person. As Cem quotes Parvus Efendi:

For example, according to the information in newspaper *Tanin*, which is taken from the *Sabah* newspaper, Hacı Mehmet Abdülbasan from the notables of Baghdad, purchased land of forty thousand liras along the railway line. It is assumed that this treatment was carried out as a foreign finance group account. In addition, it is known to everyone that Deutsche the Bank had already purchased favorable land for cotton farming in the Adana region.¹³¹

As discussed above, international actors introduced political and economic methods to expand their domains in addition to the military methods that had been effective

¹²⁸ Aktüre, S. ibid, p.68

¹²⁹ In ‘*Miri*’ land order, the raya has agreed to give to the state, a fixed money with the name ‘*çift akçesi*’ and 1/10- 1/2 of the yield depending on the customs and traditions and the efficiency of the soil every year as rent obtained by processing the soil which can usually be processed with a pair of oxen large enough for a farmer’s family to survive. The ‘*çift*’ could not be broken down and sold in smaller pieces to others and a land left empty for three years was taken away from the tenant and rented to another person. In order to implement these principles determined by the state, there were officials named ‘*sipahi*’ in each village that maintained the agricultural policy of the state. See Aktüre, S. *19. yüzyıl Sonunda Anadolu Kenti Mekânsal Yapı Çözümlemesi*, ODTÜ Mimarlık Fakültesi Baskı Atölyesi, Ankara, 1978

¹³⁰ Aktüre, S. ibid, p.68

¹³¹ Cem, İ. *Türkiye’de Geri Kalmışlığın Tarihi*, Can Yayınları, İstanbul, 1997, p.241

and widespread in the previous centuries. They also collaborated with local actors, who will be examined in the following parts, in order to be successful in this attempt. In this age, which evolved from colonialism to imperialism, these methods proved to be more effective to obtain power.

2.2.3. Administrative, Occupational and Religious Groups as Local Actors

As the history of the 19th century Ottoman Empire was written mainly with reference to ruling elites and international actors, the creators of everyday life, i.e. the inhabitants of cities, have generally been ignored and remain in the background. In this thesis, local actors will be taken as important actors of urban life together with the international actors and the central authority.

Aktüre describes the locality of the 19th century Ottoman city as follows: Officers and upper-level state managers settled in cities in line with the change in the administrative structure; representatives of foreign companies in Anatolia settled in cities in line with the change of trade; and the Greeks and Armenians, who constituted a small group among the local people who had become rich thanks to domestic and foreign trade, appear to be the ones that determined the demand for processed European sourced goods at the end of the 19th century.¹³²

Ortaylı points out that, in this period, the central government tended to regulate every aspect of life, from industry to education. On the other hand, the conflict between the local and the central administration can be exemplified by the fact that the Bab-ı Ali bureaucracy could not prevent the missionaries of foreign states to open schools and social institutions all over the country.¹³³ Ortaylı also notes that the reformist practices towards centralized administration did not remain unresponded. These long-standing reactions caused some conservative upheavals in some areas. In some parts of Anatolia, the new administrative structure was subjected to hidden or open resistance by provincial gentry. For example, the landowners and old chief men of

¹³² Aktüre, S. *ibid*, p.69

¹³³ Ortaylı, İ. *Tanzimattan Cumhuriyete Yerel Yönetim Geleneği*, Hil Yayınları, İstanbul, 1985, p.27

Amasra, which was wanted to be turned into a *Kaza* center in 1867, went up to Bolu and prevented this initiative. They also dismantled the telegraph pylons, blocked the construction of the road and stopped the construction of a branch office building.¹³⁴ İnalçık also points out the different reactions of the different regions of the country: “The raya in the Balkans were taking action for important social reforms, while those who make up the traditional institutions of the Ottoman Empire in Anatolia stand against such reforms and drag the people behind them.”¹³⁵

While dealing with the locality of a newly established city, it is necessary to approach the context from a different perspective from the traditional cities of the Ottoman Empire; because, in a cosmopolitan and constantly moving city such as Mersin, one can be confused by who was local or who was foreigner. In this thesis, the residents of the city often forming a permanent population will be recognized as local inhabitants.

In parallel to the growth of trade that began to turn Mersin into an important administrative center, the city attracted human resources both from the Mediterranean basin and from the inner part of the country where the majority of the population came from. The city was founded by the immigrants coming from many different parts of the empire and beyond from such places as Beirut, Syria, Kayseri, Cyprus and the Aegean Islands.¹³⁶ Moreover, Tarsus fed Mersin with its population after Mersin started to develop. The groups and significant people that formed the diverse population of the city towards the end of the 19th century could be listed as follows with their reasons for coming to the city:¹³⁷

- Ibrahim Pasha, the son of Mehmet Ali Pasha of Kavala, who brought agricultural workers for cotton cultivation
- Maronite families escaping from the Druze Maronite conflict in Lebanon

¹³⁴ Ortaylı, İ. *ibid*, p.27

¹³⁵ İnalçık, H. “Tanzimat’ın Uygulanması ve Sosyal Tepkiler”, *Belleten*, Cilt: XXVIII, Sayı: 112, 1964, p.624

¹³⁶ Toksöz, M. “Ottoman Mersin: The Making of an Eastern Mediterranean Port-Town”, *New Perspectives on Turkey*, No:31, İstanbul, Fall 2004, p.71

¹³⁷ Develi, Ş. *Dünden Bugüne Mersin 1836-2008*, Mersin Büyükşehir Belediyesi, Mersin, 2008, pp.63-64

- Arab Orthodox, Maronite and Catholics who came for the purpose of trade mostly from Syria, Lebanon and Egypt
- People from villages on the Mediterranean coast who came due to the fact that the city had become an economic center of attraction
- People from Cappadocia and islands such as Cyprus, Rhodes, Lesbos, who came for commercial purposes
- People from neighboring provinces and districts such as Silifke and Tarsus
- A small number of people from different countries, including Jamaica, with different religions, colors and sects, who came while the Suez canal was being built
- Those who migrated from Latakia in the 1860s
- A group of Circassians who migrated to Anatolia due to Shaykh Shamil's conflict with the Russians
- The Cretan Muslims who migrated from Crete to the Sanjak of Mersin after the 1898 Candia Incidents.¹³⁸

As a feature of port cities, it is possible to talk about ethnic diversity in Mersin in the 19th century. Among the different communities, especially two groups had an important economic power, i.e. Catholics and Greeks. The Catholics were Levantines who were the merchant families from Europe. The Levantine settlement in Mersin started from the 1850s. Accordingly, the first residents of the city of Mersin could be accepted as these Levantine families. These families were from Marseilles, Maronite, Gaulish, Cypriot, and from Adana, and of Latin origin.¹³⁹ Examples of families of Levantine origin were Sursock, Vitalis, Garbini, Sellelian, Mantovani, Amadeo, Mazzate, Matticola, and Garellini.¹⁴⁰ These families took on various investment areas

¹³⁸ On September 6-7, 1898, after the conflict that took place in Candia, the Ottoman soldiers were forced to withdraw from Crete. The Muslim population of the island, whose security was at risk in the face of this situation, began to migrate excessively to Anatolia. As a result of these migrations, the Ottoman government attempted to settle immigrants, who were massacred in Western Anatolian cities, to other regions. In this process, Mersin Sanjak was chosen as one of the centers where these migrants would be placed. For detailed information see Çelik, R. *1898 Kandiye Olayları Sonrasında Girit'ten Mersin Sancağı'na Göçler (1898-1907)*, Mersin Üniversitesi, Sosyal Bilimler Enstitüsü, Tarih Anabilim Dalı, 2009

¹³⁹ Yorulmaz, Ş. "19. Yüzyılda Doğu Akdeniz'de Bir Liman Kenti Olarak Gelişen Mersin'de Levanten Kültürü", *19. Yüzyılda Mersin ve Akdeniz Dünyası, Kolokyum*, Mersin Üniversitesi Yayını, Mersin, 2002, p.8-11

¹⁴⁰ Yorulmaz, Ş. *ibid*, p.8-11

as well as representations of some companies. Maritime trade and transport were among the activities of this group.¹⁴¹

As a result of the establishment of consulates and the construction of the railway, the Catholic community of Mersin expanded considerably. Other Christians, who were attracted by the commercial revival, also migrated here. Syrians, Armenians, Maronites and Greeks contributed to the expansion of the Christian community in itself and in the city.¹⁴²

The changes in the population of Mersin in the late Ottoman period can be listed in chronological order as follows:

- 1872 Population of Mersin jurisdiction (Gökçeli)
Muslim: 4110, Christian: 400 (Population)
Muslim: 750, Christian: 193 (Dwelling)
- 1876 Population of Nefs-i Mersin (Mersin Town)
Catholic: 47, Greek: 183, Armenian: 40, Muslim: 498, Dwelling: 345
- 1879 Population of Nefs-i Mersin (Mersin Town)
Catholic: 50, Greek: 147, Armenian: 37, Muslim: 625
- According to Simonelli, in 1882, there were 2550 Christians in Mersin. 400 of them were Latin Catholic, 2000 Greek Orthodox, and 150 Gregorian Armenians.¹⁴³
- According to Vital Cuinet, in the 1890s: “The population of Mersin tended to increase every day the majority of the population was consisting of Muslims, including the Fellahs who have different ways of performing their traditions and beliefs. There were around 3500 Christians. Of these, 2700 are Greek Orthodox, 860 are Armenian, and 260 are Latin Catholic. The total population of Mersin is 9000 and about 5,000 of them are Muslims.”¹⁴⁴

¹⁴¹ Adıyeke, N. Adıyeke, N. *Modernleşmenin Doğurduğu Kent, Sırtı Dağ Yüzü Deniz: Mersin*, Yapı Kredi Yayınları, İstanbul, 2004, p.80

¹⁴² Simonelli, G.B. *Fransiskan Kapüsen Rahiplerinin Mersin'deki 150. Yılı: 1855-2005*, Latin Katolik Kilisesi, İstanbul, 2005, p.26

¹⁴³ Simonelli, G.B. *ibid*, p.26

¹⁴⁴ Cuinet, V. *La Turquie d'Asie*, Second Volume, Paris, 1892, p.50

- 1891 Population of Mersin Sanjak:
Muslim: 20.161, Greek: 920, Armenian: 183, Catholic: 312
- Ottoman General Census of 1891/92-1893, Mersin¹⁴⁵
Muslims: 9,707 F, 10.030 M, Greeks: 505 F, 697 M, Armenians: 121 F, 309 M, Catholics: 131 F, 166 M
- In 1900, Mersin had 75.513 Muslims, 1719 Greek Orthodox, 1506 Armenians, 703 Catholics and 301 Protestant Christian populations.¹⁴⁶
- Summary of Census of Ottoman Population, 1906/7, Mersin¹⁴⁷
Muslims: 83.386, Greeks: 3450, Armenians: 4173, Greek Catholics: 208, Armenian Catholics: 632, Protestants: 586, Latins: 101, Assyrians: 134, Chaldeans: 72, Jews: 70, Total: 92.812

This diversity, which was discussed above in detail in relation to the multicultural nature of Mersin, gives an idea about the atmosphere of the city. However, the notes of the travelers of the period, who were the closest observers of local people at the time, give very important information about the daily life in the city. In 1879, E.J.

Davis came to Mersin by ship and gave very detailed information about it:

Mersin is seen as a small settlement that is developing: People from various ethnic groups in their bazaars create a very lively and vibrant atmosphere. Some of the streets were covered with cut stone square blocks during the time of the Governor Halil Pasha. There really are some nice stone houses as well. As in all ports of this region, the Greeks and Syrian Christians constitute the main population. Europeans are very few. Unreliable weather conditions and the irregularity of trade ethics make it difficult for Europeans to live here. The vast majority of the population is non-believer fellahs from the Nusariye Mountains in northern Syria. Very few Turkish people live except for the officials. However, the variable population that provides all the transport with camels is composed of Turks.¹⁴⁸

¹⁴⁵ Karpat, K.H. *Ottoman Population 1830-1914 Demographic and Social Characteristics*, University of Wisconsin Press, Madison, Wis. 1985, p.124

¹⁴⁶ H.1318 *Adana Vilayet Salnamesi*, 1900, quoted by Pınar, M. *Cumhuriyet döneminde Mersin ve İçel'de Siyasi Hayat (1923-1950)*, Hiperlink Yayınları, İstanbul, 2018, p.25

¹⁴⁷ Karpat, K.H. *ibid*, p.162

¹⁴⁸ Davis, E.J. *Life in Asiatic Turkey: A Journal of Travel, Alexandria*, 1879, p.12 quoted by Yenişehirlioğlu, F. Müderrisoğlu, F. Alp, S. *Mersin Evleri*, Kültür Bakanlığı Yayınları, Ankara, 1995, p.5

The impressions of journalist Ahmet Şerif in his visit to Mersin in 1910 give information about those years:

...Tendency to indulgence, gambling and games that are its siblings, are also seen in this people. You see in a coffeehouse you enter, young people, old people, headed hocas and sheikhs playing. When you enter a coffeehouse, you can see that young people, elders, turbaned hodjas and sheikhs are playing games... Children of non-Muslim citizens continue to attend schools of American missionaries and French Catholics...¹⁴⁹

In *Tanin* newspaper of 31 March 1910, journalist Ahmet Şerif describes:¹⁵⁰

...When I went to Mersin, I realized that a life we were not so used to was beginning there. People in the crowded streets, in various shapes and clothes, talking in different languages, were seen.

... Apart from one street in Mersin, the situation of other streets is narrow and dirty, and cannot be entered because of mud. Cretan neighborhood is even completely disgusting.

... Mersin is a city of Syria, Beirut, rather than Adana. Here, work related to life increases. It is observed that people try harder, they run more and more to win life. But that work does not belong to Mersin. It is the work of the strangers who came there penniless many years ago and are now rich. The progress of Mersin is not the cause of the people, nor the government's work and encouragement. On the contrary, this progress has occurred naturally with the permission of the environment. Always in favor of foreigners, against the natives; as the outsiders gain, the locals and the right holders have lost and Mersin has progressed at the expense of the people of Mersin.¹⁵¹

The situation, which is depicted by various people in various periods of time, gives us an idea of how the city is perceived by people of that period, even if they are visitors. However, the groups or people who reside in the city rather than visitors are those who contribute to the life of the city. Some families and individuals who provided significant changes in the social and physical life of Mersin can be listed as follows: ¹⁵²

¹⁴⁹ Vural, S. *Huğ'dan Gökdelene Mersin: 170 Yılın Mimarlık Mirası*, Mersin Valiliği Kültür Yayınları, Mersin, 2010, p.23

¹⁵⁰ Sevim, A. *Mersin Tarihin Panaroması ve Mersin Haberleri Kronolojisi*, Cinius, 2018, p.35

¹⁵¹ Vural, S. *ibid*, p.68

¹⁵² Develi, Ş. *Dünden Bugüne Mersin 1836-2008*, Mersin Büyükşehir Belediyesi, Mersin, 2008, p.64

- Nadir family, Dimitri ve Tannus Nadir from Beirut (1861)

The reason for their arrival was the shipment of timber from Mersin for the Suez Canal. Over time, they acquired a great real estate in Mersin. Apart from the land they bought for themselves, they also helped the Sursock family, who lived in Beirut and did not settle in Mersin, for buying land and property.

- Nakkaş ve Nacar families
- Butros family
- Barbur family
- Bodasaki (Greek merchant)
- Mavromati

Konstantin Mavromati, son of the Greek Orthodox Mavromatis, who had come from the Paphos region of Cyprus and settled in Mersin, was a well-known merchant and industrialist who accelerated urbanization with the buildings, schools and churches that he built. Upon the importance of cotton plantation in Çukurova, the first ginning factory in Mersin was founded in 1863 by the English originated Gold. Mavromati, who was interested in ginning, founded his first ginning factory in 1848 in Tarsus.¹⁵³

K. Mavromati, a merchant of the city, contributed to the establishment of the Mersin Chamber of Commerce in 1886. Mavromati, who was also the consulate of Spain, built the stone pier opposite to Azak Han in 1866. There was no crane in the 95 meter length and 5 meter wide export dock. Mavromati, together with Vayvani, one of the members of the Council of States, built Taş Han in 1871. In 1883, he had another pier built.¹⁵⁴ He supervised the mosque built by *Bezmi Alem Valide Sultan* and opened to worship in 1870. He donated the land of the New Mosque and is said to have donated 400 gold pounds to the construction. He also provided financial support for the nation hospital. Apart from these, he had a few houses in the city, a large number of shops and a 53-acre garden with orange, mandarin orange and olive groves to the north of the city.¹⁵⁵ In 1885, Agios Georgios Greek Orthodox Church

¹⁵³ Artan, G. *Mersin'de Yaşayanlar, Yaşananlar*, İçel Sanat Kulübü Yayınları, Mersin, 2008, p.5

¹⁵⁴ Artan, G. *ibid*, p.6

¹⁵⁵ Artan, G. *ibid*, pp.6-8

was built by Mavromati. He also built the Greek Orthodox School for Boys (1905), the Greek Orthodox School for Girls (1905) by the church and a Greek Orthodox school with a primary school and high school and the Greek Orthodox Church of St. Nicholas in the Christian Village.¹⁵⁶

According to the records in the Latin Catholic Church archives, most of them in Latin and some parts in French, the Catholic families mostly of Latin origin who lived in Mersin from the 1850s onwards were the following: Antun, Vitalis, Bioni, Buccailuna, Senes, Lapior, Hanna, Garbini, Talşa, Geofray, Marfar, Artus, Sallelian, Mapi, Avad, Falanga, Chaltun, Agata, Mallali, Rossi, Mantovani, Ulbrih, Turcman, Gherses, Guana, Capuano, Gherlens, Parts, Amadeo, Ghazi, Bouty, Falah, Abbott, Zabeta, Marino, Florent, Abela, Stalars, Walack, Jaffe, Daaya, Sued, Cailun, Daud, Calil, Salaman, Ayub, Kalil, Cuccinello, Fava, Nakkaş, Estelia, Mazzate, Azar, Vicota, Bailan, Saba, Zatrar, Subat, Musa, Faret, Artes, Haeis, Yuseph Aser, Zatius, Lajurre, Mafsi, Sarahis, Santarbeich, Marani, Nazhal, Zrunge, Naam Gabim, Gastrevelli, Gontesini, Jrasma, Palatino, Mossi, Ammalus, Sahian, Lamienne, Yuseph Maronis, Mozsiller, Abdelmefsih, Ajub, Bozsi, Cuunello, Zulich, Zilius Anne, Suffe, Dib, Cacuvullo, Tara, Naddaf, Suev, Haribati, Daher, Tacha, Sillum, Nansur, Zarae, Bisuara, Sergiullo, Geofroy, Matticola, Roceo, Cestus, Cassone, Stuthes, Sambuze, Guidan Hispanus, Giovanni, Hanibati, Cavi, Palombo, Garelli, Mikael, etc...¹⁵⁷

These actors listed above, are some of the local people about whom information can be found today. Of course, all of the individuals from different groups of the society contributed to urban life to varying degrees in Mersin. Among those were also the Capuchins, whose settlement is the focus of this study. The following part will examine their role as actors in the process of changes witnessed during the late Ottoman period.

¹⁵⁶ Artan, G. *ibid*, p.9

¹⁵⁷ Yorulmaz, Ş. 19. “Yüzyılda Doğu Akdeniz’de Bir Liman Kenti Olarak Gelişen Mersin’de Levanten Kültürü”, *19. Yüzyılda Mersin ve Akdeniz Dünyası, Kolokyum*, Mersin Üniversitesi Yayını, Mersin, 2002, pp.8-9

2.2.4. The Capuchins: Latin Catholic Community as Actors in the Mediterranean and the Ottoman Empire

The Capuchins, one of the Catholic groups known for their missionary activities, had existed in the Mediterranean region and the Ottoman lands for centuries before the 19th century. Like other missionary groups operating in the Ottoman territory, they had been active in spreading their thoughts and lifestyles through their political, economic, educational and religious institutions. Firstly, in order to understand the position of the Capuchins as international and local actors of the late Ottoman context, other missionary groups active in this era will be examined. Then, information about the history of the Capuchins in the Ottoman Empire and the Mediterranean will be provided.

2.2.4.1. 19th Century Missionary Schools

In the Ottoman Empire, especially after the conquest of İstanbul, the high-grade madrasas had developed to a level that could raise the Empire's administrative-intellectual population. However, madrasa education lost its dynamism in time;¹⁵⁸ and even though there existed some attempts to rehabilitate it during Selim III's period, there emerged no positive results due to the opposition of the ulema.¹⁵⁹ In the era of Mahmut II, education and training reforms in military institutions started. It is known that the new schools of higher education opened during this era by abandoning the madrasas to their own fate. In addition to military education, Mahmut II also took measures to eradicate illiteracy.¹⁶⁰

However, until the announcement of Tanzimat in 1839, there had been no attempt to modernize education in any city except İstanbul.¹⁶¹ After the announcement of Tanzimat, until the year 1869, it is seen that a new understanding was slowly being

¹⁵⁸ Çadırcı, M. *Tanzimat Döneminde Anadolu Kentlerinin Sosyal ve Ekonomik Yapısı*, Türk Tarih Kurumu, Ankara, 2013, p.95

¹⁵⁹ Çadırcı, M. *ibid*, p.95

¹⁶⁰ Çadırcı, M. *ibid*, p.96

¹⁶¹ Çadırcı, M. *ibid*, p.96

established that can be called contemporary with the arrangements in the area of education and training.¹⁶² The inadequacy of the madrasa, its inability to renew itself and the necessity of training the staff required by the new administration, were the most important factors in the opening of schools like *rüştiye* (Ottoman Junior High School). Western countries, however, did not see enough of the innovations made, claiming that the rights granted to Christians were not put into practice. Their most important topics of interest were education and training.¹⁶³

The last quarter of the 19th century and the first of the 20th century were the golden age of the missionaries because this period was also the era of the strengthening of imperialism. The essence of the missionaries is religion and the main tools they used were modern (secular) institutions such as school, printing, book, hospital, etc. The missionaries became a tool of economic and political interests, political and cultural influences and the dissemination of such interests and influences with the help of a well-functioning and effective system that took place in such institutions. In other words, despite all its spiritual appearance, the missionary practice was worldly.¹⁶⁴ A significant part of the graduates of their better-quality schools were entering into business life or preferring professions such as teaching, medicine, and pharmacy, and some worked as priests. Few of the graduates of these schools were employed in the Ottoman public administration, while most were employed by British companies.¹⁶⁵

Geographic expansion, trade and religious spread have a common history according to Kocabaşoğlu. Explorers were the forerunners of the missionaries, and the missionaries often explored themselves. When the commercial relations were established with a country or city, the missionaries went and settled there; on the

¹⁶² Çadircı, M. *ibid*, p.287

¹⁶³ Çadircı, M. *ibid*, p.287

¹⁶⁴ Kocabaşoğlu, U. *Kendi Belgeleriyle Anadolu'daki Amerika*, İmge Kitabevi Yayınları, Ankara, 2000, pp.14-15

¹⁶⁵ Smith, E. *Researches (of the Rev. Smith and Rev. H.G.O. Dwight) in Armenia*, Boston, Crocker and Brejster, 1833, p. 335 quoted by Kocabaşoğlu, U. *Kendi Belgeleriyle Anadolu'daki Amerika*, İmge Kitabevi Yayınları, Ankara, 2000, p.58

other hand, commercial relations were also established and developed in places where the missionaries settled.¹⁶⁶

In this context, one group of activities to this end started with the effect of the American missionary organization "American Board of Commissioners for Foreign Mission", which sent its first missionaries to the Ottoman Empire to conduct an investigation in 1820. As a result of initial evaluations, the missionaries decided that they would not be effective on the Muslim and Jewish communities and directed their activities to the Armenian and Greek communities.¹⁶⁷ After 1860, education became paid in their missionary schools; however the demand for education in society was so high that the increase in student numbers continued despite the rapid increase in fees.¹⁶⁸

According to Yıldız, due to the fact that the American schools were usually built with great financial support, they were flamboyant and most of them were located in high and airy places of the city. Additional buildings were built in these schools constantly. Their campuses included a school, a church and a boarding school. Most of the American College schools were boarding schools and another institution seen in many schools was the orphanage. Although some of the boarding buildings were used for this purpose, it was also seen that special buildings were built for orphans.¹⁶⁹

The second group of activities for foreign schools was the work of Catholic missionaries. The main aim of the Catholic missionaries was to unify the Roman and Byzantine churches. However, when the Protestants started to work in the Middle East they had to compete with them.¹⁷⁰ The Catholic missionary activity was a familiar "enormity", albeit a nuisance in the eyes of the Ottomans. The Catholics

¹⁶⁶ Kocabaşoğlu, U. *Kendi Belgeleriyle Anadolu'daki Amerika*, İmge Kitabevi Yayınları, Ankara, 2000, p.17

¹⁶⁷ Tekeli, İ. İlkin, S. *Osmanlı İmparatorluğu'nda Eğitim ve Bilgi Üretim Sisteminin Oluşumu ve Dönüşümü*, Türk Tarih Kurumu, Ankara, 1999, p.113

¹⁶⁸ Tekeli, İ. İlkin, S. *ibid*, p.115

¹⁶⁹ Yıldız, Ö. *Anadolu'da Amerikan Okulları*, IQ Kültür Sanat Yayıncılık, İstanbul, 2011, p.106

¹⁷⁰ Tekeli, İ. İlkin, S. *Osmanlı İmparatorluğu'nda Eğitim ve Bilgi Üretim Sisteminin Oluşumu ve Dönüşümü*, Türk Tarih Kurumu, Ankara, 1999, p.118

looked positive in a sense when compared to the devoutness and aggressiveness of the new incoming “Protestants”.¹⁷¹ Furthermore, the steady development of the relations with the Pope, starting from 1880, resulted in a "Latin and French" document in 1894, which stipulated that all missionary schools would only be run by Ottoman Catholics and that the Pope would leave all kinds of problems to local patriarchs. In 1898, when it was decided to send an Ottoman ambassador to the Vatican, the caliph finally identified himself as the equivalent of the Pope in the West. Thus, the Protestant missionary pressure could be countered and the control of the Catholic people could be tightened.¹⁷²

All of the missionary organizations put forward a struggle in the field of education and were competing with each other.¹⁷³ William Goodell, an American missionary from Beirut, stated that he had encountered great obstacles by the Catholics in his letter of March 16, 1824: “The Latin priests would cut our heads, poison, burn or suffocate us if they were not afraid of the Turks. If the Turks were not afraid of the British, the Latin priests would easily convince the Turks by bribery to do what they wanted.”¹⁷⁴

The only activities of the missionaries were not educational institutions; they also built health facilities. In 1909 there were hospitals or dispensaries in Van, Erzurum, Mardin, Diyarbakir, Harput, Merzifon, Sivas, Talas, Adana and Antep. There was also a serious publication activity. From 1822 to 1881, 725 books or treatises were published in missionary prints. About 100 of them were directly religious, 70 of them were course books.¹⁷⁵

¹⁷¹ Deringil, S. *İktidarın Sembolleri ve İdeoloji II. Abdülhamid Dönemi: 1876-1909*, Doğan Kitap, İstanbul, 2014, p.137

¹⁷² Deringil, S. *ibid*, pp.137-138

¹⁷³ Kocabaşoğlu, U. *Kendi Belgeleriyle Anadolu'daki Amerika*, İmge Kitabevi Yayınları, Ankara, 2000, p.58

¹⁷⁴ ABCFM Archive, Serial ABC 16: 5, c.4, No:18-22 quoted by Kocabaşoğlu, U. *Kendi Belgeleriyle Anadolu'daki Amerika*, İmge Kitabevi Yayınları, Ankara, 2000, p.58

¹⁷⁵ Tekeli, İ. İlkın, S. *ibid*, p.118

The increase in the number of foreign schools established by missionary bodies accelerated in the second half of the 19th century. According to Kocabaşoğlu, the distribution of foreign schools by other nations in the Ottoman Empire at the end of the 19th century can be listed as follows: French schools (72), English schools (83), American schools (465), Austrian schools (7), German schools (7), Italian schools (24), Russian schools (44 in Beirut), and Greek schools (in İzmir, 3).¹⁷⁶

The most prominent missionaries in the Ottoman Empire in the last quarter of the 19th century were French, British and American missionaries.¹⁷⁷ There is no doubt that the most annoying problem of the Ottoman-missionary struggle was about the schools. Missionaries began to transform the Ottoman context through these institutions. It seems that the Ottoman authorities realized that the only way to stand strong in this context was to compete on the same ground that is to increase the quality of Muslim schools, as they would not be able to completely close these schools.¹⁷⁸

Deringil states that, “When we speak of the struggle between the missionaries and the Ottoman government, dealing with nothing less than ideological war, a war that challenged the very basis of Ottoman legitimacy among Christian and Muslim.”¹⁷⁹ The first statutory audit for the schools opened was brought in 1869 with the Regulations of the *Maarif-i Umumiye*,¹⁸⁰ which envisioned that all foreign schools should open their course schedules and teachers to inspection. However, these restrictions were never implemented effectively and missionary schools filled the void left by the inadequacy of Ottoman education.¹⁸¹ The local officials were

¹⁷⁶ Kocabaşoğlu, U. *Kendi Belgeleriyle Anadolu'daki Amerika*, Arba, İstanbul, 1989, p.25 quoted by Tekeli, İ. İlkin, S. *Osmanlı İmparatorluğu'nda Eğitim ve Bilgi Üretim Sisteminin Oluşumu ve Dönüşümü*, Türk Tarih Kurumu, Ankara, 1999, p.112

¹⁷⁷ Deringil, S. *İktidarın Sembolleri ve İdeoloji II. Abdülhamid Dönemi: 1876-1909*, Doğan Kitap, İstanbul, 2014, p.134

¹⁷⁸ Deringil, S. *ibid*, p.146

¹⁷⁹ Deringil, S. *The Well-protected Domains: Ideology and the Legitimation of Power in the Ottoman Empire, 1876-1909*, I. B. Tauris, London, New York, 1998, p.115

¹⁸⁰ Tekeli, İ. İlkin, S. *Osmanlı İmparatorluğu'nda Eğitim ve Bilgi Üretim Sisteminin Oluşumu ve Dönüşümü*, Türk Tarih Kurumu, Ankara, 1999, p.123

¹⁸¹ Deringil, S. *ibid*, p.131

instructed by the Ottoman administration to try to cut off the spread of missionary schools¹⁸² On January 21, 1892, the governor of Syria, for example, reported that he had a list of foreign schools set up "in detours", such as converting houses into school buildings. The area under the authority of the governor found that there were 159 such schools.¹⁸³

The greatest fear developed against missionary schools during the Abdulhamid era, that is the Muslims' conversion to Christianity, was always strongly denied by American missionaries. According to them, "The mission of the missionaries is to establish a sophisticated educational system for a people who are already Christian... poorly educated and hindered."¹⁸⁴ After all, the undeniable fact was that the missionaries had little success among the Muslims and the Jews.¹⁸⁵ It is also true that the educational efforts of the state were directed specifically towards Muslims in an effort to create a politically credible community of citizens. The "educated middle class" that the Abdulhamid regime intended to create was predominantly Muslim.¹⁸⁶

As a result, in the 19th century, different social groups are in the struggle to reproduce their identities through education. There is a difference between the development of the Ottoman state's education system and the development of non-Muslim and the foreign education system. The education system of the Ottoman state developed from the top to the higher education institutions as it aimed to train the civil and military bureaucracy that the administration needed. However, minority schools and foreign schools set up a small number of higher education institutions over time, and aimed at organizing lower-level education as an inexpensive and effective way to produce new identities.¹⁸⁷ Bozkurt stated that, 19 % of the girls and

¹⁸² Deringil, S. *ibid*, p.131

¹⁸³ Deringil, S. *ibid*, p.131

¹⁸⁴ Ramsay, *Impressions of Turkey*, p.221 quoted by Deringil, S. *İktidarın Sembolleri ve İdeoloji II. Abdülhamid Dönemi: 1876-1909*, Doğan Kitap, İstanbul, 2014, p.147

¹⁸⁵ Deringil, S. *ibid*, p.149

¹⁸⁶ Deringil, S. *ibid*, p.148

¹⁸⁷ Tekeli, İ. İlkin, S. *Osmanlı İmparatorluğu'nda Eğitim ve Bilgi Üretim Sisteminin Oluşumu ve Dönüşümü*, Türk Tarih Kurumu, Ankara, 1999, pp.122-123

26 % of the boys in the Mersin Sanjak were mentioned as educated and literate compared to the general population of the non-Muslims. In Muslims, only 2 % of the girls and 13 % of the boys were educated.¹⁸⁸

2.2.4.2. History and Mission of the Capuchins

The Capuchins, who took their names from the pyramid headings of their religious clothes, are an extension of the Franciscan sect established by Fransua of Assis. Their names are exactly "Freres Mineurs Capusins". One of the reformers of the Franciscan Priesthood community, which took its name from Saint Fransua, was the Branch of the Capuchins founded in 1578. They were called "People's Monks" because of their simple and poor way of life and their aid to the people who suffered in disaster-stricken villages and cities. They also gained the appreciation of the elders of the church, the trust of the administrators and the love of the people.¹⁸⁹

According to Clemente da Terzorio, who wrote the book named *The Missions of Capuchin Minors: Asiatic Turkey*, the first Capuchin Friars who arrived in Turkey (Constantinople) dates back to 1551 (23 years after the beginning of their reform) and two friars arrived in Constantinople.¹⁹⁰ Contrary to the practice of the Catholic clergy in the capital, they were over-zealous about the conversion of Muslims to Christianity. When the Ottomans noticed what they intended, the Capuchins were arrested and imprisoned. After the catholic community bailed them out, they sailed off to visit the holy land and then went to Egypt to try to accomplish their objectives. They were imprisoned again without any food and water and were found dead in their prison.¹⁹¹

¹⁸⁸ Bozkurt, İ. *Tanzimat'tan Cumhuriyete Mersin Tarihi: 1847-1928*, Mersin Büyükşehir Belediyesi, Mersin, 2012, p.104

¹⁸⁹ Aydın, A. *19. Yüzyıl Mersin Kiliseleri*, Pitura, İstanbul, p.46

¹⁹⁰ Terzorio, C. *Le missioni dei minori cappuccini: Turchia Asiatica*, Tipografia Pontificia nell'Istituto Pio IX, 1913

¹⁹¹ Rocco da Cesinale Cocchia, *Storia delle Missioni dei Cappuccini*, V. I, Paris, 1867, pp.40-54, quoted by Frazee, C.A. *Catholics and Sultans The Church and the Ottoman Empire 1453-1923*, Cambridge University Press, New York, 2006, p.29

From then onwards, there existed numerous missionary activities of the Capuchins on the territory of Anatolia and Asia. The first information about the three Capuchins' constant work on religion in İstanbul dates back to 1587. Frazee, on the other hand, reports the number of missionaries coming to Istanbul as four. They were given a house next door to the French ambassador, Savary de Lanscome, as official members of his staff.¹⁹² One of these priests is Saint Jozef of Leonessa who was sentenced to "Hook Penalty" because he dared to report the word of Jesus Christ to Sultan Murat III.¹⁹³

Joseph le Clerc du Tremblay, seen as the person who made Capuchins succeed in the East, sent a scout there in 1622 in order to seek out the best places to establish Capuchin houses.¹⁹⁴ The Capuchins were able to settle in Turkey in 1626.¹⁹⁵ Terzorio reported that the missionaries worked with such commitment and respect that the Sultan granted them various firmans (permits) in 1627, 1637 and 1687, authorizing them to move freely around the country. There were also severe penalties for those who brought them "some trouble": The Capuchins were defined as people who "belong to a religious order that walks straight in the faith."¹⁹⁶

Terzorio stated that the mission of the East under the direction of Fr. Joseph of Paris and Fr. Leonardo, being very extensive in 1634, i.e. the Mission of Constantinople, was divided into three enclosures that were entrusted to three provinces. The first one is the province of Paris, which had the Custody of Greece with 12 stations: Galata and Pear, Smyrna, Shoo, Athens, Naples of Romania, Candia, Nassia, Paros, Milo, Sira, Scala Nova. The province of Turenne had the Custody of Syria with seven stations: Nicosia and Larnaca, Aleppo, Grand Cairo, Diyarbakır, Nineveh and

¹⁹² Frazee, C.A. *Catholics and Sultans The Church and the Ottoman Empire 1453-1923*, Cambridge University Press, New York, 2006, p.74

¹⁹³ Marmara, R. "Latin Catholic Church in Turkey and Capuchins in Mersin", *Mersin in History Colloquium 4, Mediterranean Cities: Antiquity as future?* Mersin Üniversitesi Yayınları, Mersin, 2013, p.95

¹⁹⁴ Frazee, C.A. *ibid*, p.86

¹⁹⁵ Marmara, R. *ibid*, p.95

¹⁹⁶ Terzorio, C. *Le missioni dei minori cappuccini: Turchia Asiatica, Tipografia Pontificia nell'Istituto Pio IX*, 1913

Babylon (Iraq, Al Hilla). The province of Brittany had the Custody of Palestine with seven stations: Damascus, Tripoli, Beirut, Saida and 3 in the mountains of Lebanon.¹⁹⁷

With the French Revolution, the Mission gradually passed to Italian Capuchins in 1789. The missionaries were distinguished for the establishment of male and female colleges, for translation and printing in Arabic of biblical, hagiographic, scientific and literary works.¹⁹⁸

Table 3: The Capuchin Schools That Existed in Asia at the end of the 19th century

Place name	Number of Schools	Number of Students (approximately)
Beyrut	2	150
Kadıköy	1	30
Diyarbakır	1	140
Harput	3	100
Malatya	2	60
Mardin	2	60
Mersin	1	45
Urfa	1	50
Total	13	635

The Capuchins first came to Cilicia in 1842 and Antioch in 1851.¹⁹⁹ Gregorio Bruno Simonelli, who led the church between 1967-1996, published a book on the history of the Capuchin priest in Mersin and he stated in his book: “The Capuchins came to Cilicia in the time of Father Basilio of Ponte Dell’olio/Novara, who had been martyred in Antioch in 1851. (Fr Basilio, founder of the Antioch mission was a veteran of Georgia. He was a missionary in Georgia since 1839. With the expulsion of 1845, he carried out his service on the Black Sea and then destined for the mission of Syria. Passing through Antioch he saw the Christian presence, with the permission

¹⁹⁷ Terzorio, C. *Le missioni dei minori cappuccini: Turchia Asiatica, Tipografia Pontificia nell'Istituto Pio IX*, 1913

¹⁹⁸ Terzorio, C. *Le missioni dei minori cappuccini: Turchia Asiatica, Tipografia Pontificia nell'Istituto Pio IX*, 1913

¹⁹⁹ Marmara, R. “Latin Catholic Church in Turkey and Capuchins in Mersin” *Mersin in History Colloquium 4, Mediterranean Cities: Antiquity as future?* Mersin Üniversitesi Yayınları, Mersin, 2013, p.95

of the Congregation of Propaganda Fide he founded the mission in 1846)”²⁰⁰ Their permanent settlement here was in the period of Genoese Priest Jozef in 1844. The official settlements approved by the authorities of the Capuchins in Mersin started in 1855 during the period of Antuan of Francavilla came from Tarsus.²⁰¹

On March 7, 1902, when the Italian missionaries failed, the Custody of Syria was entrusted by the Sacred Congregation of Propaganda Fide to the Capuchins of the Province of Lyon. The Custody at this time included: Beirut (1626), Abey (1648), Antioch (1846), Mersina (1854), Alexandretta (1855), Koderbek (1889), Tarsus and Baghdad (1892) and three houses on the island of Cyprus.²⁰²

As mentioned in the previous section, due to the development of the region and the need for a convenient port, many countries started to be interested in Mersin as a result of its prominence as a potential port. Oğuz states that especially the French interest in Mersin before the formation of a settlement here, resulted in a Latin-Catholic rush to the city. Due to the increase in the number of the Latin-Catholics in the city, the establishment of a Latin-Catholic Church here under the French rule began to be expressed by the congregation.²⁰³ The formation of the Latin Catholic Church settlement in Mersin and its urban and architectural features will be analyzed in the next chapter.

²⁰⁰ Terzorio, C. *Le missioni dei minori cappuccini: Turchia Asiatica, Tipografia Pontificia nell'Istituto Pio IX*, 1913

²⁰¹ Simonelli, G.B. *Fransiskan Kapüsen Rahiplerinin Mersin'deki 150. Yılı: 1855-2005*, Latin Katolik Kilisesi, İstanbul, 2005, p.15

²⁰² Terzorio, C. *Le missioni dei minori cappuccini: Turchia Asiatica, Tipografia Pontificia nell'Istituto Pio IX*, 1913

²⁰³ Oğuz, İ. *Tarsus Şeriye Sicillerine Göre Mersin Kentinin Kuruluş Öyküsü*, Mersin Üniversitesi, Sosyal Bilimler Enstitüsü, Tarih Anabilim Dalı, Mersin, 2006, p.31

CHAPTER 3

AN URBAN AND ARCHITECTURAL ANALYSIS OF THE LATIN CATHOLIC CHURCH SETTLEMENT IN MERSİN

Cities were formed or transformed the socio-political and economic context of the late Ottoman period, in which the relations among the powers of the central authority, international actors and local actors were effective. This chapter will initially analyze the resultant characteristics of late Ottoman cities, and then focus on the formation of the built environment in the city of Mersin in this context by examining the public spaces, public buildings and housing that defined this process. The Church Settlement of the Latin Catholic community (the Capuchins) as an actor of this process will then be studied by examining its formation and analyzing its buildings in detail. The aim is to understand the role of the settlement as part of the newly formed urban and architectural context of Mersin as an Ottoman city in the Mediterranean.

3.1. Late Ottoman Cities

In the 19th century, problems like congestion, poor sanitation, safety and repeated epidemics were experiences in the cities of the Ottoman Empire as in the other parts of the world. These problems pressured to improve their infrastructure, to modernize the institutions of governance and to reorder the material resources invested in cities. According to Zandi-Sayek, whether in “Western”, “non-Western” or colonial cities, the resultant process of their transformation was never purely technical, but inevitably political.²⁰⁴ Bilsel also points out that, in the Ottoman Empire, reform movements and efforts to restructure urban space were directly related to each other. Within the scope of the Tanzimat reforms, which regulated the

²⁰⁴ Zandi-Sayek, S. *Ottoman İzmir, The Rise of a Cosmopolitan Port: 1840-1880*, University of Minnesota Press, Minneapolis, London, 2012, p.4

administrative structure of the state, the rule of law, the educational field and the society, the administrative systems of cities were also restructured and new institutions such as municipal organization were established. It is important to note that this process aimed at transforming not only the structural order but also the physical and spatial design of cities.²⁰⁵

As a result of this qualitative and quantitative change in the administrative structure, we see new elements in the spatial structures of cities. One of them is the formation of an “administrative center”. An indication of the administrative center of a city that started to be established in the late 19th century is the construction of Government Houses (*Hükümet Konağı*). Buildings such as those for municipalities, telegraph houses and post offices are the other structures that were parts of the administrative center of a city. In the process of the transformation of the city administration and the institutional structure, new elements with different functions such as hospitals, schools, prisons, court buildings, barracks and other public buildings were also constructed in Anatolian cities at the end of the 19th century.²⁰⁶ These building types were also built in Mersin, as will be explained in detail in the next section.

A difference to be pointed at between the inner Anatolian cities and the coastal cities of the Empire emerged in terms of the economic relations in the 19th century. This difference was also reflected in the spatial context of cities. The transfer of raw materials produced in the inner regions from the coastal cities was instrumental in the latter’s witnessing of one-to-one relations with international actors. As trade through caravans of the previous centuries had been replaced by steam cargo ships and long distance commercial activities, the development of the inner regions was partially disrupted, and the coastal cities experienced tremendous growth and development. For this reason, in addition to the changes seen in all cities of the Empire, we encounter a situation in which the role of international actors increased in the coastal city. Mersin is a good example to display this character of a coastal city on the

²⁰⁵ Bilsel, F.C. “Geç Osmanlı Döneminden Cumhuriyet’e Çağdaş Şehir Düşüncesi ve İstanbul Planlaması”, *Büyük İstanbul Tarihi*, 8.cilt, İstanbul Büyükşehir Belediyesi (Kültür A.Ş.) Yayınları, İstanbul, 2015, p.496

²⁰⁶ Aktüre, S. *19. yüzyıl Sonunda Anadolu Kenti Mekânsal Yapı Çözümlemesi*, ODTÜ Mimarlık Fakültesi Baskı Atölyesi, Ankara, 1978, p.98

Mediterranean, providing relations among the central administration of the Empire, the international actors and the local actors.

3.2. The Built Environment of Mersin

In accordance with the increasing trade activities in the 19th century in Mersin as a port city, its population also increased gradually and the built environment of the city began to transform with the construction of new public spaces and buildings required by economic, social and political transformation of the period. The Ottoman city at the end of the 19th century was composed of two functional areas:

1. The traditional center that incorporated workplaces of artisans and craftsmen, serving the region as well as the low income population in the city²⁰⁷
2. Newly developed area that incorporated shops selling the European-manufactured goods, and offices of tradesmen and wholesale traders, serving the high income population in the city.²⁰⁸ Administrative center was located next to this newly developed area, which was formed in line with the ‘reforms’ in the administrative structure of the empire that increased the role of the local governors as well as their relations with the centre.²⁰⁹

Similarly, the city of Mersin emerged in the 19th century with the development of a new center at the harbor area. Since Mersin had not been formed as a classical Ottoman city before the Tanzimat, “Building Regulations” (*Ebniye Kanunu*) is considered to be the most influential in the orientation and supervision of the construction in the city. In this sense, the formation of the main transportation corridors of Uray, Hastane, Çakmak and Silifke Streets developed in a grid pattern.²¹⁰

²⁰⁷ Aktüre, S. *19. yüzyıl Sonunda Anadolu Kenti Mekânsal Yapı Çözümlemesi*, ODTÜ Mimarlık Fakültesi Baskı Atölyesi, Ankara, 1978, p.127

²⁰⁸ Aktüre, S. *ibid*, p.127

²⁰⁹ Kırmızı, A. *Abdülhamit’in Valileri Osmanlı Vilayet İdaresi: 1895-1908*, Klasik Yayınevi, İstanbul, 2007

²¹⁰ This new area developed in the 19th century with a grid-patterned texture was called as the "old city" in Jansen's plan report of the early Republican period. See: Ünlü, T. Levent, T. “Mersin’deki Kentsel Mekanın Biçimlenmesinde Jansen Planının Etkileri”, *Tarih içinde Mersin Kolokyum ve sergisi II*, Mersin Üniversitesi, Mersin, 2005, p.164

Big fires as one of the most common problems of Ottoman cities, was not an issue for the city of Mersin. The narrow and dead-ended, organic settlement of the Ottoman cities, caused intervention very difficult when a fire broke out. In addition, the fact that most of the houses were made of wood caused fires to spread rapidly and the intervention to be delayed, causing the whole city to suffer large catastrophes that could even destroy it. İzmir and Thessaloniki are some of the Ottoman port cities where such fires took place. Mersin did not experience these problems with its grid-type plan, according to which all streets were arranged in perpendicular to the sea, and also because stone was the mostly used material in construction.

In this general urban view, as in the other Ottoman cities of the period, different types of structures and spatial organizations emerged in Mersin that can be divided and examined in three groups. The first one is public spaces around the harbor and piers and open spaces such as bazaars, public squares, and streets connecting all of these spaces. The second group focuses houses of Mersin, including traditional houses and those constructed according to the 19th century Ottoman city regulations. The third group is public buildings of commercial, administrative, transport, communication, educational and religious functions.

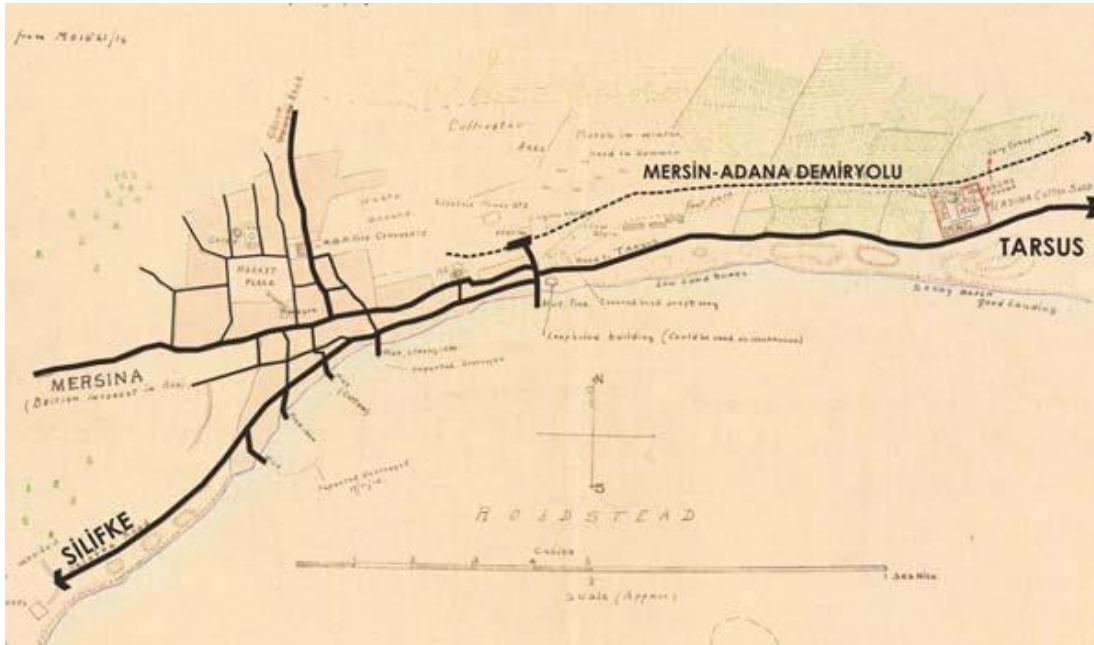


Figure 6: In 1914 Mersin, urban roads (Source: Ünlü, 2007)

3.2.1. Public Spaces

Public spaces define the part of city life that appears in open spaces outside and in between the buildings. In the case of Mersin, the harbor and piers and their relation with the open spaces around such as bazaars, public squares, and streets connecting all of these spaces, form the public places that will be examined in the following part.

3.2.1.1. Harbor and Piers

At the beginning of the 1850s, there were only two piers in Mersin where boats carrying cargo and passengers could land on the shore; in 1872, there were four, and in 1892 five piers. Some of the new piers were built by the municipality and some by the merchants and companies operating in the city. Among these investors were the Mavromati family, one of the most important merchants of Mersin; the French Messageries Maritimes Company, which organized ferry services to the city from the 1850s; and the Mersin-Adana Railway Company.²¹¹ In addition, the railway company built two short railway lines, each capable of carrying nine wagons, between the railway station and the wharf that it owned, to speed up the transport of goods as much as possible.²¹² When it came to 1905, there was only a steam boat and twenty-two barges in the hands of the shipping company belonging to the brothers Hamid and Hadji Dervis Hayfavi. Another shipper, Abdullah Mağribi, had eight barges and a steamboat with a half-share with French citizen Monsieur Dupalier.²¹³ Most of the transportation works on the harbor were carried out with steam boats and barges of the stakeholders, but there were also shopkeepers with only one or two boats. Antepli Ali Efendi, one of these tradesmen, informed officers in Mersin-Adana Railway Commissariat that, in 1905, he had two sailboats that he transported merchandise from the pier to the ships and from the ships to the pier.²¹⁴

²¹¹ Toksöz, M. *Nomads, Migrants and Cotton in the Eastern Mediterranean: The Making of the Adana-Mersin Region 1850-1908*, Brill, Boston, 2010, p. 88

²¹² Bozkurt, İ. *Salnamelerde Mersin*, Mersin Üniversitesi, Sosyal Bilimler Enstitüsü, Tarih Anabilim Dalı, Mersin, 2001, p. 112

²¹³ Bozkurt, İ. idib, p. 112

²¹⁴ Bozkurt, İ. idib, p. 112

3.2.1.2. Open Spaces

Customs Square and Yoghurt Bazaar were the most important gathering places of the city. The square formed a gateway to the outside world through Customs Pier, which was an organic extension of the square and the main pier among the others in the city, namely Stone Pier, Municipal Pier, German Pier and Railway Pier. Customs Square took its name from the main building on the site – Customs House – which in this period became a place of the expression of the civic life of the city for its inhabitants, with daily life centering around the square due to the presence of a mosque, a cafe, a monument and various types of shops. It was the heart of the city, and as such, it mainly functioned as a gathering place for people.²¹⁵

Customs Square had walkable connections to other public spaces, such as the Yoghurt Bazaar to the north, a traditional marketplace for the trade of agricultural and animal products, and Kışla Street to the west, a retail area where the traders were predominantly drapers and shoe sellers. Uray Street on the eastward extension developed as a business centre, mostly associated with international trade and banking.²¹⁶ At the end of the Uray Street, the land of the Latin Catholics and their settlement was placed. Uray Street was also the connector of Customs Square and the Railway Station. The relationship between Customs Square and Uray Street was strengthened with the establishment of *dekoville*, a narrow-gauge rail system that ran along the street by which goods and chattel were carried between Customs Pier and the Railway Station.²¹⁷

The commercial spine of the city was consisting of Uray Street, Custom Square that was working with it, and Yoghurt Bazaar. This structure developed in a close relation with the sea and the pier, and there were no commercial centers far away from the port, as it was the case in many other Middle Eastern port cities.²¹⁸

²¹⁵ Ünlü, T. “Transformation of a Mediterranean Port City into a ‘City of Clutter’: Dualities in the Urban Landscape-The Case of Mersin”, *Cities* 30, 2013, p.178

²¹⁶ Ünlü, T. *ibid*, p.178

²¹⁷ Ünlü, T. *ibid*, p.178

²¹⁸ Ünlü, T. S. *19. Yüzyılda Mersin’in Kentsel Gelişimi*, Mersin Üniversitesi, Sosyal Bilimler Enstitüsü, Tarih Anabilim Dalı, Mersin, 2007, p.268



Figure 7: Uray Street (Source: Kartpostallarla Mersin’de Ticaret ve Yaşam, 2003)



Figure 8: Uray Street / Road to train station (Source: Kartpostallarla Mersin’de Ticaret ve Yaşam, 2003)

3.2.2. Housing

As Mersin began to urbanize with migrations, new settlements began to emerge. According to the 1869 dated *Vilayet Salnamesi*, there were two neighborhoods

mentioned in the city: *Şarkiyye* (East) and *Garbiyye* (West).²¹⁹ In 1903, *Adana Vilayet Salnamesi* indicates six neighborhoods in the city.²²⁰ The names of these neighborhoods can be counted as Cami-i Şerif, which is the commercial and administrative center of the city, Kiremithane, Hamidiye (Medrese), Mesudiye, Mahmudiye ve İhsaniye.²²¹ Bahçe and Frenk are two other neighborhoods in the city. The Latin Catholic Church was constructed on the east border of the Frenk Neighborhood.

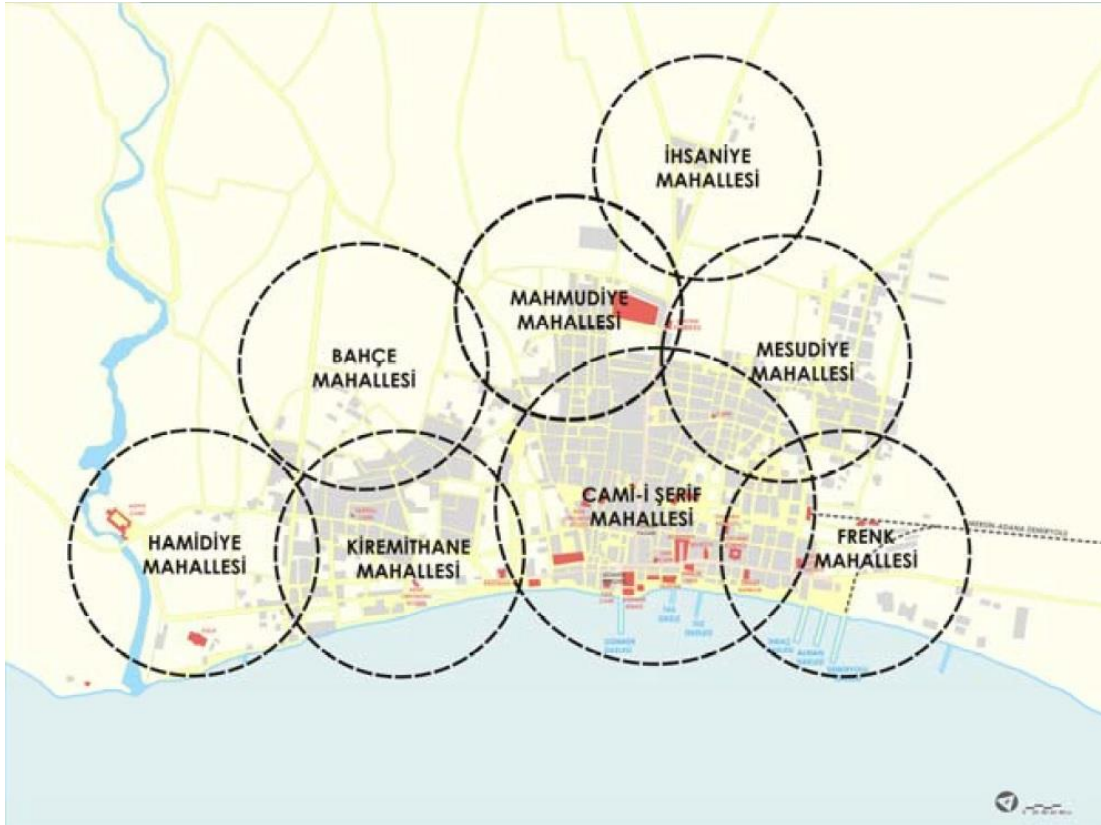


Figure 9: Neighborhoods in Mersin in the 19th century (Source: Ünlü, T.S. 2007)

According to Ünlü, the development of neighborhoods in the city seems to have been realized by the influence of trade and increasing migration with trade, unlike the traditional Ottoman city, which was mostly shaped around religious buildings. In

²¹⁹ H.1286 *Halep Vilayet Salnamesi*, D. no: 3, 1869, p.75 quoted by Ünlü, T.S. 19. *Yüzyılda Mersin'in Kentsel Gelişimi*, Mersin Üniversitesi, Sosyal Bilimler Enstitüsü, Tarih Anabilim Dalı, Mersin, 2007, p.230

²²⁰ *Adana Vilayet Salnamesi*, 1903 quoted by Ünlü, T.S. 19. *Yüzyılda Mersin'in Kentsel Gelişimi*, Mersin Üniversitesi, Sosyal Bilimler Enstitüsü, Tarih Anabilim Dalı, Mersin, 2007, p.230

²²¹ Develi, Ş. *Dünden Bugüne Mersin 1836-2008*, Mersin Ticaret ve Sanayi Odası, Mersin, 2008, p.79

these neighborhoods, it is understood that the population of migrants settled in a suitable area in the city in accordance with their job skills and interests, built their religious structures in accordance with their beliefs, and produced an urban texture suitable for their lifestyles.²²² Another difference in urban fabric is the combination of residential and commercial use. In the city, especially in Uray Street and its vicinity, upper floors of the warehouses, shops, shops and commercial houses were used as houses. Yenişehirlioğlu argues that, because of the symmetrical formations of these houses, which are mainly encountered in the Eastern Mediterranean Port cities, it could be assumed that they were designed by people who received architectural education.²²³

Mersin houses, which did not have separate spatial divisions for men and women as *haremselamlık*, usually had direct facades and openings on the streets. These houses, with regular and right-angled plan schemes, had facades that were created by symmetrical, simple and smooth geometry, parallel to the streets. The houses of non-Muslim and Muslim people had no differences. They were built as different variations of the “Turkish house plan type” with inner sofa and outer sofa.²²⁴

In Mersin, houses were usually made of stone in *bağdadi* type of construction, an urban type timber structure as a kind of wall cladding that could be seen in all regions of Anatolia. In this system, wooden lathes with 2.5-3.5 cm width on both inner and outer wall surfaces were nailed in horizontal direction. The space between the surfaces was filled with loose, light insulating material or left empty.²²⁵ In Mersin, this type of walls was functional because it did not pass the sun's heat inside. The inside and outside were plastered, sometimes with the outer corrugated or plain zinc.

²²² Ünlü, T.S. *19. Yüzyılda Mersin'in Kentsel Gelişimi*, Mersin Üniversitesi, Sosyal Bilimler Enstitüsü, Tarih Anabilim Dalı, Mersin, 2007, p.240

²²³ Yenişehirlioğlu, F. Müderrisoğlu, F. Alp, S. *Mersin Evleri*, Kültür Bakanlığı Yayınları, Ankara, 1995, p.177

²²⁴ Gündoğdu, E. *Mersin Geleneksel Konut Mimarisinin Ekolojik Yönden İncelenmesi*, İstanbul Kültür Üniversitesi, Fen Bilimleri Enstitüsü, Mimarlık Anabilim Dalı, İstanbul, 2014, p.46

²²⁵ Er Akan, A. *Some Observations on the Seismic Behaviour of Traditional Timber Structures in Turkey*, Middle East Technical University, School of Natural and Applied Sciences, Department of Architecture, Ankara, June 2004, p.45

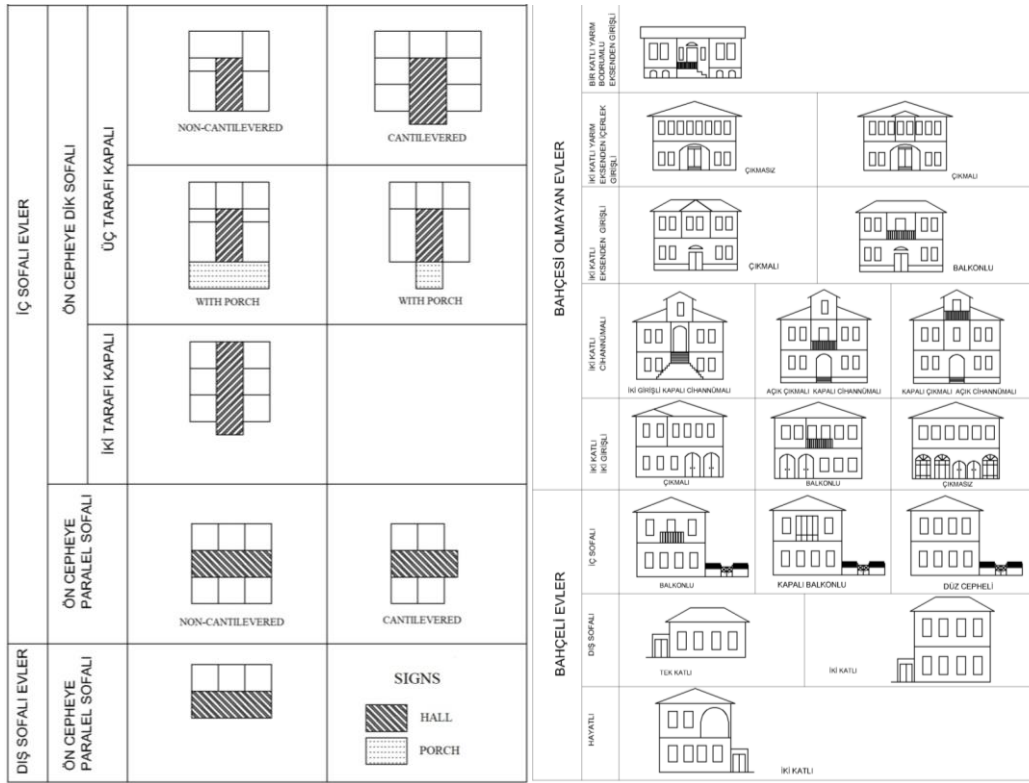


Figure 10: Plan and Facade typologies of Mersin Houses (Source: Yenişehirlioğlu, F. Müderrisoğlu, F. Alp, S. 1995)

According to Develi, the poor were living in wooden houses, and the gardeners were living in houses called *huğ* in gardens. The one-roomed ‘*huğ*’ and gazebo-type huts left their places to the arched wooden and stone houses in time ²²⁶ The stones of greater houses belonging to the rich were brought from Lazkiye. Limestone, cut from the Taurus Mountains, was used for construction by carving. Roofs of stone masonry houses were covered with Marseille tiles. There was usually a sofa in front of Mersin houses.²²⁷ Mersin houses, where small families usually lived in, were usually built in two floors and there was no connection between these floors, different families lived on different floors. In houses with basement floors, the basement floor also had no connection to the other floors. *Cihannümas* were built in connection with the first

²²⁶ Vural, S. *Huğ’dan Gökdelene Mersin: 170 Yılın Mimarlık Mirası*, Mersin Valiliği Kültür Yayınları, Mersin, 2010, p.34

²²⁷ Develi, Ş. *Dünden Bugüne Mersin 1836-2008*, Mersin Büyükşehir Belediyesi, Mersin, 1993, p.74

floor.²²⁸ These dwellings, which reflect the small family order rather than big family order, were planned according to the owners as small or large merchants. It can also be thought that such houses could be rented more easily to those who came to work in the city for some time from outside of Mersin.²²⁹

According to Gülizar Açık Güneş, in Mersin, merchants from Europe and the Middle East were building structures and houses in their countries' architectural style. These houses, which were mostly located in the city center, were called "merchant houses". The architects/builders of the houses of these wealthy foreigners were often also foreigners. The foreigners, who had their houses built by architects they brought from Europe, used to buy bricks for roofs from Marseilles and selected the necessary building materials and furniture for interior spaces from European countries.²³⁰

3.2.3. Public Buildings

Besides the houses inhabited by the population of Mersin, public buildings that served different functions are significant to be examined in order to understand the urban and architectural context of the late Ottoman period. In the following part, information about contemporary public buildings in Mersin will be provided in groups of commercial, administrative, transport-communication, educational and religious functions.

3.2.3.1. Commercial Buildings

The buildings serving for commercial or commercial related activities constitute the economic backbone of Mersin. Banks, factories and buildings such as customs building, shops and warehouses that are directly related with the commercial traffic can be counted as the commercial buildings of the period existing in the city.

²²⁸ Gündoğdu, E. *Mersin Geleneksel Konut Mimarisinin Ekolojik Yönden İncelenmesi*, İstanbul Kültür Üniversitesi, Fen Bilimleri Enstitüsü, Mimarlık Anabilim Dalı, İstanbul, 2014, p.47

²²⁹ Yenişehirlioğlu, F. Müderrisoğlu, F. Alp, S. *Mersin Evleri*, Kültür Bakanlığı Yayınları, Ankara, 1995, p.43

²³⁰ Açık Güneş, G. *Mersin Levanten Yapıları Üzerine Bir İnceleme*, Çukurova Üniversitesi, Fen Bilimleri Enstitüsü, Mimarlık Anabilim Dalı, Adana, 2010, p.34

The banks, which had branches in Mersin at the beginning of the 20th century, were: Deutsche Orient Bank, Ottoman Bank, La Banque Française de Syrie and the Bank of Athens.²³¹

In 1894, there was a branch of the Ottoman Bank in the Mersin Sanjak, and all of its employees were foreigners or non-Muslim Ottomans.²³² According to the Yearbook of Adana province published in 1891, there was a Ziraat Bank branch, which consisted of an accountant, two Muslims and two non-Muslims, headed by Abdullah Merzuk Efendi in Mersin Sanjak.²³³

A number of European banks opened in Mersin in the early 20th century because of multinational financial partnerships of mainly French, German and Greek capital as in the other parts of the Eastern Mediterranean.²³⁴ In 1912, Bank of Athens and Deutsche Orientbank were opened in Mersin and continued their activities until the end of the Ottoman period.²³⁵ Deutsche Orientbank was an important institution for the prosperity of German policies in the Eastern Europe and the Middle East. It was operated within the boundaries of the Ottoman Empire and had the mission of regulating Ottoman-German economic relations. The bank had branches in Edirne, Bursa, Mersin and Adana, besides five branches in İstanbul, by 1910. In Mersin, all

²³¹ Bozkurt, İ. *Tanzimat'tan Cumhuriyet'e Mersin tarihi: 1847-1928*, Mersin Büyükşehir Belediyesi, Mersin, 2012, p.64

²³² H.1312, *Adana Vilayet Salnamesi*, p.171-172 quoted by Bozkurt, İ. *Tanzimat'tan Cumhuriyet'e Mersin Tarihi (1847-1928)*, Mersin Büyükşehir Belediyesi Kültür Yayınları, Mersin, 2012, p.59

²³³ H.1308, *Adana Vilayet Salnamesi*, p.92 quoted by Bozkurt, İ. *Tanzimat'tan Cumhuriyet'e Mersin Tarihi (1847-1928)*, Mersin Büyükşehir Belediyesi Kültür Yayınları, Mersin, 2012, p.63

²³⁴ Frangakis-Syrett, E. "Banking in İzmir in the Early Twentieth Century", *Mediterranean Historical Review*, 24: 2, 2009, p.119

²³⁵ Kazgan, H. *Osmanlı'dan Cumhuriyet'e Türk Bankacılık Tarihi*, Creative, İstanbul, 1997, p.186 quoted by Ünlü, T. "Commercial Development and Morphological Change in Mersin From the Late Nineteenth Century to the Mid-Twenties: Modernization of a Mercantile Port of Exchange in The Eastern Mediterranean", *Planning Perspectives*, 27: 1, 2012, p.88

the banks were located on Uray Street, or in its close proximity, as this was also a centre for commissionaires, maritime trade and import–export dealers.²³⁶

Starting from 1864, the French, and then the British, started to establish cotton ginning factories in Adana, Tarsus and Mersin.²³⁷ The factories located in and around Mersin are listed as follows:²³⁸

- 1863: An English named Gold established the first ginning factory in Mersin.
- 1898: The Mendeli Factory began to operate. It was processing 300 tons of cotton per year.
- 1900: An oil factory was established in Mersin by Mersina Oil and Cake Mill. Co. Ltd. Headquartered in London
- 1903: The Kokanaki Factory began to operate.
- 1910: The Bodasaki Factory was active.
- 1911: Mıgırdıç Zelviyan Factory began to to operate.

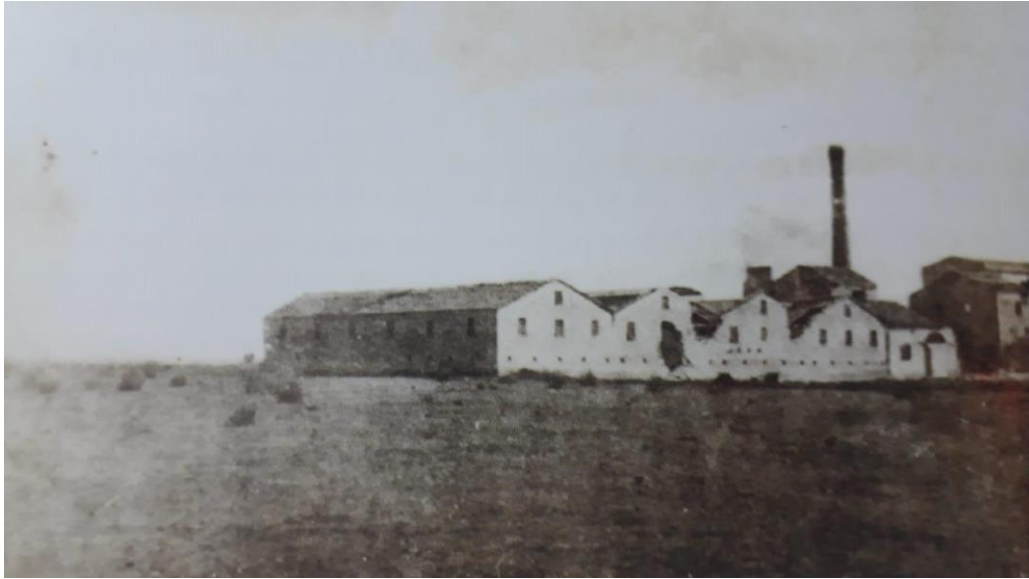


Figure 11: Mersina Oil and Cake Mill. Co. Ltd. (Source: Develi, 2008)

²³⁶ Ünlü, T. “Commercial Development and Morphological Change in Mersin From the Late Nineteenth Century to the Mid-Twenties: Modernization of a Mercantile Port of Exchange in The Eastern Mediterranean”, *Planning Perspectives*, 27: 1, 2012, p.88

²³⁷ Çadırcı, M. *Tanzimat Döneminde Anadolu Kentlerinin Sosyal ve Ekonomik Yapısı*, Türk Tarih Kurumu, Ankara, 1997, p.368

²³⁸ Develi, Ş. *Anılardan Seçmelerle Mersin*, Mersin Deniz Ticaret Odası Yayınları, Mersin, 2013, pp.18-19



Figure 12: Customs Building (Source: Kartpostallarla Mersin’de Ticaret ve Yaşam, 2003)

3.2.3.2. Administrative and Transport-Communication Buildings

As mentioned earlier, the Ottoman city of the 19th century was introduced to the new types of structures, representing the reformed administrative approach such as government houses, municipality buildings, police stations, etc. The 19th century is also the period when communication and transportation networks began to modernize in the Ottoman lands and related structures like train stations, post offices and telegraph houses emerged.

The Government House of Mersin was located on a strategic position on the trade axis of the city. It was located in approximately equal distance to Latin Catholic Church and Customs Square, which were defining the borders of the commercial center of the city. There was a pier in front of the Government House. The building had a similar appearance with other government houses constructed in the Ottoman territory at the time with its historicist-eclectic and monumental facade.

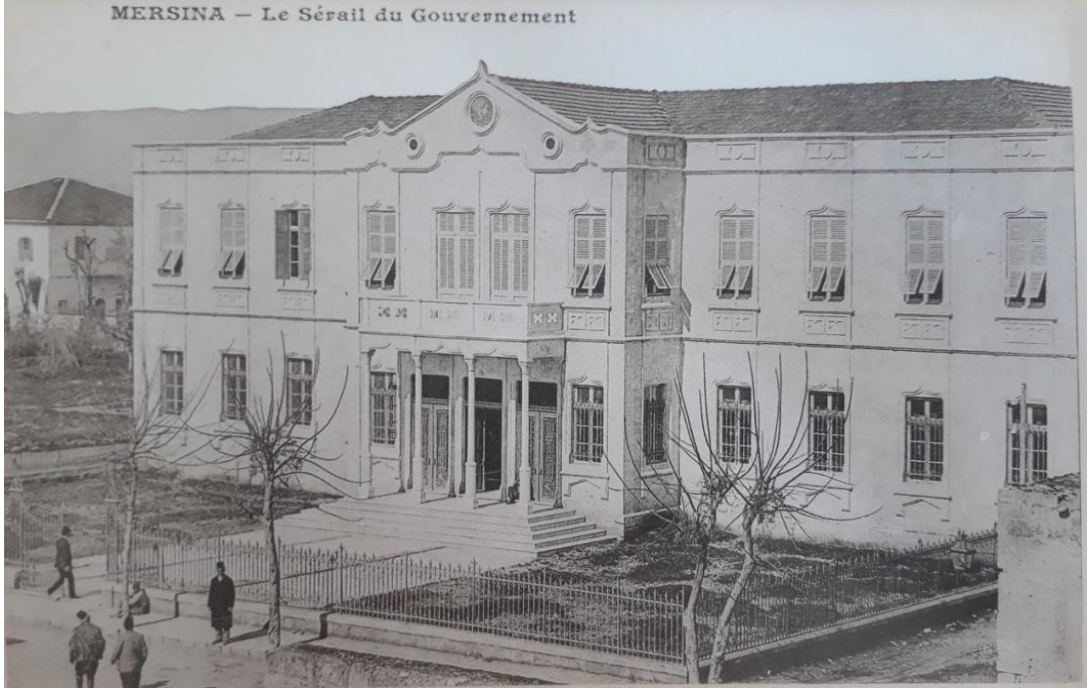


Figure 13: Government House (Source: Kartpostallarla Mersin’de Ticaret ve Yaşam, 2003)

The construction of a new police station in Mersin in 1857 was on the agenda as Mersin began to attract many merchants, workers, the poor and the miserable people and that the number of people sitting at the port increased day by day. It was decided to be built in a sandy beach belonging to the Valide Sultan Foundation and the petition was reported to the center.²³⁹

Apart from the postal administration of the empire, the postal services were also carried out by foreign states’ embassies within the borders of the Ottoman state. Austria, Russia, France and Egypt were among the foreign states in postal service in Mersin.²⁴⁰

²³⁹ BOA. İ.MVL. D.no: 379, G.no: 16605, 23 Safer 1274 (M. 1857) quoted by Ünlü, T.S. *19. Yüzyılda Mersin’in Kentsel Gelişimi*, Mersin Üniversitesi, Sosyal Bilimler Enstitüsü, Tarih Anabilim Dalı, Mersin, 2007, pp.174-175

²⁴⁰ Bozkurt, İ. *Tanzimat’tan Cumhuriyet’e Mersin tarihi: 1847-1928*, Mersin Büyükşehir Belediyesi, Mersin, 2012, p.45

Mersin train station building, put into service in 1886,²⁴¹ had similar features with the other stations built by French companies on the Adana-Mersin railway line. This was a modest structure with a two-storey main block covered by a vaulted roof and a single-storey vaulted roof that was placed perpendicular to it.²⁴²

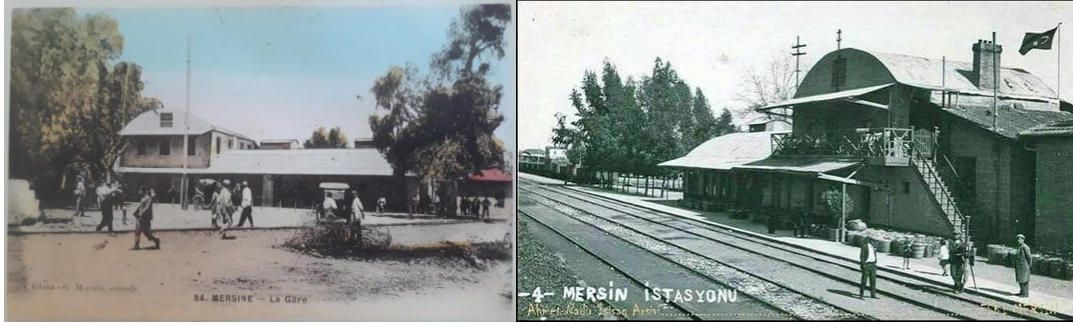


Figure 14: Railway Station (Source: Kartpostallarla Mersin’de Ticaret ve Yaşam, 2003)

Figure 15: Railway Station (Source: Latin Catholic Church Archive)

3.2.3.3. Educational Buildings

The pre-Republican educational institutions in Mersin can be divided into two groups as Muslim and non-Muslim schools. Among the foreign schools, only the school buildings belonging to the Latin Catholic Church are known today. We do not have much information about other foreign and Muslim school buildings. However, their institutional assets are stated in the sources.

The oldest of the foreign educational institutions established in the Ottoman state were Catholic schools. Also during the development of Catholic schools, Protestant schools started to be established. The Ottoman state tried to prevent the establishment of foreign schools and the desire of these schools to remain out of control, but it was not successful.²⁴³

²⁴¹ Ünlü, T.S. 19. Yüzyılda Mersin’in Kentsel Gelişimi, Mersin Üniversitesi, Sosyal Bilimler Enstitüsü, Tarih Anabilim Dalı, Mersin, 2007, p.155

²⁴² Şenyiğit, Ö. Adana-Mersin Demiryolu Hattı Üzerindeki İstasyon Binalarının Tarihi ve Mimari Analizi, Çukurova Üniversitesi, Fen bilimleri Enstitüsü, Mimarlık Anabilim Dalı, Adana, 2002, p.162

²⁴³ Bozkurt, İ. Tanzimat’tan Cumhuriyet’e Mersin tarihi: 1847-1928, Mersin Büyükşehir Belediyesi, Mersin, 2012, p.104

Cuinet, in 1890, refers to the student numbers and curriculum of non-Muslim educational institutions at the Mersin Sanjak:

Orthodox Greeks have another school where Arabic, French and Greek are taught. In addition to these, there are also girls' schools. Gregorian Armenians had a male school in French, Armenian, and Turkish. Catholics have a school where there are 45 students. This school is under the supervision of a Capuchin priest, where Turkish and French lessons are taught. There is a girl school attached to Saint Joseph's priests. The number of students in this school is 25 young girls. 4 of these students are boarders. There is also a free school under the Saint-Joseph priesthood, where 45 young girls from various religions and nations are trained very well.²⁴⁴

Other non-Muslim schools in Mersin were foreign schools that had no relation to the church. The most famous of these was the American College. There were two American Colleges under the Sancak management, one in Tarsus and the other in Mersin.²⁴⁵

According to Yearbook of Adana Province in 1876, there were ten primary schools for Muslims, one in Mersin town, and nine in the villages. In 1880, there were two primary schools in Mersin with 30 students in the town of Mersin. At the beginning of the 1900s, the number of schools rose to five, one for girls and four for men, and the number of schools in the villages was seventeen.²⁴⁶ According to Yearbook of Education (*Maarif Salnamesi*), published in 1901 (1319), the situation of the schools in Mersin was as follows:

²⁴⁴ Cuinet, V. *La Turquie d'Asie*, Second Volume, Paris, 1892, p.59

²⁴⁵ Adıyeke, N. Adıyeke, N. *Modernleşmenin Doğurduğu Kent, Sırtı Dağ Yüzü Deniz: Mersin*, Yapı Kredi Yayınları, İstanbul, 2004, p.84

²⁴⁶ Bozkurt, İ. *Tanzimat'tan Cumhuriyet'e Mersin tarihi: 1847-1928*, Mersin Büyükşehir Belediyesi, Mersin, 2012, p.80

Table 4: Primary schools at the Mersin Sanjak (Bozkurt, İ. 2012)

School Grade	Location	Date of construction	Construction Cost	Explanation
Primary school for boys	Bagçe District	1314	12.000	Public Donations
Primary school for boys	Bagçe District	1309	8.000	Public D.
Primary school for boys	Near the Government's House	1310	20.000	Public D.
Primary school	Gülek Region	1315	1.500	Public D.
Primary school	Bagçe District	1311	7.000	Public D.

Table 5: Junior High Schools in Mersin (AVS: *Adana Vilayet Salnamesi*) (Source: Bozkurt, 2012)

Date	Number of Schools	Number of Students	Source
1873	1	15	1290 AVS*
1876	1	22	1293 AVS
1877	1	23	1294 AVS
1879	1	24	1296 AVS
1880	1	21	1297 AVS
1891	1	80	1308 AVS
1892	1	40	1309 AVS
1894-1895	1	90	1312 AVS
1900	2	60	1318 AVS
1903	1	60	1320 AVS

According to Develi, Junior High School of Mersin was converted into the Senior High School of Mersin in 1909 and education and teaching continued.²⁴⁷ With the amendment made in 1913, a school of trade was added to the Senior High School.²⁴⁸ The first madrasa in Mersin was opened in 1882 near the Mufti Mosque in Hamidiye District. It is mentioned that there was another madrasa opened by İlyas Efendi

²⁴⁷ Develi, Ş. ibid, p.130

²⁴⁸ Tekeli, İ. İlkin, S. *Osmanlı İmparatorluğu'nda Eğitim ve Bilgi Üretim Sisteminin Oluşumu ve Dönüşümü*, Türk Tarih Kurumu, Ankara, 1999, p.87

across the Mağribi Mosque in Mosque Serif District, but no information has been obtained about it.²⁴⁹

Table 6: The number of schools, students and teachers during the beginning of First World War, at the Mersin Sanjak (1914) (Source: Bozkurt, 2001)

Mersin Sanjak	School	Teacher	Student
Center	7	22	508

The names of the schools in Mersin during the late Ottoman period can be listed as follows:²⁵⁰

- Hamidiye Madrasa (1882)
- Madrasa in the Cami-i Şerif neighborhood
- Junior High School (*Rüştiye*) of Mersin (1872) converted into Senior High School (*İdadi*) of Mersin in 1909
- Camiatik Religious (*İptidai*) School
- Hamidiye Religious (*İptidai*) School (1902)
- Kıbrıs Religious (*İptidai*) School
- Şükranıye Girls' Religious (*İptidai*) School
- Nümune Religious (*İptidai*) School
- The Catholic Boys' College, directed by the Capuchin and Marist Monks (1854)
- The Catholic Girls' College, directed by the Sisters of St. Joseph (1887)
- Greek Orthodox Boys' School
- Greek Orthodox Girls' School
- Christian Village Greek Orthodox School
- 2 Armenian Schools
- Arab school
- Mersin American Boys' College

²⁴⁹ Yılmaz, M. *Cumhuriyet Öncesi ve Sonrası İçel'de Eğitim*, Mersin, 1998, p.15

²⁵⁰ Develi, Ş. *Dünden Bugüne Mersin 1836-2008*, Mersin Büyükşehir Belediyesi, Mersin, 2008, pp.144-145

3.2.3.4. Religious Buildings

It is understood that the urban fabric in Mersin is different from the traditional Ottoman city, which it is not formed around religious buildings, and that commercial activities are influential in urban development. However, the multi-cultural and multi-religious population of the city during the late Ottoman period produced an urban fabric in the direction of its own living culture and built religious buildings in the areas where they were settled. The religious buildings in the city were mainly consisted of mosques and the churches. In addition to the mosques and churches, a synagogue was constructed for the Jewish community in 1907.²⁵¹



Figure 16: Mosques and Churches of Mersin in the 19th century (Drawn by the author based on the map of Mersin Directorate of Culture and Jansen Plan of 1938)

- **Mosques:**

Since the establishment of the city, the Muslim community, which formed the highest number of population, had a smaller number of mosques in comparison to its size.²⁵² As Develi points out, this shows that the diversity of religious structures in

²⁵¹ Develi, Ş. *Dünden Bugüne Mersin 1836-1990*, Yorum Basın Yayın, Mersin, 1990, p100

²⁵² Ünlü, T.S. *19. Yüzyılda Mersin'in Kentsel Gelişimi*, Mersin Üniversitesi, Sosyal Bilimler Enstitüsü, Tarih Anabilim Dalı, Mersin, 2007, p.249

the city was related to differences in beliefs rather than population sizes.²⁵³ The mosques built in Mersin during the late Ottoman period can be listed as follows:

- Old Mosque and Fountain:

The building with the courtyard is the cut stone. On the northern façade there is a segmental arched entrance door. There is an inscription on marble above the entrance door. According to the repair inscription, it was built in 1870 by Bezm-i Alem Valide Sultan, the mother of the 31st Ottoman sultan Abdulmecid and the wife of Mahmud the Second. The mosque, which has round shaped windows, has a minaret rising adjacent to the western wall.

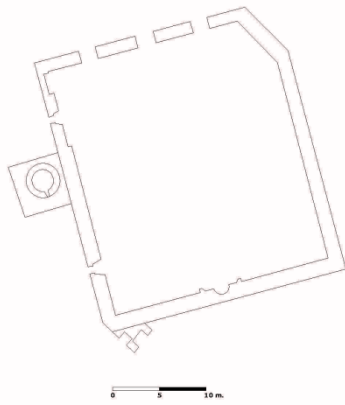


Figure 17, Figure 18, Figure 19, Figure 20: Plan and Photos of the Old Mosque
(Source: Mersin Directorate of Culture)

The fountain, which is based on the southern wall of the Old Mosque, was also built by Bezmi Alem Valide Sultan in 1864. The fountain is made of cut stone and has a

²⁵³ Develi, *Dünden Bugüne Mersin 1836-2008*, Mersin Büyükşehir Belediyesi, Mersin, 2008, p.106

pyramidal roof and triangular pediments on four sides. Under the pediment on the south, there is an inscription consisting of three couplets with six lines on a 94x82 cm marble with a tugra. From the inscription, it is understood that the fountain was once on the seashore.



Figure 21, Figure 22: Fountain and inscription on it (Taken by the author)

- Müftü Mosque:

It was built in 1886 by Mufti Emin Efendi and was also known as Hamidiye Mosque.²⁵⁴ The mosque is made of cut stone. The Harim is almost square and has not been separated. The mihrab niche is a pointed arch, on the sides of the arch there are two columns with capitals with plant motifs. There are two rows of frieze on the pointed arch. An inscription is seen in the middle of the friezes. To the right of the mihrab is a wooden pulpit. The minaret is adjacent to the north wall of the mosque. The top cover of the mosque is a hipped roof.

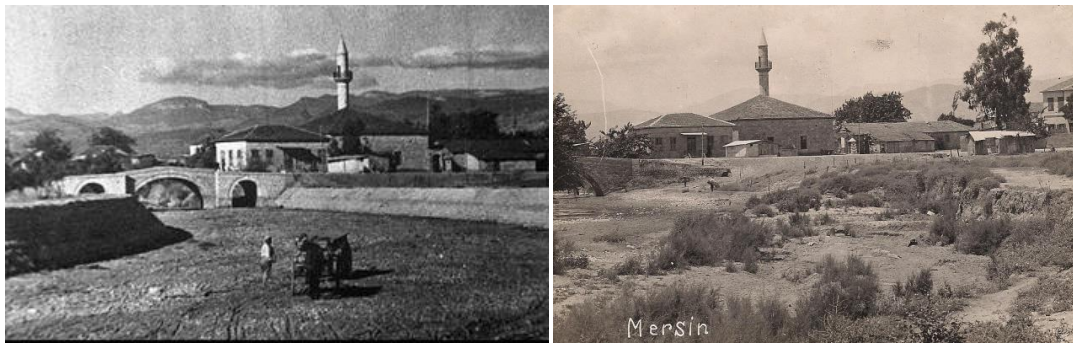


Figure 23, Figure 24: Müftü Mosque (Source: Mersin Directorate of Culture)

²⁵⁴ Develi, Ş. *Dünden Bugüne Mersin 1836-1990*, Yorum Basın Yayın, Mersin, 1990, p.100

- Avniye Mosque:

The mosque was built by Mahmut Efendi (Mahmut Şami-Sümen) from the Sumen family in 1898. Houses and shops were built around the mosque for income.²⁵⁵ As the minaret was previously wooden, the mosque was called “Tahtalı Mosque.”

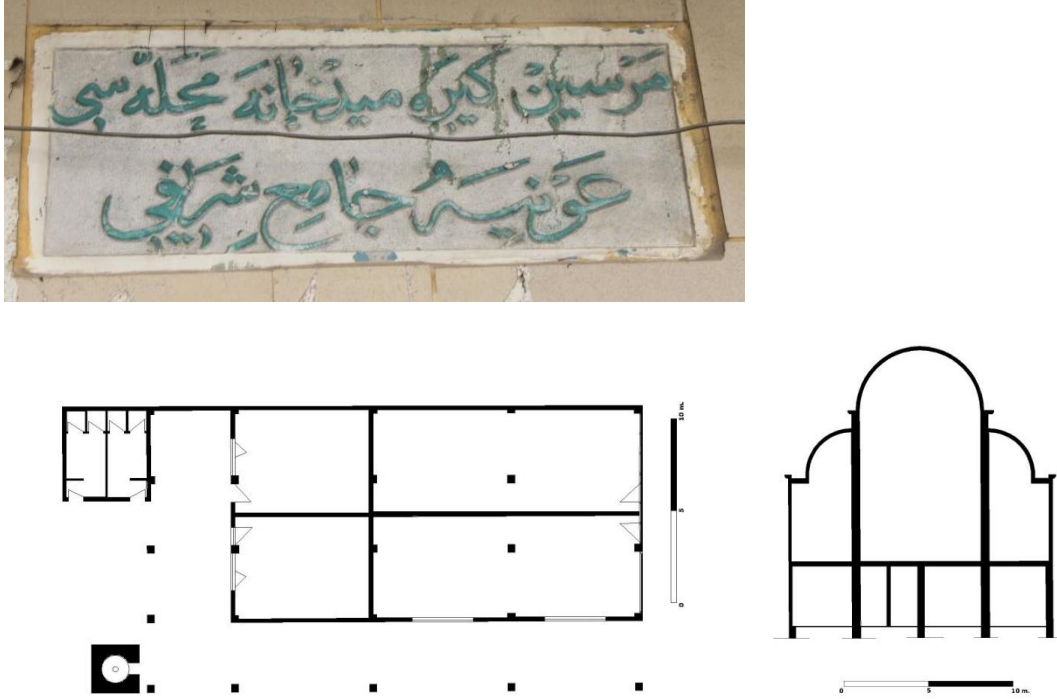


Figure 25, Figure 26, Figure 27: Inscription, Plan and Section of Avniye Mosque
(Source: Mersin Directorate of Culture)

- Mağribi Mosque:

It was built in 1898 by Abdullah Mağribi who was known as a rich and benevolent person involved in transport in the port.²⁵⁶ The two-storey mosque is a cut stone and the narthex on the northern façade has three round arches. On the western front there is a round arched entrance door that opens to the courtyard instead of the narthex. The minaret base adjacent to the south wall of the mosque is square. The door of the minaret on the pedestal is decorated with friezes. Stone ornaments with muqarnas are also visible on top of the door. On both sides of the south face of the pedestal, there are columns and next to the columns geometric and floral ornaments are seen in a

²⁵⁵ Develi, Ş. *Dünden Bugüne Mersin 1836-1990*, Yorum Basın Yayın, Mersin, 1990, p.100

²⁵⁶ Develi, Ş. *Dünden Bugüne Mersin 1836-1990*, Yorum Basın Yayın, Mersin, 1990, p.100

row of stone work. In the middle there is a geometric ornament in the form of medallion. Minaret balcony was decorated with muqarnas and hobnails. The spire is simple. The windows of the mosque are rectangular.



Figure 28, Figure 29: Mağribi Mosque (Source: Mersin Directorate of Culture)

- İhsaniye Mosque:

During the reign of Sultan Abdülhamit the Second, immigrants from Crete were resettled in the İhsaniye Neighborhood. At that time, 50 houses were built on the state treasury and given to immigrants and this mosque was built. The construction date is 1899.

- New Mosque:

The construction was started in 1900 by Abdülkadir Seydavi, a benevolent person, who was a municipal councilor and a mayor. As the mosque was planned bigger before, it was financially troubled, and the construction was stopped and then it was completed in 1908 with a reduction. Hacı Yakup Ağa, one of the rich farmers of Mersin, made financial contributions. It was said that the land of the mosque was donated by the rich Greek Mavromati from Mersin and he also gave 400 gold. However, Mavromati wanted this donation to be kept confidential so that his

community could not hear it. The mosque had two revenue-generating casinos and two buildings.²⁵⁷

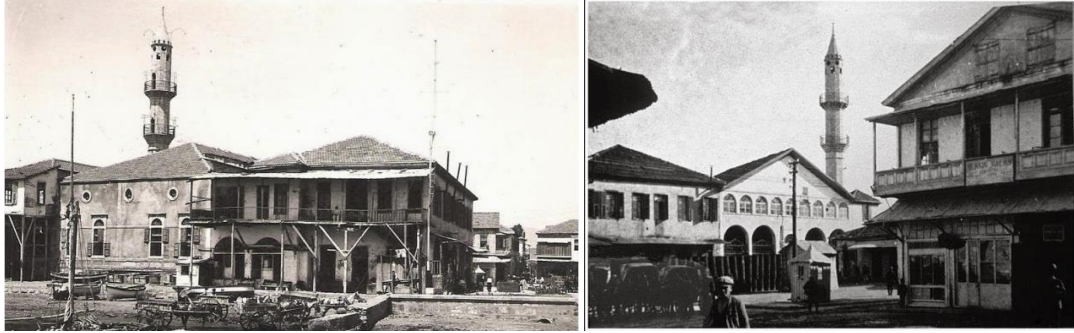


Figure 30, Figure 31: New Mosque (Source: Mersin Directorate of Culture)

- **Churches**

Cuinet mentions the existence of four churches in Mersin in the 1890s, including two Greek Orthodox, a Latin Catholic and a Maronite.²⁵⁸ In the 1880 *Adana Vilayet Salnamesi*, there were five churches in Mersin, one Catholic, one Maronite, three Greek; in *Adana Province Yearbooks* of 1891 and 1901, a total of five churches, two Greek, one Catholic, one Maronite and one Armenian were mentioned.²⁵⁹ The churches in Mersin in the late Ottoman period can be listed as follows:

- Greek Orthodox Church (Aziz Georgios):

The Greek Orthodox Church of St. Georgios was built with the financial support of Konstantinos Mavrommatis, the founder of the Mersin Greek Orthodox community. As A. Aydın quoted that the stones used in the construction of the church were brought from Ancient Pompeiopolis.²⁶⁰ According to A. Aydın, it is understood from the photographs of the Church of the Virgin Mary, which was dated to the 11th century in Tarsus and disappeared today, the plan and appearance of this church were repeated.²⁶¹

²⁵⁷ Develi, Ş. *Dünden Bugüne Mersin 1836-1990*, Yorum Basın Yayın, Mersin, 1990, p.100

²⁵⁸ Cuinet, V. *La Turquie d'Asie*, Second Volume, Paris, 1892, p.57

²⁵⁹ 1309 *Adana Vilayet Salnamesi*, p.90; 1319 *Adana Vilayet Salnamesi*, p.174 quoted by Aydın, A. *19. Yüzyıl Mersin Kiliseleri*, Pitura, İstanbul, 2011, p.104

²⁶⁰ Aydın, A. *19. Yüzyıl Mersin Kiliseleri*, Pitura, İstanbul, 2011, pp.101-102

²⁶¹ Aydın, A. *ibid*, p.100

It can be seen from the old photographs that the church, which can be seen from the sea, has a cross plan within the square. The cross arms, which must be vaulted inside, are covered with a gable roof. The dome is located in the center where these cross arms meet. Two towers on the western facade of the church determine the boundaries of the narthex. The first two floors of the towers have round arched windows, on the third floor there are pointed arched openings on four fronts and on the upper floor there are twin arched openings. The towers are covered with domes at the top.



Figure 32: Greek Orthodox Church (Source: Levanten Heritage)



Figure 33, Figure 34: Greek Orthodox Church (Source: Levanten Heritage)

- Greek Orthodox Church on the Shore:

Cuinet mentions the existence of two Greek Orthodox churches in Mersin in the 1890s. It is stated that there are three Greek churches in Mersin in the 1880 Adana Province Yearbook, and two Greek churches in Mersin in the 1891 and 1901 Adana Province Yearbook.²⁶²

In 1853, due to the increase of the Orthodox community in Mersin, a church was needed. For the construction of the church, a document was sent to the center by the Greek Orthodox community, and as a result an edict was issued. However, during the application, it was determined that the construction of the church had already started with the money collected from the congregation. The church was 22 meters long, 10 meters wide and 12 meters high. The state officials who noticed the situation and the engineer Mehmet Efendi sent to Mersin to build scaffolding, tried to prevent the construction and the Orthodox community sent a letter of complaint to the center. In the complaint letter, the necessity of the church, which was being built for the Christians of Mersin, was emphasized. In response to this, by an order dated March 30, 1853, it was asked that “the correction and repair of the missing places should be made without interfering with the construction of the church.”²⁶³

As a result of these explanations, A. Aydın mentions the presence of a church near the seaside and possibly a single-nave church considering the dimensions. However, no photographs of this church were found.

- Saint Nicholas Greek Orthodox Church:

The rectangular church, which was built in the east-west direction, is located in the Christian Village, which is made up of eight Greek households from Tarsus. A. Aydın stated that the church was built after 1890, as Cuinet did not mention the church when he talked about the Christian village during his visit to Mersin. According to Develi, in the 1900's, with a population of about 150 people, there were two schools in the village as well as the church.²⁶⁴

²⁶² 1309 *Adana Vilayet Salnamesi*, p.90; 1319 *Adana Vilayet Salnamesi*, p.174 quoted by Aydın, A. *ibid*, p.70

²⁶³ Aydın, A. *ibid*, p.95

²⁶⁴ Develi, 2001, p.76

On the north and south sides of the building, there is an opening in the middle and a rectangular window on their both sides. A. Aydın quoted the main entrance of the church on the west side.²⁶⁵ The reinforcement belts, between the doors and the windows on the north and south walls, divide the pointed segmental vault into three equal sections. The vault has a gable roof on the outside.



Figure 35, Figure 36: Saint Nicholas Greek Orthodox Church (Source: Aydın, 2011)



Figure 37, Figure 38: Saint Nicholas Greek Orthodox Church (Source: Aydın, 2011)

²⁶⁵ Aydın, A. *ibid*, p.105

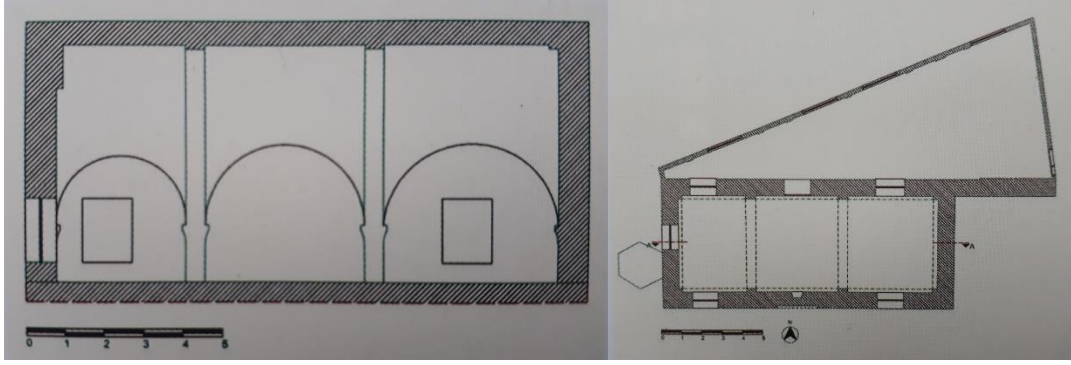


Figure 39, Figure 40: Saint Nicholas Greek Orthodox Church (Source: Aydın, 2011)

- Maronite Church:

This church, which was located on Uray Street and the west of the Latin Catholic Church, was built in 1876 by some 800 Arab Christians from Lebanon and Syria.²⁶⁶ The church belonging to the Maronites, started to operate when the Al-Kass Yusuf Sebb, a priest from Aleppo, started to work in November 1881 according to the records. It is understood from the church records, Maronites belonged to the Latin Catholic Church until they formed their own churches.²⁶⁷

The church made of cut stone has a rectangular plan in the east-west direction, measuring 8.40x16.90 m. The building has no openings on the western façade; there are door openings and window openings with straight lintel on the north and south façades. Naos consists of one nave and the top cover of the church is the gable roof.²⁶⁸

²⁶⁶ Develi, 2001, p.105

²⁶⁷ Yorulmaz, Ş. “19. Yüzyılda Doğu Akdeniz’de Bir Liman Kenti Olarak Gelişen Mersin’de Levanten Kültürü”, *19. Yüzyılda Mersin ve Akdeniz Dünyası, Kolokyum*, Mersin Üniversitesi Yayını, Mersin, 2002, p.72

²⁶⁸ Aydın, A. *ibid*, p.83



Figure 41, Figure 42: Maronite Church (Source: Aydın, 2011)

- Arab Orthodox Church (Mikhail Archangelos Orthodox Church):

The church was built on the land donated by Dimitri and Tannus Nadir, from the Nadir family, one of the first inhabitants of Mersin.²⁶⁹ According to A. Aydın, when E.J Davis visited Mersin in 1875, stated that the city was about to begin construction of a church of Arabic speaking Christians. Based on this statement, F.Yenişehirlioğlu accepts the construction of the church as 1878.²⁷⁰

The Basilica planned church is made of smooth cut stone. The narthex in the west of the church has three arched openings in the west and one arched opening in the north and south. Naos has an only nave that is entered through the door with a flat lintel on a round arch which located on the western facade. There is a wooden gallery in the western part of the naos and there is a raised bema with three steps in the eastern part of the naos.

The west facade, where the naos unites with the narthex, rises above the church dimensions, and on the south side there is a bell tower on a pedestal. It can be seen from the photos that the bell tower is round arched and can be seen from the coast. The north and south facades of the church have a symmetrical layout, with five pilasters, divided into 4 sections, and each section has pointed arches. The nine-sided apse on the eastern side is located with the adjacent south side room. The apse was

²⁶⁹ Develi, Ş. *Dünden Bugüne Mersin 1836-1990*, Yorum Basın Yayın, Mersin, 1990, p.101

²⁷⁰ Aydın, A. *ibid*, p.94

covered with a cracked roof and the side room was covered with a single sloping roof.



Figure 43, Figure 44: Arab Orthodox Church (Source: Levanten Heritage)



Figure 45: Arab Orthodox Church (Source: korseyyah.wordpress.com)

Figure 46: Plan of Arab Orthodox Church (Source: Aydın, 19th Century Mersin Churches)

- Armenian Orthodox Church (Saint Grigor Lusavorich):

It is assumed that the church was built in 1867, according to Aydın.²⁷¹ The old photographs of the church show that the building has the same features as Tarsus, St. Paul's Church, but smaller than it. According to the photographs of the period, it is seen that the three nave basilica church has a dome on the eastern part of the middle nave with gable roof. The eastern part of the church is of three apses, as in the church of St. Paul in Tarsus. Again, as we have seen in the Tarsus example, on the southern

²⁷¹ Aydın, A. *ibid*, p.108

façade next to the outer staircase leading to the gallery, between the narthex and the naos there is a bell tower on a square base, with a small dome on four small columns connected to each other by pointed arches.

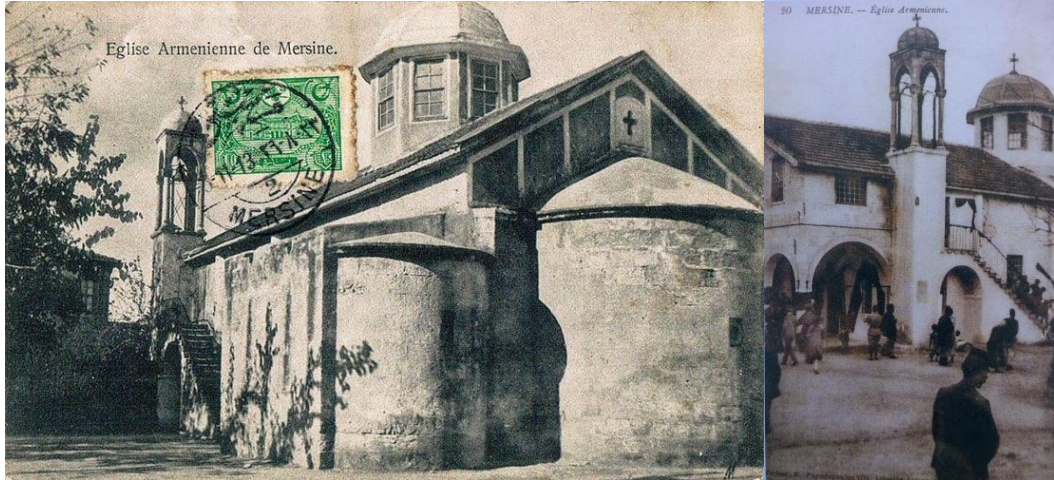


Figure 47, Figure 48: Armenian Orthodox Church (Source: Levanten Heritage)



Figure 49: Armenian Orthodox Church (Source: Levanten Heritage)

- Armenian Protestant Church:

According to Develi, the church was originally a house belonging to an Armenian named Gregos, who was one of the Customs Public Prosecutors. It was purchased by his community in 1898 and transformed into a church. First, some additions to the

church were made, and then it was rebuilt.²⁷² Ayşe Aydın claims that the parsonage of the Armenian Orthodox Church was used as the Protestant Armenian Church since 1898. The building, which is built of smooth cut stone, has a door opening on the south façade and two flat arched windows on the right and left. The door opening is round arched. There is also a round arched window in the middle of the north façade of the building. All other windows on the facades are rectangular. The building is covered with a gable roof.



Figure 50: Armenian Protestant Church (Source: Levanten Heritage)



Figure 51, Figure 52: Armenian Protestant Church (Source: Aydın, 19th Century Mersin Churches)

²⁷² Develi, Ş. *Dünden Bugüne Mersin 1836-1990*, Yorum Basın Yayın, Mersin, 1990, p.103

- Armenian Catholic Church:

The Armenian Catholic Church was opened for worship by an Armenian priest from Cyprus, in 1896 when a house was converted into a church located in Silifke Street across the Great Bath.²⁷³

The public buildings that formed the city texture of the 19th century were grouped according to their functions in this part of the study. It is understood that the city grew towards the west along the coast and towards the empty lands in the north at the time. In the commercial center, there are residential functions intertwined with commercial buildings around Uray Street, Customs Square and Yogurt Bazaar. Depending on the growth of the city by immigration, there are neighborhoods referred to by the names of ethnic or religious groups, but it can be said that there is generally a mixed settlement in the center.

3.3. The Latin Catholic Church Settlement in Mersin

As discussed in the previous part, the Latin Catholic Church settlement was among the important religious and educational institutions established in Mersin during the late Ottoman period. This part of the chapter will focus on the settlement of the Latin Catholic community (the Capuchins), an important actor of the process of the formation of the city of Mersin. The formation of the settlement will initially be explained and its buildings will then be studied in detail.

3.3.1. The Formation of the Settlement

The surrounding area of Mersin, covered with marshes causing malaria epidemics, had recently been opened to settlement in the first half of the 19th century. Villagers dried up swamps with great difficulty and began to sow cotton. Over time, so many crops began to be extracted that the villagers began to export crops. The first country where the crops were exported to was Egypt and soon followed European countries that signed preferential trade agreements with this region of the Ottoman Empire.²⁷⁴

²⁷³ Aydın, A. *ibid*, p.108

²⁷⁴ Simonelli, G.B. *ibid*, p.21

Foreign merchants closely monitored the economic development of this region and, as far as the accounts of Father Giuseppe reveal, these foreign merchants were Christians.²⁷⁵

Father Francesco of Plaghe, who was in charge of the Franciscan-Capuchin monks in Çukurova, Lebanon and Syria, decided on the necessity of a place of worship to meet the religious needs of the Catholics in Tarsus and sent Father Giuseppe, Genovian, who had served as a priest in Lebanon, to Tarsus. Father Giuseppe came to Tarsus in 1844, and a year later he bought a small house there with the charity he collected. In order to buy the house, he received assistance from the French Kingdom, the church authorities in Lyon and the Christian community.²⁷⁶ The Catholic communities living in Mersin and Adana were entrusted to Father Giuseppe, even if the number of believers was very low at that time.²⁷⁷

At that time, there were five Catholic communities in Tarsus with a population of 6.000, 36 in Adana with a population of 30.000, and 20 in Mersin with a population of 1000 inhabitants. Catholics were living in these cities because of the trade of wheat, corn, sesame and cotton, especially grown in the Çukurova region.²⁷⁸ Foreign traders were closely following the economic development of this region. As Father Giuseppe wrote in his memoirs, these foreign merchants were Christians, and Father Giuseppe toured several times the four-hour road between Tarsus and Mersin, in order to keep their relationship alive.²⁷⁹

In 1847, due to the malaria he suffered, Father Giuseppe returned to Italy and was temporarily replaced by Father Basilio of Novara.²⁸⁰ In 1848, Father Antonio of

²⁷⁵ Simonelli, G.B. *ibid*, p.22

²⁷⁶ İpek, Y. *Mersin Latin-İtalyan Katolik Kilisesi İnanç ve Uygulamaları*, Erciyes Üniversitesi Sosyal Bilimler Enstitüsü, Felsefe ve Din Bilimleri Anabilim Dalı, Dinler Tarihi Bilim Dalı, Kayseri, 2004, p.12

²⁷⁷ Simonelli, G.B. *ibid*, p.21

²⁷⁸ Simonelli, G.B. *ibid*, p.21

²⁷⁹ Simonelli, G.B. *ibid*, p.21

²⁸⁰ İpek, Y. *ibid*, p.12

Francavilla from Italy came to work in Tarsus. Father Antonio, in the letters he sent to Italy, described Mersin as a port of Tarsus and Karaman, but stated that Mersin was growing and developing day by day due to the ferries, ships and sailboats arriving to the harbor and that its future could be very bright. Therefore, he reported that the people who were engaged in trade gradually started to settle in Mersin, which led to an increase in the Catholic population.²⁸¹

With the transfer of the consulate, a part of the European Catholics in Tarsus also came to Mersin. Tarsus was slowly losing its importance in the face of Mersin, and the Mersin port had come to the forefront among other ports.²⁸² As the French consulate moved from Tarsus to Mersin with some of the European Catholics and the numbers of Latin Catholics increased over time, a decision was made to build a church in Mersin under French protection in 1853.²⁸³ Then, Marguiller, a French Consul assistant in Tarsus, applied to the authorities for the opening of a church in Mersin for the Capuchin priests. On the 26th of May of the same year, Italian Antonio Garbini donated a land of 10 acres²⁸⁴ to the Consul in Mersin. It was given to Father Damiano of Viareggio, the leader of the church, to build a church monastery on the plot. Thus, the relationship between the Capuchins and the Christian merchants who resided in Mersin for commercial reasons also began.²⁸⁵

After this land had been taken with the idea of establishing a church, in May 1854, Father Antonio from Tarsus and his assistant Father Vincenzo of Serravezza moved to Mersin, opened a temporary place of worship on the purchased land and started four classes for the education of the Catholics' children, named "Saint Anthony College of Padua".²⁸⁶ Shortly thereafter, the Latin-Catholic Church, which had been

²⁸¹ İpek, Y. ibid, p.12

²⁸² İpek, Y. ibid, p.1

²⁸³ Aydın, A. ibid, p.80

²⁸⁴ İpek, Y. ibid, p.1

²⁸⁵ Simonelli, G.B. ibid, p.22

²⁸⁶ Oğuz, İ. *Tarsus Şeriye Sicillerine Göre Mersin Kentinin Kuruluş Öyküsü*, Mersin Üniversitesi, Sosyal Bilimler Enstitüsü, Tarih Anabilim Dalı, Mersin, 2006, p.32

opened here for worship, applied to the state to become official. In July 1854, French *charge d'affaires* Monsieur Berdeti applied to the state for this purpose.²⁸⁷

Sultan Abdulmecid (1839-1861), on September 15, 1855 (Hijri 1271), upon the request of the French ambassador, issued an order to build a church for Western Catholics who lived in this area and came here as travelers and merchants; and at that time Elhaç Halil Zema Pasha, who was the vizier of Adana and Maraş, was instructed to start the construction of the church.²⁸⁸ Elhaç Pasha also wrote instructions to the district governor, the kadı and the mufti of Tarsus by ordering them to obey the firman and obstruct any issue. However, this instruction was held in the seat of the district governor until 1892 when the construction of the church finally started.²⁸⁹ Thus the activities of the Capuchins in Mersin were legalized and the permanent residence of the Catholic Church in Mersin also began. The church began to serve Christians from all over the region, including Maronites from Lebanon, Greek Orthodox communities, Armenians from Syria or Cappadocia, people from Afghanistan and French and other Europeans who came for commercial or diplomatic reasons.²⁹⁰

²⁸⁷ Oğuz, İ. *Tarsus Şeriye Sicillerine Göre Mersin Kentinin Kuruluş Öyküsü*, Mersin Üniversitesi, Sosyal Bilimler Enstitüsü, Tarih Anabilim Dalı, Mersin, 2006, p.32

²⁸⁸ See: Appendix A.

²⁸⁹ Simonelli, G.B. *ibid*, p.22

²⁹⁰ Simonelli, G.B. *ibid*, p.24



Figure 53: Location of the site in city (Drawn by the author based on the map of Mersin Directorate of Culture and Jansen Plan of 1938)

The land of the Church was located on the east end of the city, where the railway station would soon be constructed as well. At the time of the construction of the church, its land at the end of Uray Street, which is the main commercial axis in the city center, determined the eastern border of the city.

3.3.2. The Buildings of the Settlement

While the built environment of Mersin was transforming in the second half of the 19th century, the Latin Catholic Church emerged as one of the most important structures of the city at that time. As it was mentioned before, there were a number of churches present in Mersin until the First World War. After the foundation of the Republic of Turkey, a majority of these churches would be destroyed or lose their function. On the other hand, the monumentality of the Latin Catholic Church, the wide area of its settlement, the strategic position of the property in the fabric of the city and the fact that the rest of the Catholic community was also attributed to the Latin Catholic Church after their churches malfunctioned, put forward this building complex as an important subject of study.

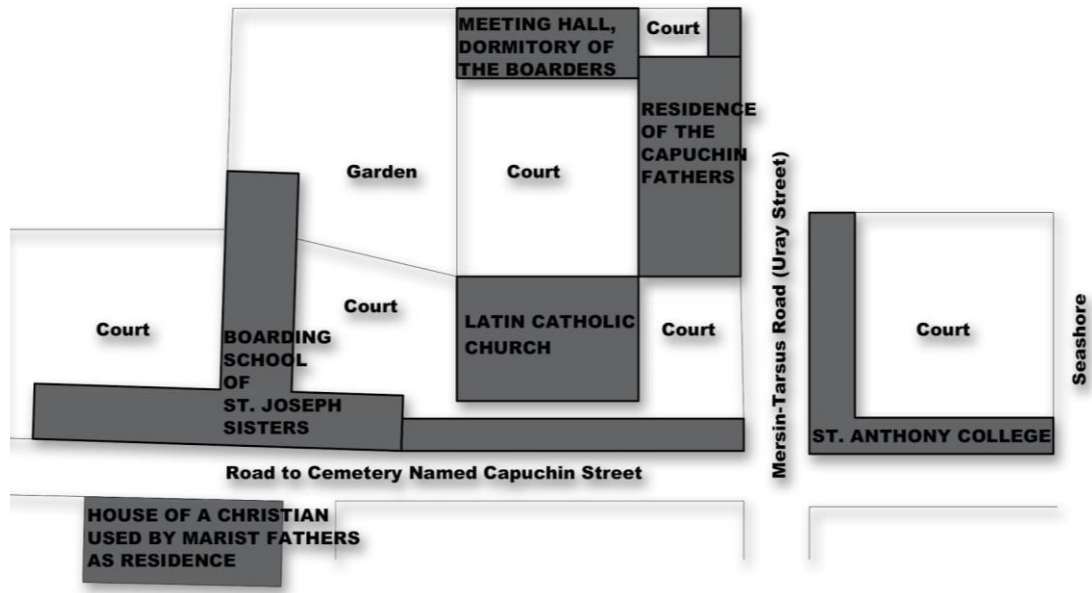


Figure 54: Latin Catholic Church Settlement based on the map of 1921 (Source: Latin Catholic Church Archive)

The land on which the Latin Catholic church is located has undergone transformations through the years with various additions and demolitions. Since this study is focusing on the foundation of the church in the late Ottoman period, among the original maps, the map of November 1921 was chosen as one of the latest maps of the period, and the buildings of the settlement are examined as follows in the chronological order of their construction in order to evaluate the settlement's spatial and architectural features.

3.3.2.1. St. Anthony College and Residence of the Capuchin Fathers

After the land had been taken with the idea of establishing a church, in May 1854, Father Antonio from Tarsus and his assistant Father Vincenzo of Serravezza moved to Mersin, opened a temporary place of worship on the purchased land and started four classes for the education of the Catholics' children, named "Saint Anthony College of Padua".²⁹¹

²⁹¹ Oğuz, İ. *Tarsus Şerhi Sicillerine Göre Mersin Kentinin Kuruluş Öyküsü*, Mersin Üniversitesi, Sosyal Bilimler Enstitüsü, Tarih Anabilim Dalı, Mersin, 2006, p.32

According to the Yearbook of Adana Province, the oldest inn of the city was Katran Han. Based on the information in the Yearbook, Dingec quotes that the part of Latin Catholic Church on the street side was built in 1810 as an inn and it was included in the church in 1846.²⁹² Artan also states that, in 1854, with the renovation of the inn, the Catholic College for Boys was opened under the direction of the Latin Catholic Church and the Capuchin and Marist monks.²⁹³ Develi also mentions about this land on which there was an existing inn.²⁹⁴ On the Mersin map of the year 1894, which is in the archives of the Prime Ministry, only two buildings can be seen on the church land. Although the main church building was finished in 1894, it is not seen on the map. It may be due to the fact that the archival document is about the wooden piers destroyed in storm, and the base map used to show the piers can be an older version. One of the buildings on the map is the building shown as a church. The other buildings are the one-storey warehouse-shop-like structures. (Fig.56) These structures also appear in the same way on the map of the church land of 1891. (Fig.57) Based on this, it can be said that the Katran Han mentioned in the Yearbooks, is the Residence of the Capuchin Fathers.

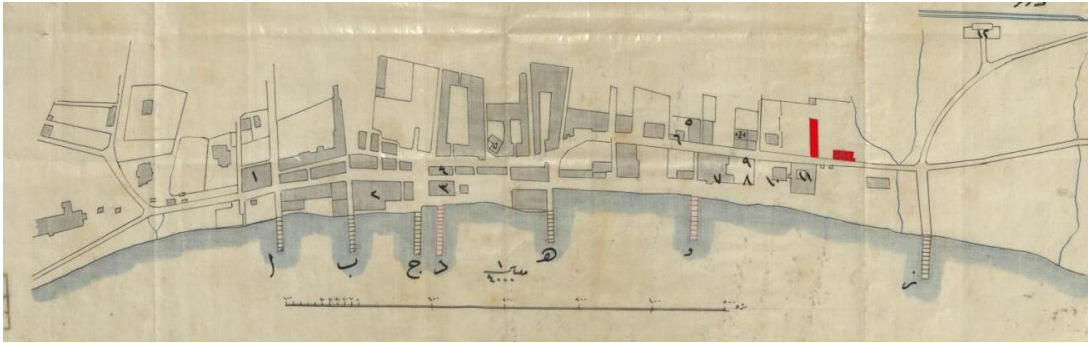


Figure 55: Mersin city plan and the existing buildings of Latin Catholic Church dated October 29, 1894 (Source: B.O.A. 505/37812)

²⁹² Dingec, E. *19. Yüzyılın İkinci Yarısında ve 20. Yüzyılın Başında Mersin'in Ekonomik Yapısı*, Anadolu Üniversitesi Sosyal Bilimler Enstitüsü, Yayınlanmamış Yüksek Lisans Tezi, Eskişehir, 1998, p.92 quoted by Ünlü, T.S. *19. Yüzyılda Mersin'in Kentsel Gelişimi*, Mersin Üniversitesi, Sosyal Bilimler Enstitüsü, Tarih Anabilim Dalı, Mersin, 2007, p.216

²⁹³ Artan, G. *Mersin Tarihi Kronolojisi*, İçel Sanat Kulübü Yayını, Mersin, 2003, p. 6 quoted by Ünlü, T.S. *19. Yüzyılda Mersin'in Kentsel Gelişimi*, Mersin Üniversitesi, Sosyal Bilimler Enstitüsü, Tarih Anabilim Dalı, Mersin, 2007, p.216

²⁹⁴ Develi, Ş. *Dünden Bugüne Mersin 1836-2008*, Mersin Büyükşehir Belediyesi, Mersin, 2008, p.116



Figure 56: Map showing the state of the land in 1891 before the construction of the church (Source: Latin Catholic Church Archive)

According to the map showing the state of the land in 1891 (Fig.57), Katran Han is located in east-west direction and standing on the north part of the Uray Street, which was indicated as “*Route de Mersine a Tarsus*”. The two-storey building, which had a gable roof, was built of ashlar. It had a wooden staircase adjacent to the western facade to reach the upper floor. The ground floor consisted of a hall with three rows of arches. The original pointed arches are visible in the photographs of the restoration of the building. (Fig.59-60) The rooms were located in the upper floor.



Figure 57: Residence of the Capuchin Fathers (Source: Latin Catholic Church Archive)



Figure 58, Figure 59: Arched Hall of Residence of the Capuchin Fathers (Source: Latin Catholic Church Archive)

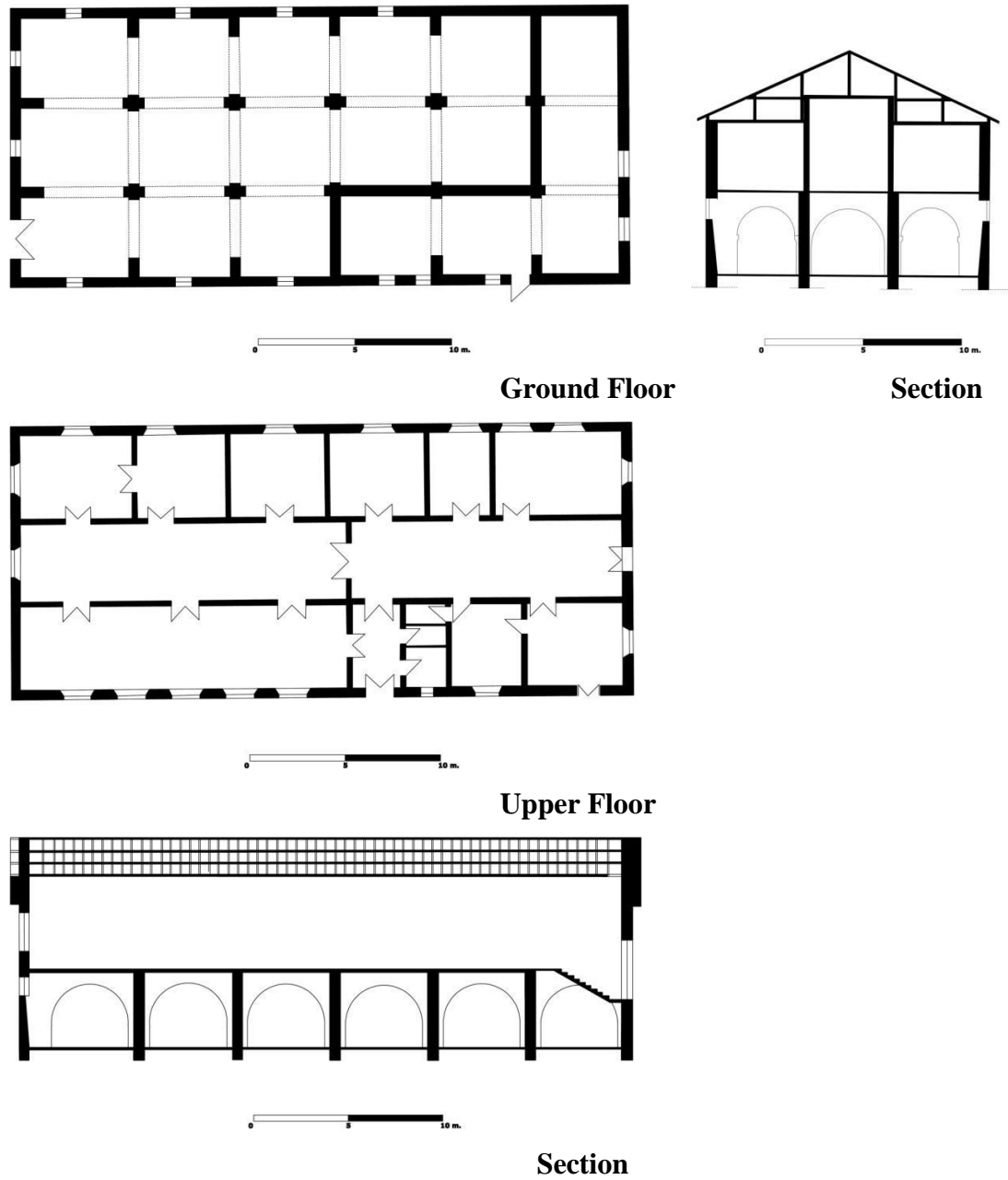


Figure 60, Figure 61, Figure 62, Figure 63: Plans and Sections of Residence of the Capuchin Fathers (Source: Mersin Directorate of Culture)

The Katran Han was used as a monastery, and a part of the building was used as a chapel.²⁹⁵ The building was also used as a residence of Capuchin Fathers according to the map of 1921. Other places were converted into four classes for male students.²⁹⁶ The two single-storey buildings on the sea side of Uray Street, functioned as a school for male students, which would later be called as the Saint

²⁹⁵ Simonelli, G.B. *ibid*, p.24

²⁹⁶ Aydın, A. *ibid*, p.80

Anthony College of Padua as seen on the maps of the period. The years of construction of these buildings could not be determined; however, they do not exist in the 1894 map of Mersin, and they can be seen on the 1921 map of the settlement – hence they should be constructed in between these dates. These simple, single storey buildings with stone walls have gable roofs. They have rectangular windows and arched openings. These two structures are located on the land by creating an L shape and forming a courtyard.

The Saint Anthony College had 30 students in 1884. In 1903, three teachers were brought from France because of the increase in the number of students. The language of instruction was French, along with Turkish and Arabic lessons.²⁹⁷ In this college, students were taught all the basic lessons needed to become “good citizens” besides religious lessons. Father Anthony of Francavilla, the founder of this institution, died on May 17, 1859, when he was 35 years old, because of malaria.²⁹⁸

Father Valerico of the Druento (1859-1863) took Father Anthony’s place after he passed away. With Father Valerico's arrival, Father Vincenzo of Serravezza, who had been there since 1854, left Mersin. Father Luigi of Fiumara, whose main profession is medicine, came to assist Father Valerico.²⁹⁹ Father Valerico later suffered from health problems and had to move to Lebanon.³⁰⁰ Father Luigi of Fiumara (1863-1885), who replaced him, spent the summer months serving the believers in Gözne, which was a settlement at an altitude of 1100 meters in the Taurus Mountains and 30 kilometers away from Mersin, in addition to his religious and school related duties.³⁰¹ In 1864, money was collected for the purpose of

²⁹⁷ Bozkurt, İ. *Tanzimat’tan Cumhuriyete Mersin Tarihi: 1847-1928*, Mersin Büyükşehir Belediyesi, Mersin, 2012, pp.105-106

²⁹⁸ Simonelli, G.B. *ibid*, p.25

²⁹⁹ İpek, Y. *ibid*, p.14

³⁰⁰ Simonelli, G.B. *ibid*, p.26

³⁰¹ Simonelli, G.B. *ibid*, p.26

purchasing an armonium (piano) to accompany the church hymns and in 1867 it was brought to Mersin.³⁰²



Figure 64: St. Anthony College, after the church was built (Source: Latin Catholic Church Archive)



Figure 65: The Facade of the St. Anthony College (Source: Simonelli, 2005)

³⁰² İpek, Y. *ibid*, p.15

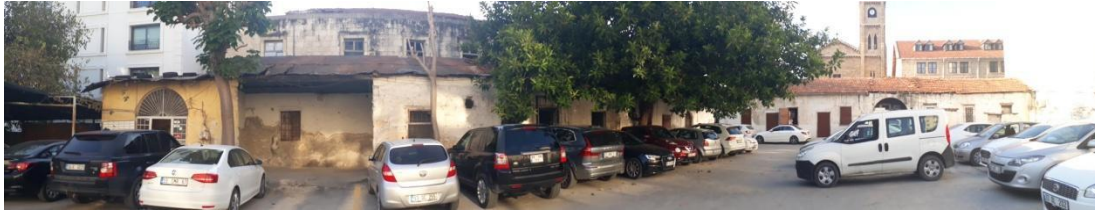


Figure 66: St. Anthony College (Source: Author)



Figure 67, Figure 68: St. Anthony College (Source: Author)

3.3.2.2. Cemetery

Father Luigi then bought a very large and bountiful land³⁰³ in 1874³⁰⁴, extending from the church to the outside of the city that was later added to Anthony College. 2471 sqm of this land, the area in the north, was used as a cemetery and a road that was opened to connect the church to the graveyard was called Capuchin Street.³⁰⁵ To the part of the land overlooking Capuchin Street, he planted tobacco, vegetables and fruit.³⁰⁶

Although Capuchin Street was initially built to reach the cemetery as a passage on the land belonging to the church, it began to form an important street facade together with the buildings on both sides. In 1899, a guard house in the cemetery and a wall

³⁰³ Simonelli, G.B. *ibid*, p.26

³⁰⁴ Aydın, A. *ibid*, p.82

³⁰⁵ Aydın, A. *ibid*, p.82

³⁰⁶ Simonelli, G.B. *ibid*, p.26

surrounding the entire cemetery were built. Catholic Christians, priests and sisters who died are buried in this cemetery.³⁰⁷

3.3.2.3. School and House of Sisters and Shops

In 1882, Father Basilio Bertolini of Barco, who had lived in Trabzon for 18 years from 1864 on and had a great deal of experience in school management and community affairs, came to Mersin from Erzurum.³⁰⁸ According to İpek, he also worked in Giresun, Ordu and Ünye in the previous years.³⁰⁹ After Father Luigi of Fiumara passed away as the result of the wrong medicine he received at the age of 56, on April 25, 1885, Father Basilio, replaced him.³¹⁰

As soon as Father Basilio started his task, he began his attempts to establish a school for girls. He invited the priestess of *Saint Joseph de L'Apparition* to Mersin in 1887 for this work. He received all necessary permits for the construction of the school through the French Embassy. An average of 6 % of the cost of the construction was received by French President François Sadi Carnot.³¹¹ In 1887, Father Basilio opened the school connected to the Catholic Church of Mersin for girls to have education. The building of the school for girls was constructed in 1888 next to the St. Anthony College with the permission of the Mersin Municipality. The language of instruction was French and the lessons were carried out by the sisters from France. Arabic, handicraft lessons and optional piano lessons were given in this school. The school was providing primary and secondary education.³¹²

In 1891 and 1897, the school was enlarged by attachments. Students consisted of boarders, semi-boarders and outsiders. In June of each academic year, the school was

³⁰⁷ İpek, Y. ibid, p.16

³⁰⁸ Simonelli, G.B. ibid, p.26

³⁰⁹ İpek, Y. ibid, p.15

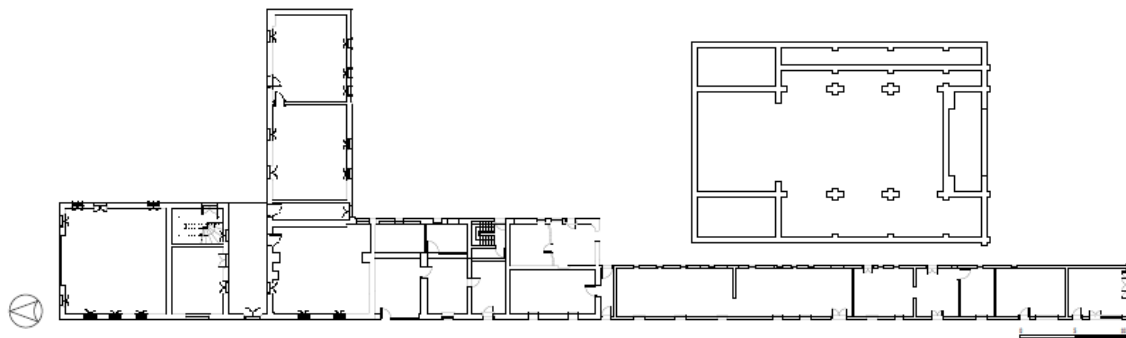
³¹⁰ Simonelli, G.B. ibid, p.26

³¹¹ Simonelli, G.B. ibid, p.27

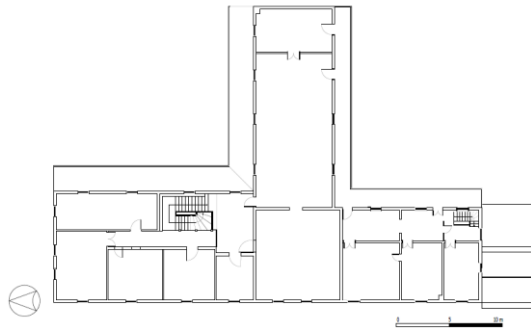
³¹² Bozkurt, İ. *Tanzimat'tan Cumhuriyete Mersin Tarihi: 1847-1928*, Mersin Büyükşehir Belediyesi, Mersin, 2012, pp.106-107

closed with awards for successful students and a theater show.³¹³ While the sisters taught religion on the one hand, they were also dealing with the dispensary for the poor.³¹⁴

The buildings of the sisters of *Saint Joseph de L'Apparition* was located in the direction of warehouse-shop buildings, creating a T shape, which divides the settlement into two courtyards. The two storey structures of sisters were built by ashlar. Partition walls are made in baghdadi style. The top of the buildings are gable roof as in the other buildings. Single storey warehouses-shops are existing in the 1891 map; they are simple, masonry buildings with openings to Capuchin Street.



Ground Floor Plan



Upper Floor Plan

Figure 69, Figure 70: Plans of the School and House of Sisters and Shops (Drawn by the author based on the restoration projects of Toros University and Seza Olcaycan Archive)

³¹³ Bozkurt, İ. *ibid*, p.107

³¹⁴ Simonelli, G.B. *ibid*, p.29



Figure 71, Figure 72, Figure 73, Figure 74, Figure 75: Facades and Sections of the School and House of Sisters and Shops (Drawn by the author based on the restoration projects of Toros University and Seza Olcaycan Archive)



Figure 76, Figure 77: School and House of Sisters (Source: Latin Catholic Church Archive)

3.3.2.4. Latin Catholic Church

Father Basilio often went to the Tarsus District Governor's Office and followed the proceedings in order to enact the 1855 decree.³¹⁵ Finally, on March 26, 1891, the Mufti of Tarsus handed over the Sultan's edict to Father Basilio, for the construction of the church in Mersin.³¹⁶ Father Basilio demanded construction permission from

³¹⁵ Simonelli, G.B. *ibid*, p.29

³¹⁶ İpek, Y. *ibid*, p.16

the municipality after he could finally get the firman of the Sultan. While waiting for permission, the stones that would be used in the construction of the facade of the church were brought from Beirut by boats and he paid for the expenses. When permission was granted from the municipality, on March 2, 1892, the foundation of the construction was laid, and on the day of St. Joseph, on the 19th of the same month, the first foundation stone was sanctified. The work of Father Basilio here as an engineer, supervisor, administrator and interpreter continued for a long period of six years. The construction continued without interruption even in the Turco-Armenian disagreement that took place in Adana in 1895. The construction of this monumental work ended on May 31, 1898.³¹⁷

On June 13, 1898, the day of St. Anthony of Padua, whose name was given to the church, following the sanctification of Father Marcellino of Vallarsa, the Catholic Church's Syrian representative, the church was opened with a ceremony.³¹⁸ Both the church community and other philanthropists participated in meeting the cost of the construction.³¹⁹ Father Basilio, who worked for the emergence of this building, recorded the construction expenses in his notebook. (See Appendix B)

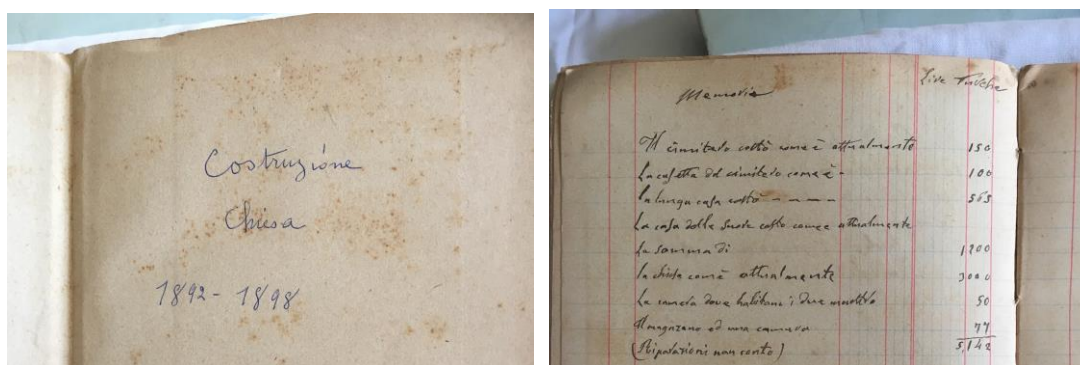


Figure 78, Figure 79: First and last pages of Father Basilio's Notebook

Father Basilio, beginning his notebook in March 1892, wrote the daily expenses for the construction of the church, and in June 1898, he completed the book. These dates correspond to the starting and ending dates of the construction. The most mentioned

³¹⁷ Simonelli, G.B. *ibid*, p.29

³¹⁸ Simonelli, G.B. *ibid*, p.29

³¹⁹ Simonelli, G.B. *ibid*, p.19

expenditure in the book is the daily wages of workers and master builders. In addition to this, carpenter, blacksmith, mason, and *hamal* (porter) are mentioned specifically. The stones used for the construction of the church were brought by ships from Beirut, passed through the customs and moved from the pier to the construction area. There are work items such as cleaning, cutting and stacking of stones. In addition to stone, materials such as limestone, iron, wood, glass, tiles, mortar, sand, etc. can be seen as mentioned in this notebook. Occasionally, the names of people and the accounts closed with them are also mentioned. In some places, it is understood that different currencies were used.³²⁰

The church is 15 m high and has a rectangular plan of 18 x 27 meters extending in the north-south direction and is composed of three parts: narthex, naos and bema.³²¹ There is an outer corridor in the north-south direction to the east of the church. The one-storey church was built of ashlar and planned as a basilica. The south facade of the church where the entrance is located has two rows of dentil moldings and the roof is highlighted with a triangular pediment. A transition is made to the narthex of the church with a round arch. The western and eastern sides of the building have a symmetrical arrangement. There are three round arched windows in the side sections of these facades.

The two naves, which are located in the east and west of the church, are identified by three round arches. There is a baptismal font on the left of the narthex and a door that opens into the chamber of the bell on the right of the narthex. The apse or bema, which appears in a large round arch in the north, is raised on a platform. The altar table is visible in front of the apse, which is reached by a three-stepped staircase. On the eastern and western walls are the doors to the side rooms.

There is a clock tower to the right of the south side. The clock tower of the church was the highest structure in the Mersin at the end of the 19th century. The 22 meter high clock bell tower could be seen from a distance. The port administration set a lantern on the top of the tower so that it would lead the boats docked in the harbor or

³²⁰ For a more detailed information about the contents of the notebook, see: Appendix B.

³²¹ Aydın, A. *ibid*, p.73

passing through the shoreline.³²² The tower is highlighted with three dentil moldings, which divided it into four sections horizontally. The lower part has the southern and eastern facades of the room added to the southern part of the narthex. On the southern side of the room there is one pointed arched window and the elevated tower on the room has two elongated windows with two pointed arches on each side of the two horizontal sections. The uppermost section has a round arch window on its facades which has a clock tower inside.



Figure 80: Facade of the Latin Catholic Church (Source: Author)

³²² Simonelli, G.B. *ibid*, p.30

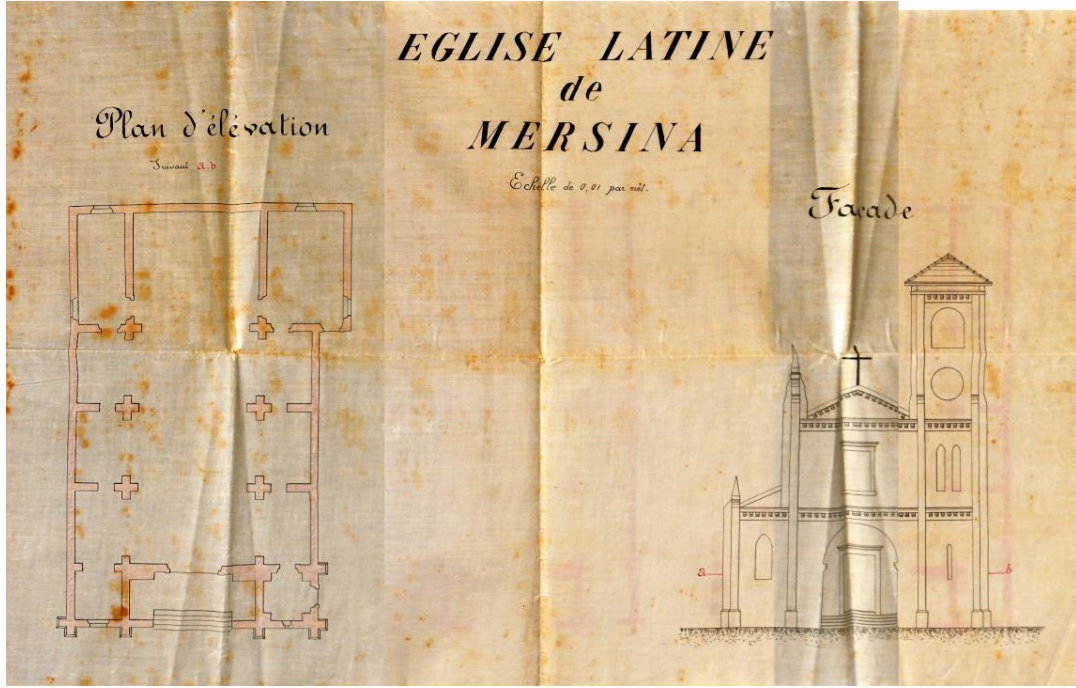


Figure 81: Plan and side view of the Latin Catholic Church (Source: Latin Catholic Church Archive)

3.3.2.5. House of Marist Fathers

The Capuchins went to a new structure in the management of their institutions outside Italy and divided them into provinces. Father Ludovico of Porrentry, who was a member of the Lion province, tied Syria, where Cilicia was subject to, to the Lion province on March 7, 1903. Meanwhile, Father Basilio took on an important task, inviting the Marist Fathers, ensuring the St. Anthuan College of Padua was working correctly, and three of the priests arrived in Mersin in 1905.³²³

According to Develi, the structure standing across Capuchin Street, which is a two storey building and have big garden, was built by a Christian as a house.³²⁴ After Marist Fathers had come to Mersin, they used the building as residence.

³²³ Simonelli, G.B. *ibid*, p.32

³²⁴ Develi, Ş. *Anılarından Seçmelerle Mersin*, Mersin Deniz Ticaret Odası Yayınları, Mersin, 2013, p.88



Figure 82, Figure 83: Facade of the building used by Marist Fathers (Source: Author)



Figure 84: Facade of the building used by Marist Fathers (Source: Latin Catholic Church Archive)

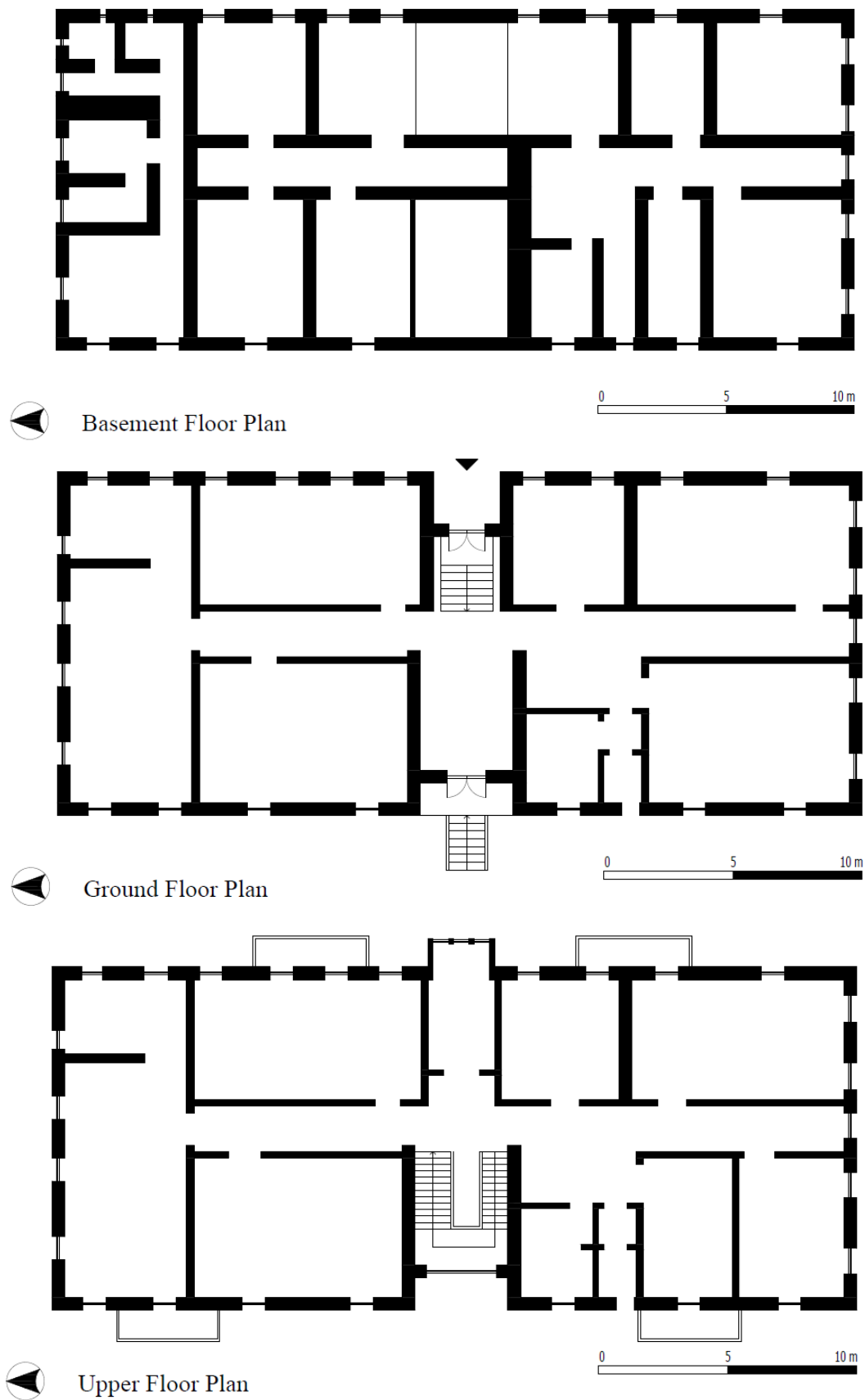


Figure 85, Figure 86, Figure 87: Plans of the House of Marist Fathers (Drawn by the author based on the restoration projects of Toros University)

3.3.2.6. Dormitory of the Boarders and Meeting Hall

In 1907, Father Barnabe of Nohannet undertook the administration of the Mersin church and worked until 1909. Father Basilio died in January 15, 1907 and was buried in the church.³²⁵ In 1907, the boys' school had 120 students and the girls' school where 10 sisters were teaching had 150 students. The school books distributed to the students were sent from France; the lessons were made in French and also taught in Arabic. With the end of the school year in Mersin, the French consul was distributing prizes to the students who completed the school with the best grades and the students were presenting a theater show to the public.³²⁶

Between 1909 and 1910, Father Barnabe was replaced by Father Constant of Pelissanne. When he got sick, he was replaced by Father Arsene de Grandiff who served between 1910 and 1912. In 1912, he was replaced by Father Edmond from Lyon. In 1914, with the beginning of World War I, Father Edmond was summoned to France and the school was closed. After the war, Father Edmond came back from France in 1919 taking over his duties by re-opening the schools. In the meantime, for the development of St. Anthony College, a new two-storey building was built with the permission of the municipality. On 12 August 1921, the ground floor of this building was arranged as a theater and meeting room and the upper floor as a dormitory.³²⁷

The building indicated as “*Salle de Réunion, Dortoir des Pensionnaires*” on the map dated 1921, was placed in the north-south direction and formed an inner courtyard with the church and the residence of the Capuchin Fathers. From the old photographs and the drawings of provincial directorate of culture, it is understood that the two-storey building was built of masonry and the top cover was gable roof.

³²⁵ Simonelli, G.B. *ibid*, pp.32-33

³²⁶ İpek, Y. *ibid*, p.17

³²⁷ Simonelli, G.B. *ibid*, pp.33-34

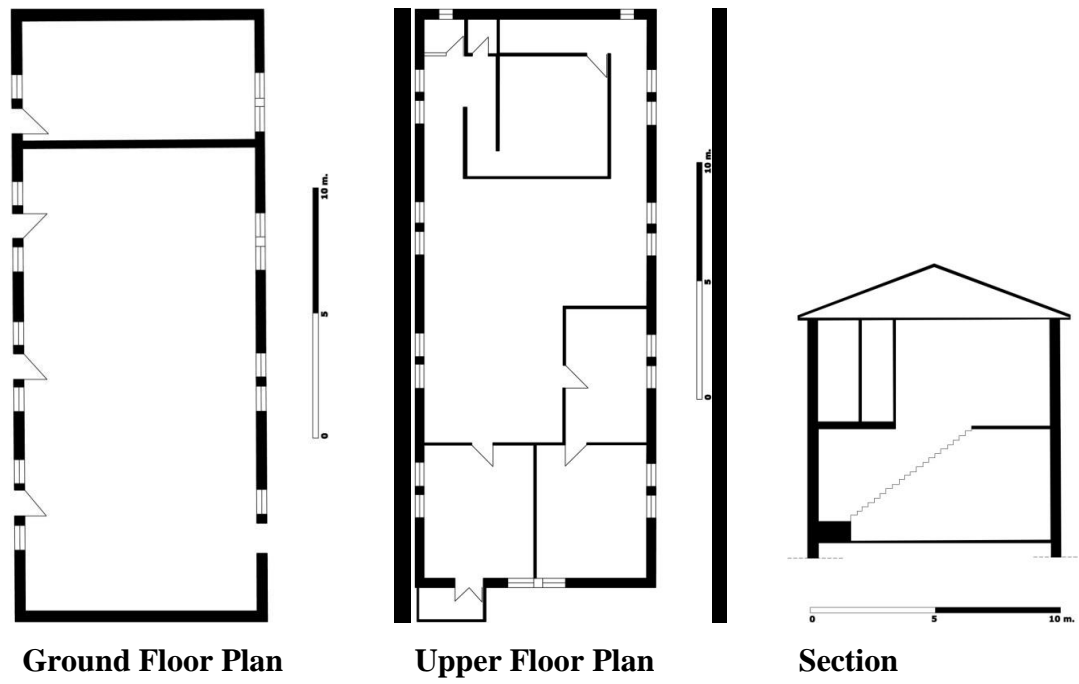


Figure 88, Figure 89, Figure 90: Plans and Section of Dormitory (Source: Mersin Directorate of Culture)



Figure 91: Dormitory on the Right (Source: Latin Catholic Church Archive)



Figure 92, Figure 93: Dormitory (Source: Seza Olcaycan Archive)



Figure 94, Figure 95: Dormitory (Source: Seza Olcaycan Archive)



Figure 96, Figure 97: Dormitory (Source: Seza Olcaycan Archive)

Thus, from 1855 to 1921, many buildings including a church, a girls' school, a male school, priests' and sisters' residences, a meeting room, and a dormitory were built in the settlement of the Capuchins in Mersin. These structures significantly affected the appearance and life of the environment and the city.

One of the most striking features of this settlement, which occupied a very important place in terms of the image of Mersin, is that, with each new building, a new courtyard was created, producing a type of settlement that was not seen in another area in Mersin in that period. As a growing tree branched out, the Latin Catholic community strengthened its roots in the city with the buildings spread over the settlement. When it is examined in the urban scale, this settlement, which occupies a very large place in the city of the period, provided a modest and unpretentious appearance, even including that of the church itself as the most significant building of the settlement. Hanri Leylek, the administrator of the settlement today, explained the situation with the value that the Capuchins gave to the provision of a life away from wealth and luxury.³²⁸

³²⁸ Interview with Hanri Leylek by the author.

CHAPTER 4

CONCLUSION

At the turn of the 20th century when the world was shrinking rapidly, political maps were changing repeatedly, and the world was being dragged to a great war. In the face of the threat of dissolution in this context, the Ottoman Empire processed radical transformations in all means. As a result of contemporary internal and external dynamics acting together, the destiny of Mersin, a small village in the Eastern Mediterranean, changed and it became a major trade center. The Latin Catholic community in Mersin, one of the actors involved in its rapid transformation, continued and strengthened their existence in this context by constructing their buildings, thus contributing to the changing life of the city.

In the first part of this study, examining the socio-political and economic context of Mersin, the position of the Ottoman Empire and Mersin itself in the Mediterranean that established relations by land and/or sea was initially presented, and the role of the central authority of the Ottoman state together with the international and local actors in transforming cities in this context was investigated in order to understand the position of the Latin Catholic community and the Capuchins among these actors in Mersin. In the second part, analyzing the urban and architectural features of the Latin Catholic Church settlement in Mersin, the characteristics of the late Ottoman cities were initially presented, and how the built environment of Mersin transformed at the time was investigated in order to understand the settlement in detail with its historical and physical features. The general aim of this thesis was thus to evaluate the contribution of the Latin Catholic community to the contemporary transformation of the city within the framework of the interrelations among historical, economic and social conditions and the urban space. In other words, historical, economic and social developments have been tried to be understood in relation to spatial developments in a mutually productive relationship.

Although being one of the least populated Christian communities in Mersin during the late Ottoman period, the Latin Catholics apparently operated wisely in politics, acting as actors of the local community in close relation with the contemporary international actors of mainly the Mediterranean region who were influential in the Ottoman territory at the time. As shown by their settlement of many buildings for different functions, which was located in a strategic site between the city center and the railway connection, the role and influence of the Latin Catholics in the urban context of the city was also to be emphasized.

The Latin Catholic Church settlement of Mersin, in parallel to the mission of the Capuchins in the region, had a role of transformation. Their assets in Mersin, as well as in other parts of the Ottoman Empire in the Mediterranean basin, can be identified as settling down and sewing the seeds. According to Tekeli, mobility is an important concept for understanding the Mediterranean. The formation and existence of a social system, requires mobility of various elements of a society; i.e. people, objects, ideas / information. The level of mobility at a location and at a time does not depend solely at the point where relevant technology comes from, but also it depends on what kind of an organization the related services are carried out and how political power is organized in space.³²⁹ The material impact of the Capuchins on the fabric of the city differs from the other religious groups of that period in that sense. The Latin Catholic community consisted mostly of foreign nationals, unlike other Christian communities in Mersin. In addition, the church and the Capuchin order were directly connected to Rome. The Capuchins were also in a close relation with the French Consulates. The oldest standing Catholic Church of İzmir, the Capuchin Church of St. Polycarp, dedicated to a highly celebrated 2nd century local martyr, and symbolized their long history in the region.³³⁰ The church also had a monastery building, and the French Consulate of Smyrna was located next to it (Fig 94), both of which were located very centrally in the city, almost on the seafront.³³¹ As such, the Capuchins played an important role in the transformation of the late Ottoman socio-

³²⁹ Tekeli, İ. "İzmir, Akdenizlilik ve Mobilité" *Meltem, İzmir Akdeniz Akademisi Dergisi*, No: 3, 2018, pp.8-10

³³⁰ Zandi-Sayek, S. *Ottoman İzmir, The rise of a cosmopolitan Port, 1840-1880*, University of Minnesota Press, 2012, p.164

³³¹ <http://www.levantineheritage.com>

political and economic context, being effective as actors that had both local and international connections.



Figure 98: A painting showing Joseph de Bauffremont, Prince of Listenois (1714–1781), being received in front of the former French Consulate of Smyrna in 1766; No.11 shows the Church of St. Polycarp (Source: Levanten Heritage)

When the buildings that the Capuchins constructed in the study area are examined, it is observed that they were also effective in the transformation of the urban and architectural context of the late Ottoman period. The vast majority of the structures bear international traces in terms of architectural expression, material and function, as well as showing similarities to the general features of other buildings constructed in contemporary Mersin. Hence, the structures and the social spaces that they created, reveal not only the cultural characteristics of the community in question but also help define the identity of Mersin at the time.

By examining the Latin Catholic Church settlement in this frame of analysis, the study has aimed to understand what made Mersin a multicultural “trade and port city” and what made these identities possible during its establishment period in socio-political and economic as well as in urban and architectural terms. This study

that focuses on a specific case of the Capuchin settlements in the Ottoman Empire and the Mediterranean could provide a basis for further and comparative studies about other similar settlements in the region. There are many materials that need to be studied about the other settlements of the Capuchins in the Mediterranean, such as the ones in İskenderun³³² and Beirut. (Fig 95-98) They should be analyzed with their unique or common characteristics in order to make their roles in contemporary city life and space more understandable. In addition to examining the structures of the Capuchins in specific, other Christian as well as Jewish structures in the region can also be compared in order to understand the multi-cultural context of the period beyond the Muslim identity. This study, which has tried to understand the place of the Capuchins and the Latin Catholic community in the city of Mersin, can shed light on more comprehensive evaluations about the role of multiple actors of different identities in the transformation of cities during the late 19th and early 20th century within the Ottoman and Mediterranean framework.



Figure 99: View of the church of İskenderun, which started in 1888 and ended in 1901, in an old postcard (Source: Simonelli, 2005)

³³² The Catholic Church of İskenderun was not built by the Capuchins but was later handed over to them. This information is taken from Hanri Leylek who is in charge of the Latin Catholic Church in Mersin.

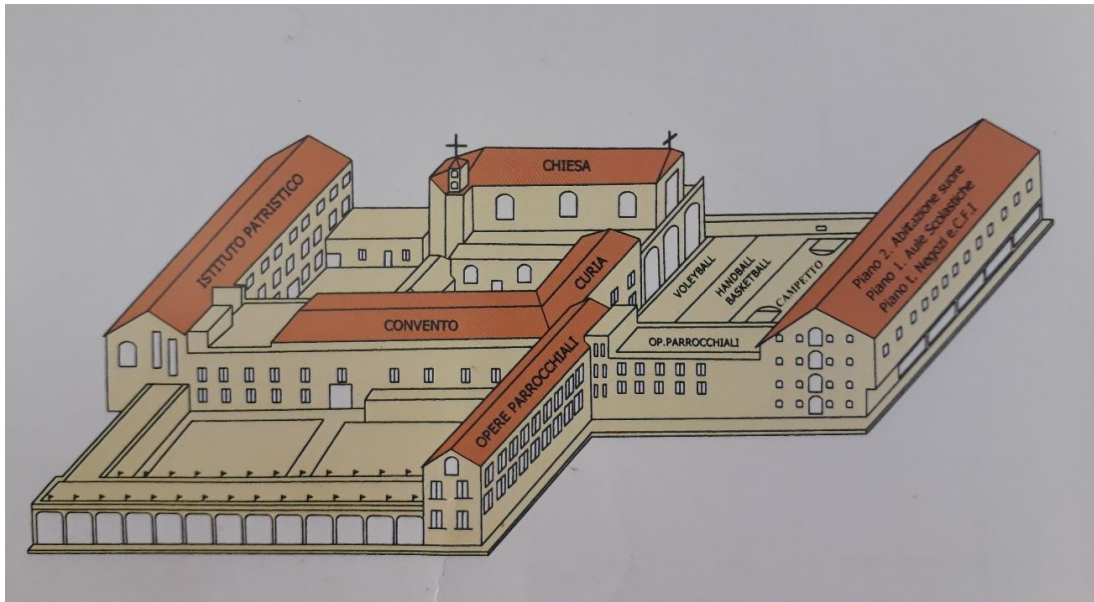


Figure 100: Iskenderun Latin Catholic Church Settlement (Source: Simonelli, 2005)



Figure 101: Latin Catholic Cathedral of Capuchins in Beirut, built in 1864-1868

(Source: <http://www.lebanoninapicture.com>)



Figure 102: Latin Catholic Cathedral of Capuchins in Beirut, built in 1864-1868
(Source: <http://www.lebanoninapicture.com>)

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APPENDICES

APPENDIX A: TRANSLATION OF THE EDICT OF THE SULTAN ALLOWING THE CONSTRUCTION OF THE LATIN CATHOLIC CHURCH

Dusturu Mükerrerem müşari mufahbam Alalem müdebbir
umur olcumhur bilfikir elsakıp m... muham elaman bil-
ray elsaip mümehhid bunyan eldevle vel ikmal müşiri
erka..lade vel İclal elmahfuk isnuf a.atıfıl mük
elala .dbe ve maraş eyaletleri valisi vezirim Elhaç
Halil Kamil paşa edamallah taala iclalehu ve kudvetül
Emacid vel ekarim Tarsus Naip ve müftüsü zide i..mehuma
Ve mefahiril e.nam vel akran azayı mecli. Zide kadre..m
Tekif refii humayu.um vasil olunacak malum o.aki
Mersin iskelesine gelüp gidep ecnebi latinlerin icrayi
Ayinlerine mahsus kiliseleri olmadığından mahalli
Mezkurda münasibi veçhile bir bab kili senin bina ve
İnşasında ruhsatı seniye. Mülukanem bidiriğ ve erzan
Kılınması istida olunmuş ve devleti aliyemle Fransa
Devlet fahimesi b.yninde derkar ve payidar olan musa-
Fatı kamile ve mevaddatı sa.ime iktizası..a muvafıkı
Usul olan mültemisatı vakianın is'afı muktazayı meved-
Det kariden bulunmuş olduğundan ber.ucibi iltimam
Mahalli mezkurede bir bab kilise bina ve inşasına
Ruhsatı seniyei müluka.em erzen kılınarak emri huma-
Yunu şahanem sunuh ve sudur eylemiş olmağın ruhsatı
Havi divan hümayunumda. İşbu emri celil kaderim isdar
Olundu: Bermanevali muharrem kiliseyi mezkurun bina
Ve inşasına müsadei seniyei mülukanem ersan kılıdığ
Senki vali müşar ve kaymakam ve naib ve müftü ve sair
Mumaileyhiu siz malumunuz oldukta kiliseyi mezkurun
Olve.hil. bina ve inşasına kimse tarafından mümanaat
Ve muhalefet vukun getirilmemesi hususina dikkat ve
Bilafından mubaadet eylesiz şöyle bilesiz alameti
Şerifeme itimad kılasız.
Teharrer fi avasıt şehri cemazilahir senet ihda ve
Sebin ve mayetiyn vahid. I5/Cemazilahir/I27I

Sultan Mahmud

APPENDIX B: CONSTRUCTION EXPENSES OF THE LATIN CATHOLIC CHURCH AS LISTED IN FATHER BASILIO'S NOTEBOOK (ENGLISH)

Construction of the Church
1892-1898

	1892 Expenses				
	For the Church of Mersin				
	March				
1	For this book	5			
2	For 3 iron blades	9			
3	For 3 boards and transport	36			
4	For 9 tables	45			
5	Nails and two daily wages	24			
6	For two daily wages of workers	16			
7	For daily wages of 16 workers	128			
8	For 6000 loads of sand	660			
9	For two packs of nails	18			
10	For 5500 stones for the wall	5580			
11	To stow the stones	18			
13	To stow the stones	96			
14	For 2050 stones for the wall	3968			
15	To stow the stones	46			
16	For 7 ships of stone for the foundation	244			
17	For 14 ships of stone	644			
18	For 500 stones for the wall	992			
19	For 5 ships of stone for the foundation	230			
20	To stow the stones	80			
21	For 666 stones for the wall	1209			
22	For 200 stones for the wall	180			
23	For 27 ships of stone for the foundation	1080			
24	For 516 stones for the wall	992			
25	For 24 ships of stone for the foundation	969			
26	To stow the stones	92			
27	For 17 ships of stone for the foundation	646			
28	For 13 ships of stone for the foundation	520			
29	For 10 ships of stone for the foundation	400			
30	For 12 ships of stone for the foundation	480			
31	For 20 ships of stone for the foundation	800			
32	For 29 ships of stone for the foundation	1040			
33	To transport 500 stones	40			
34	For transportation of 2000 stones	140			
35	For 500 stones	1000			
36	For 300 stones	225			
37	For 1000 loads of stones	899			
38	For 500 stones	1000			
		24551	24551		
	1892 Expenses				
	Reports for the building of the Church of Mersin				
	March				
11	given in deposit for lime p.	540			
12	given to the master Mason	540			
14	given for the lime 100 cant. liquidated	1716			
18	given to the master Mason for 5 plates	744			
21	given to the master Mason for 2 plates	248			

24	given to the master Mason for 8 plates	992	
28	given to the master Mason for 2 plates	216	
30	given to the master Mason for 2 plates	216	
30	given to the master Mason a <i>mecidiye</i>	23	
		5235	5335
	April		
1	given to the master Mason for 6 plates	648	
4	given to the master Mason for 2 plates	216	
9	given to the master Mason for 7 plates	756	
	given to take out the lime	23	
16	given to the master Mason for 7 plates	1296	
23	given to the Emin Ağa for 2 plates	216	
25	given to the master Mason in balance	625	
25	given to the Emin Ağa for 2 Napoleons	216	
	Settled the account with the <i>Calfa</i>	3996	3996
	23 <i>kantar</i> of old lime	557	
	daily wages to clean the court and the rest	24	
	For currency exchange	20	
	For bags bought by the master Mason	8	
	To transport all the stones in the house	185	
	May		
31	For 550 I paid	1430	
	June		
9	paid for 385 plates	915	
17	paid for 507 stone plates	1196	
21	for 248 large stones plates	743	
23	for 326 large and medium stones	709	

26	for 1146 large and medium-sized stones gift	2711	
26	For 37 local stones	29	
		7733	7733
	July		
3	For 519 large and small stones	935	
20	For 1120 stones from large to small	2190	
22	For 267 large and small stones	471	
		3596	
			41615
	1892		
	July		
	Reported Total	3569	41415
26	For 529 large and small stones, gift	1195	
30	to transport 500 stones in the house	62	
		4826	4826
	August		
20	to transport 2500 stones in the house	248	
	September		
26	For 273 stones (Gift)	648	
	October		
29	For the transport of stones in the house	35	
		931	931
	November		
7	November for 480 paid	942	
7	to transport 500 stones in the house	62	
14	to transport 500 stones in the house	62	
18	to transport 1100 stones in the house	130	
25	transport of 1050 large stones	293	
		1489	1489
	1893		48661
	February		
	For 38 <i>kantars</i> of mortar	690	

	To melt the limestone	92	
	March		
1	For 40 <i>kantars</i> of mortar	960	
2	For 3 woods for the church	58	
3	Nume 5. in straw	12	
4	masters' and workers' daily wage	1044	
8	For cutting stones and to workers	172	
10	Workers' daily wage	84	
11	masters' and workers' daily wage, stone cutting	1209.2	
13	For 6 daily wages of workers' daily wage	42	
15	For 70 <i>kütles</i> of woods	700	
		5063.2	5063
			53724
18	For 20 <i>kütles</i> (wood) long and wide	428	54724
18	For two windows, <i>hamal</i>	128	
18	Cleaning of 157 stones	70	
18	Daily wage for 72 daily wages of 12 master	1120	
18	Workers' daily wage for 76	516	
		2262	2162
	Total		56886
	1893		
	March		
	Reported Total		56886
18	Masters of 660 fulfillment daily wages	60	
20	For 63 <i>küttele</i> , <i>hamal</i>	621	
21	4 packs of nails	40	
21	For 20 tables called <i>Saban</i>	90	
24	Paid to masters and workers	1279	
24	Paid to clean stones	84	
25	For two windows and iron-bar	68	
30	For 14 tables, <i>hamal</i>	62	

31	To workers and masters, and stone	1863	
		4167	4167
	April		
8	masters, workers, clean stones, iron	1323	
11	For 600 stones and bring them in	1247	
15	To bring 649 stones into the house	70	
15	masters' and workers' daily wage	1900	
19	Given for lime in deposit	680	
21	For 12 tables, and porter	54	
22	masters' and workers' daily wage	1216	
25	For 7 baskets to carry stones	15	
25	For two Woods, Binding, and porter	27	
30	masters, workers, clean stones	1233	
		7765	7765
	May		
6	For 316 stones with gift	656	
6	masters, workers, clean stones	1150	
9	For a 6 meter beam and transport	75	
9	To transport 216 stones into the house	35	
10	For two pieces of wood and portorage	740	
11	For 4 pieces of wood and portorage	455	
12	For 42 barrels and portorage	377	
13	Daily wages of masons, carpenters, workers	1166	
16	For 200 <i>küttele</i> and transportation	1661	
18	Paid for 1015 bricks	277	
20	Daily wage of masons, workers, carpenter	887	
22	For 100 <i>küttele</i> and transportation	822	
22	For a large wood and transport	359	

26	For 583 stones, and gift	1240	
27	masters' and workers' daily wage	1009	
		10909	13909
	Reported Total		82727
	1893		
	June		
3	Masons, workers, clean stones	1215	
4	For five irons for windows	47	
5	For limestone	1500	
10	masters, workers, limestone	1043	
12	For 11 <i>kantars</i> of limestone	300	
18	daily wage of masters' and workers'	792	
23	daily wage of masters' and workers'	500	
28	Paid for 660 stones, gift	1250	
		6647	6647
	July		
1	Paid masters and workers	593	
8	Paid masters and workers	797	
9	Given to the stone-cutter in deposit	496	
11	Gift to the head master Hadji	376	
13	For 745 stones paid plates	1895	
15	For cleaning of stones	124	
19	For cleaning of stones	248	
22	For 555 stones and Gift	1348	
	To clean stones for facade 170	436	
	To clean ordinary stones 400	242	
	For 3 daily wages of a worker	27	
22	Given to Hadji Taleb for stone cutting	366	
27	Paid for 335, gift	850	
29	Paid to clean stones	262	

		8060	8060
	August		
5	Paid for cleaning stones	400	
	Bring 537 stones into the house	100	
22	For 70 clean stones	38	
22	Given in deposit payment of Hadji Taleb	544	
		1082	1082
	Until Today		98516
	September		
7	To clean 401 stones	400	
10	Deposit payment to Hadji Taleb for stone cutting	1160	
14	paid for 551 stones	1285	
		2845	2845
			101361
	1893		
	Reported Total		102361
23	To clean stones	279	
23	4 daily wages of a worker	32	
25	Given to Hadji Taleb for stone cutting	788	
30	To clean stones	254	
		1353	1363
	October		
6	To bring in 500 stones	62	
	To load up to 1000 stones	500	
	To clean stones, for examples of ---	164	
7	For 300 stones and a gift	646	
14	For 4 daily wages of a worker	32	
14	To clean stones	70	
22	To clean stones	102	
25	Masters and workers	360	
27	For 378 stones paid and gift	886	
27	daily wages of masons and workers	408	
		3230	3230

	November		
4	Masters' and workers' daily wage	437	
11	Masters' and workers' daily wage	472	
18	Daily wages of masters and workers	457	
25	Daily wages of masters and workers	416	
		1782	1782
	December		
2	Masters daily wages workers that clean stones	542	
9	Daily wages of masters and workers	500	
	Cleaned stones 112	68	
12	For 400 bought stones paid	890	
16	Paid masters and workers	413	
	Clean stones 310, paid contract	248	
23	Masters' and workers' daily wage	360	
	Clean stones and contract No 180	108	
	to clean stones No 180	64	
	Clean stones No 110	80	
31	Daily wages of masters and workers	124	
		3397	3397
	Reported Total		112133
	1894		
	January		
5	Daily wages of masters and workers	92	
5	Clean 504 stones	252	
12	To clean stones No. 622 paid	212	
12	For 50 <i>kantars</i> of lime	900	
13	Daily wages of Masters and workers and <i>zembil</i> (basket)	340	
17	Daily wages, lime, worn stones, clean stones	339	
21	For lime pit and to fill the sacristy	52	

	To bring 600 stones into the house	56	
24	For an iron in church	75	
	To dissolve 50 <i>kantars</i> of lime	80	
26	To bring 1000 stones into the house	100	
27	masters, workers, clean stones	717	
31	Stones brought into the house No 700	75	
		3290	3290
	February		
3	To clean stones N.159	257	
7	To make balls	6	
10	For 66 <i>kantars</i> of lime	1116	
	to clean stones and daily wages	610	
12	To make a pit for lime	100	
14	To merge 50 <i>kantars</i> of lime	100	
14	To make a pit for lime	50	
14	For 90 <i>kantars</i> of lime (Simsu ağa)	1390	
14	For 6 vehicle to bring stones	21	
16	Settled the account with Damianos	274	
17	Masters, workers, clean stones	553	
19	To make packs of nails	16	
19	For 9 boards and porter	75	
22	For 4 <i>kantar</i> of lime	72	
24	For two packs of nails	16	
24	Masters, workers, carpenter	557	
27	The contract was paid to Cacciadur (name)	200	
	For two daily wages paid to Cacciadur (name)	46	
		5459	5429
	March		
	Masons, carpenter workers	555	
	Masons, workers clean stones	679	
		1234	1234
			122086

	1894		
	Reported Total		122086
17	Masters, workers, clean stones	542	
18	For 26 <i>kantars</i> of lime	360	
24	Masters and workers	519	
30	Two packs of nails	16	
31	Masters, workers, daily wages, paid	636	
		2073	2073
	April		
7	Masters, workers, clean stones	630	
14	Masters, workers, clean stones	618	
21	Masters, workers, clean stones	568	
28	Masters, workers, clean stones paid	560	
		2376	2176
	May		
5	Masters' daily wages and clean stones	184	
8	For 510 stones paid (Abdalla)	1084	
8	For 436 stones paid (Unknown)	919	
9	For 804 stones as a gift, paid	1681	
12	Masters, clean stone paid	318	
17	For 430 stones and gift	907	
19	For 400 stones and gift	846	
	Masters and workers clean stones	535	
		6474	6474
	(Suspended masonry work to May 19, 1894)		132809
	May, cleaning of stones		
26	For 500 stones and gift	1150	
	Clean stones No 299	324	
31	For 920 stones and gift	2010	
		3484	3484
	June		136293
1	For 6 daily wages to clean church	42	

	Clean stones No 1 Whites	337	
12	For 252 stones and a gift	557	
13	For 589 stones and a gift	1256	
16	To clean stones No 108	126	
18	For 553 stones and a gift	1184	
23	To clean stones no 84	84	
26	For 583 stones paid	1165	
		4751	4751
	Reported Total		141044
	July		
	Reported Total		141044
7	Clean stones 170	184	
21	To clean stones N.81	62	
21	Transport of 1000 stones	92	
26	Transport of 1000 stones	49	
		387	387
	August		
4	To bring 1000 stones into the house	95	
8	Transport of 1000 stones at home	96	
16	To clean stones 90	50	
19	To clean stones 79	42	
25	To clean stones No.179	147	
30	To bring 3000 stones into the house	230	
		660	640
	September		
2	To clean stones No.216	236	
7	Clean stones N.234	131	
22	Clean stones No.135	80	
30	Clean stones No 240	127	
		574	574
	October		
8	Clean stones No.193	106	
13	Clean stones No.210	128	

18	For 12 <i>zembils</i> (baskets) or bags	26	
20	Daily wages, masters, clean stones, workers	1159	
	2 packs of big and small nails	15	
27	Masters, workers, clean stones	531	
		1965	1965
	November		
3	Masters, workers daily wages	476	
5	For rope 6 pieces	38	
10	Masters, workers, nails, ropes	428	
	A pack of nail	8	
	To square off 3 Woods	184	
13	For two big ropes	23	
17	Masters, workers, carpenter	574	
		1731	1731
	November		
	Reported Total		146341
	3 plates with 5 numbers, big woods	3	
20	For 30 <i>kütles</i> and <i>hamal</i>	137	
	For string and porter	38	
24	Masons, workers, carpenter, strings, porter	657	
24	For 100 boards of Trieste, porter	378	
27	For 6 packs of nails	46	
28	For 60 boards of Trieste	229	
29	For a pack of nail	8	
		1496	1496
	December		
1	Masons, workers, carpenter, nails, clean stones	937	
5	For 30 <i>kütles</i> and transport	231	
8	Masters, workers, carpenter, stones 330, nails, irons	619	

16	Masters, workers, clean stones 285	662	
22	Masters, workers, clean stones No 192	596	
31	For 100 <i>kütles</i> to transport	745	
	Masters, workers, clean stones	98	
		3888	3888
	Total how much the church costs until the last December 1894 with the addition of the plates 250 that I forgot	250	151725
			151975
	January		
2	4 packs of nails 8 plates	32	
	For 70 <i>kütles</i> at 7½ and transport	533	
	For 50 <i>kütles</i> at 7½ and transport	383	
4	For 30 <i>kütles</i> to transport	216	
5	For 100 <i>kütles</i> of 5 meters and transport	995	
	Masters, workers, cut stones	383	
9	For 7000 Marseille tiles	3097	
	For 12 <i>okkas</i> of nails	27	
11	For 50 boards of Trieste and 24 tiles	237	
12	Masters, workers, clean stones, iron	410	
15	To cover, 3 pieces with tiles, sawmills	1046	
17	Masters, workers, clean stones, iron	432	
		7791	7789
	Except Error		159764
	1895		
	January		
	Reported Total		159764
24	For 6 <i>okkas</i> of nails	14	
26	To make a stair in bell tower	40	
27	Masters, workers, clean stones 211	616	

31	Masters, workers, clean stones No 236	569	
		1239	1239
	February		
4	Boards of Trieste, No 10 plates	45	
9	Masters, workers, clean stones No 260	592	
	To give the color to 2. Woods	46	
16	Masters, workers, clean stones 81	482	
22	two shovels to make lime	6	
23	Masters, workers, clean stones, sand	594	
	For 80 <i>küttles</i> or woods	744	
		2509	2509
	March		
2	Masters, workers, clean stones No 258	531	
	To smoothen the church and stow stones	33	
9	Clean stones (102) and daily wages 6 to the master	184	
14	For a stair in bell tower, nails boards	69	
14	To fill the sand pit	52	
16	For a cross for the church	145	
16	Clean stones No 108	54	
31	Clean stones No 216	170	
		1238	1238
	Total of the construction of the Church from its beginning to end in March 1895		164750
	April		
3	For daily wages of master and workers	92	
	To fill the pit in the nuns section	92	
		184	284
	May		
1	For 50 <i>küttle</i> transport porter	340	
7	For 100 <i>küttle</i> , <i>hamal</i> , <i>araba</i> , gift	1095	

15	For transport of 500 <i>küttles</i>	83	
	For two plates with 9 plates each	19	
17	For 200 5-meter-long woods	1800	
	For 300 4-meter-long woods	1950	
		5287	5227
			170261
	May		
	Report		170261
19	Masters, workers, carpenter	318	
22	For 20 boards of Trieste, <i>hamal</i>	121	
25	masters, workers, and nails	284	
29	Workers, masters	136	
		859	859
	June		
1	Two daily wages and sulfur	48	
15	For 45 clean stones with porter	152	
22	To clean stones No 37 church door	114	
25	For 220 stones with gift	458	
25	For two small crosses and an iron	15	
27	For 592 stones and a gift	1182	
28	To bring 800 stones into the house	81	
29	For 25 clean stones for the door	15	
		2065	2065
	July		
19	An iron for the church door	53	
21	For 313 clean stones	170	
		223	223
	August		
10	For 116 clean stones	69	
17	For 100 clean stones	70	
31	To clean stones No 78	100	
		239	239

	September		
	For 303, bring in the ground (from the sea)	327	
	Clean stones 81 and a worker	160	
	To bring the 300 stones home	23	
	Mason, carpenter, worker	271	
	To assemble 90 woods and 150 boards	25	
	For 158 tables two woods and transport	553	
	Mason, carpenter, workers	375	
	For 20 woods and transport at home	350	
	For 10 <i>okkas</i> of the nails	28	
	Masters, workers, carpenter	460	
		2572	2572
			176219
	October		
	Reported Total		174217
1	Contract to make the <i>tavan</i> above, stair	260	
	For 7 <i>okkas</i> of small nails	14	
3	For 21 boards for <i>tavan</i>	63	
5	Masters, workers, carpenter	442	
7	For 608 stones and gift	1116	
	For 11 <i>okkas</i> of nails	22	
9	Paid the freight for the stones of Beirut	445	
9	For 20 <i>okkas</i> of nails	40	
10	Boards with nails 8 packs	78	
11	For 23 <i>okkas</i> of zinc	110	
11	For 50 large tiles for the chimney	26	
11	To put the zinc	26	
12	Paid to make the roof of the church	602	
12	Masters, workers	359	
16	To do the <i>tavan</i> of the small room	206	

17	To do the <i>tavan</i> of the sacristy	329	
19	Masters, workers	303	
	Stones brought to church No 600	40	
	Big nails for the roof and a ring	7	
26	To make the 4 window frames, 8 daily wages	162	
27	For irons for the 4 windows	21	
27	Masters, carpenter workers	213	
28	To bring stones (239) into the house, door lock, stones, iron	42	
		4926	4926
	November		179143
2	For 96 clean stones	124	
	For glass in the sacristy and church	30	
9	To clean stones N 83	123	
11	Glass in the room in the face of the sacristy	30	
	For 35 <i>okkas</i> of nails	70	
16	Masonry worker masters	271	
23	Master and workers	62	
30	Clean stones to the walled head N 100	147	
		857	857
			180000
	1895-1896		
	December		
	Reported Total		180010
2	For 6 <i>okkas</i> of nails	12	
6	For 5 boards and 12 <i>okkas</i> of nails	47	
	For sawing woods for windows and doors	11	
9	For sand one daily wage	8	
	Irons for windows and two doors	39	
13	For glass of window of the church	38	
14	To clean stones No 37	52	
16	For 239 stones and gift	483	

18	Settled all with Cacciadur (name)	2169	
19	For a window in the church	50	
21	Clean stones No 56 and 4 daily wages	127	
29	For 60 clean stones	90	
		3126	3136
	Until December, plates cost The year of the Lord 1896		183146
	1896		
	January		
2	Window irons for the church	59	
4	Boards for doors and windows, transport	214	
	To the mason daily wages 5.	100	
	For 9 windows for the church	450	
9	For 4 wood sawdust and porter	79	
	To saw 40 <i>küttle</i> nails	51	
11	Headmaster daily wage 5	100	
15	To clean stones N. 488	488	
18	For a daily wage in church	7	
	For 5 daily wage to the headmaster	100	
23	For 8 doors to the church	480	
25	For 5 daily wage to the headmaster	100	
		2228	2228
	February		
1	For 6 daily wage to the headmaster	120	
8	Masters, workers, daily wages	262	
14	Nails, big and small	23	
	Irons for windows and doors	195	
	For 600 stones and gift	925	
15	Masters masons and workers	336	
		1861	1861
			187235

	February Reported Total		187235
17	For 13 windows for the bell tower	323	
22	Masters, workers, windows carpenter	421	
29	Masters, workers, carpenter, blacksmith	476	
		1220	1220
	March		
2	Big and small nails for bell tower	39	
5	Gutter for the bell tower	249	
6	For 40 large tiles for the chimney	23	
7	Masters, workers, carpenter	426	
	For small nails in two times	8	
12	For 10 big woods and transport	176	
14	Masons, workers, carpenter	247	
21	For the stone cutter 10 daily wages	175	
28	Masters cut stones and sand	190	
		1533	1533
	Until today, the church costs		189988
	April		
1	Irons for two doors for the church	23	
4	Daily wages for masters No 12	210	
11	Daily wages for stone-cutting masters N.10	140	
	For 222 stones and gift	366	
13	For the cross of the bell tower	68	
	To bring 222 stones into the house	12	
18	Daily wages to cut stones No.12	210	
	Stone freight from Beirut	300	
22	To transport 609 stones at home	23	
	For daily wages of sand in the room	7	

25	Daily wages to cut stones N.12	210	
		1569	1569
	May		191557
2	To the master stonemasons	210	190557
2	For transport of 497 stones from shore to house	40	
5	For transport of irons, from customs to house	6	
7	For transport of stones from the boat to the ground	28	
8	To Captain Hanna Seir for transport of 1734 stones	1000	
9	For transport of 1774 stones from shore to house	55	
9	For the master stonemasons No 12	210	
16	For the master stonemasons No 10	175	
20	To Captain Mohammed Ali for transport of 497 stones	540	
23	To the master stonemasons daily wages 12 plates	210	
30	To the master stonemasons daily wages 11½ plates	193	
		2667	2667
			193224
	June		
1	For 543 stones and a gift	900	
	For two irons behind the sacristy door	11	
5	For transport of 543 stones from shore to house	30	
6	For the masters cutting stones, daily wage 9¼	155	
13	For daily wages to masters No 16	282	
		1378	1378
	All expenses for the church until the end of June		194602
	July		

17	For 525. stones	713	
30	For clean 609 stones	432	
		1145	1145
	September		
	To cut stones for 3 daily wages (Joannes)	36	
4	5 daily wages to cut stones	60	
11	daily wages to cut stones No.6 Joannes	72	
13	Transport of 1000 tiles and <i>hamal</i>	35	
17	daily wages to cut stones No.6 Joannes	72	
22	For 1300 tiles plates	928	
27	For eight packs of nails	54	
31	Contracted carpenter	900	
	daily wages to cut stones No 9	108	
		2265	2265
	November		
5	Irons for the gutters	90	
7	daily wages No.6 to cut stones	72	
11	For two gutters, 6 per meter	540	
	For 4 packs of nails	28	
21	4 daily wages to cut stones	48	
27	Nails, irons, door lock, screws, et.et.et.	85	
28	Daily wages No. 6 to cut stones	72	
	Cabinet for the sacristy, carpenter	540	
		1475	1475
			199487
	December 1896		
	Reported Total		199487
1	To bring 800 stones into the house	46	
5	Stone cutter, carpenter, workers	134	
8	Sand and a pack of nails	18	
11	Screws, glue, small nails	12	
	For gypsum 25 <i>okka</i> , <i>hamal</i> porter	30	

	Stone cutter, workers daily wages 58	624	
	To paint Church, sacristy other room	1496	
	For the gate a big wood two cuts	12	
15	For two wagons of Sand (railway track)	23	
16	Irons for the doors	108	
19	Masters, workers, carpenter, sand bring	592	
24	For two cords for the bells	66	
	Masters, workers, carpenter	356	
29	For 5 barrels of cement	378	
31	workers, masters, carpenter, daily wages	386	
	For 3 packs of nails	21	
		4302	4302
	January 1897		203789
2	Sand, two daily wages of donkey	14	
	For two barrels of cement porter	100	
9	Cut stones, workers, carpenter, sand	592	
16	Cut stones, workers, carpenter, sand	607	
	For nails for the glass of church	23	
19	For sand in church, sacristy, room	115	
23	Workers, carpenter, stone cutter, nails	400	
30	Workers, stone cutter, sand, irons, carpenter	624	
		2475	2475
	February		
6	Workers, masons, carpenter	538	
10	For 5 daily wages of sand, donkey and man	35	
13	Masters, workers, carpenter, sand	704	
20	For 10 <i>kantars</i> of lime	163	
	Masters, workers, carpenter, sand	765	
	For 15 <i>kantars</i> of lime	230	

22	For 23 <i>kantars</i> of lime	300	
27	Masters, workers	699	
		3434	3431
			209695
	March		
	Report		209695
4	Given in deposit for glass plates	193	
6	Masters, workers, daily wages	700	
13	Masters, workers, daily wages	677	
	For 100 tiles for the church	69	
	For 3 wood screws and other irons for the bell and transport of tiles	60	
	Payment for all windows in church	1699	1699
	and bell tower	7	
20	Masters, workers, sand	661	
27	Masters, workers, daily wages	625	
		1293	1293
			212687
	Until March 1897 we spent 39.386 francs and 48 cents for the church, corresponding to the Turkish lira 124. and to Napoleon 108 and the English lira to 136. 212,687 plates, except the error, that is to my rule and to know how to regulate everything.		
	April 1897		
3	Masters, workers	666	
	Given to whiten the church	3386	
9	For sand brought in front of the church	70	
10	Masters, workers, daily wages	654	
17	Masters, workers, sand, liquefy lime	763	
24	Masters, workers, sand, daily wages	711	
		6250	6250

	May		218937
1	Masters, workers, daily wages	419	
	For an iron shovel	2	
8	Masters, workers, daily wages	576	
12	For two iron balls	9	
15	Masters, workers, ---, 2 ---	800	
22	Masters, workers, <i>hamal</i>	694	
24	For marbles for ---	1381	
	For transport of marbles and sulfur	14	
28	For a testament to Beirut	17	
29	Masters, workers	720	
		4632	4632
			223569
	June		
	Reported Total		223569
5	Masters, workers, sulfur, irons, nails		894
8	Transportation of 120 pieces of marble	17	
12	Galley 20 <i>okkas</i> , including steamboat	24	
	Masters, workers, daily wages	720	
20	Masters, workers, daily wages	603	
26	Masters, workers, daily wages	600	
		1964	1964
	July		226427
3	Masters, workers, daily wages	650	226327
10	Masters, workers, daily wages	652	
17	Masters, workers, daily wages	628	
24	Masters, workers, daily wages	620	
27	For 3 blades in irons	7	
31	Masters, workers, daily wages	456	
	For 4 shutters in church, irons et.et.et.	248	
		3261	3261

	Agosto		
7	Masters, workers, daily wages	400	
14	Masters, workers, daily wages	372	
21	Masters, workers, daily wages	328	
28	Masters, workers, daily wages	296	
		1396	1396
	September		
1	Doors, screws, nails, irons, carpenter	155	
1	For 100 meters of canvas for church	696	
1	To sew the robe of the church	60	
4	Masters, workers, daily wages	342	
7	For painting for the church windows	13	
11	Masters, workers, daily wages	381	
12	Given carpenter deposit	184	
15	For the --- of the sacristy, and nails	322	
18	Masters, workers, daily wages	202	
		2355	2355
			233339
	September		
	Reported Total	233339	
25	Masters, workers, daily wages	162	
27	For 3 packs of nails	28	
28	To finish whitening the church	80	
	Carpenter for floor, door	197	
	3 Predellas in church behind the altar	207	
		234013	234130
	October		
6	For 3 door locks and 5 irons for the church	98	
13	For 125 pieces of laundry for the church, 3 times	75	

15	For screws for the irons of the church	11	
23	Cloth to cover in the bench of the sacristy	92	
25	Expenses to mount the tabernacle (master)	86	
26	For a silver saucer for communion	46	
28	For the statue of St Antonio freight, <i>hamal</i>	130	
		538	538
	November		234668
3	For fabric to cover the throne	13	
6	daily wages to cut stones	58	
8	To make the sacristy bench cloth sew	3	
10	For 5 woods for the compass of the church	81	
13	6 daily wages for the altar steps	72	
18	Irons for the church and bolts	52	
20	To bring sand into the churchyard	13	
23	For a carpenter daily wage - Moulding	23	
		315	315
	December		234983
1	For 4 irons for the church	3	
1	For 17 <i>tavan</i> boards for the compass	24	
1	For two daily wages to mason in the church	23	
13	For iron with small nails for the frontispiece	29	
13	For the frontispiece of church and door locks 2	358	
13	To whiten church 3. altar and color	161	
22	For a key in the bell tower	25	
23	To adjust pieces of marble	161	
30	To do the --- in church nails et.et.et.	220	
		1004	1004

			235987
	1898		
	January		
	Reported Total		235987
7	For a small cabinet irons, key nails	32	
	For --- silk and cover for the altar	34	
9	For 5 daily wages to stone cutters	58	
13	To make washing the church 8 daily wages	57	
15	For 6 daily wages to stone cutters	69	
17	Linseed oil, --- two brushes	92	
	For 7 kilos of paint and turpentine	89	
22	4 daily wages to cut stones and irons	46	
	For a staircase for church and small dune	36	
29	For a daily wage to cut stones	11	
	To sew two altar blankets and sheath	10	
		534	534
	February		236521
1	Freight of 6. candlesticks from Beirut, <i>hamal</i>	22	
2	Given to the painter for doors, cabinets	46	
17	For a wall to go to church, --- 124	410	
	For 29 <i>kütles</i> to 5. meters each	203	
	For 82 boards for <i>tavan</i>	82	
18	For transport of 1000 tiles and <i>hamal</i>	36	
19	For 3 packs of nails	24	
	To tie 29 <i>kütles</i>	46	
26	For nails of 4 <i>okkas</i>	12	
	For 3 screws for corridor windows	82	
		963	963
	March		237484
1	For 1000 French tiles	770	
	For 49 <i>kütles</i> 5 large woods porter	400	

5	To cut boards and <i>küttele</i>	60	
14	To accommodate the 3 altars and color	124	
15	For 8 irons to attach the lamps	39	
20	For irons, windows 3 carries one	90	
28	For an iron grille in front of the church	620	
30	For corridor going to the sacristy, daily wages, carpenter	786	
		2889	2889
	Total expenditure for the church		240373
	April		
	Reported Total		240373
1	For 24 candlesticks in walnut	1026	
2	For door irons and 3 windows	15	
	For a staircase that goes into the garden	107	
9	Given for the clock deposit 12 Napoleoni	1296	
12	For 6 candlesticks	200	
13	Given for the watch (8 Napoleoni)	864	
		3508	3508
			243881
25	To wash the church	11	
30	To clean squares 218 stones	115	
	4 daily wages, sand	24	
		150	150
	May		244031
7	To make the pavement in the corridor	128	
10	Linen to put lime past	13	
14	To whitewash the corridor inside and outside	184	
14	For two <i>kantars</i> of lime and 6 <i>okkas</i> ---	44	
		369	369
	Total		244400

	Seen and approved in the first visit to Mersina in May 16, 1898		
	Fr. Marcellino from Vallarsa Capuchin Superior of the Mission		
	May		
24	For two curtains for the church	57	
27	For a sink in the sacristy	23	
		80	70
	June		244470
7	For 7 door knobs	7	
13	For an iron bar	8	
		15	15
	August		
	Memory		
	The cemetery costs as it is currently		
	The house of the cemetery as it is		
	The house of the nuns costs as and currently the sum of		
	The church as currently		
	The room where the two masters live		
	The store and a room		
	(Except for repairs)		

APPENDIX C: CONSTRUCTION EXPENSES OF THE LATIN CATHOLIC CHURCH AS LISTED IN FATHER BASILIO'S NOTEBOOK (ITALIAN)

Costruzione Chiesa
1892-1898

	1892			27	Per 17 maone di pietre per fond	646	
	Spese per la Chiesa di Mersina			28	Per 13 maone di pietre per fond	520	
				29	Per 10 maone di pietre per fond	400	
	Marzo			30	Per 12 maone di pietre per fond	480	
1	Per questo libro	5		31	Per 20 maone di pietre per fond	800	
2	Per 3 pale inz ferro	9		32	Per 29 maone di pietre per fond	1040	
3	Per 3 tavole e trasporto	36		33	Per 500 pietre trasporto	40	
4	Per 9 tavole	45		34	Per trasporto di 2000 pietre	140	
5	Chiodi e due giornate	24		35	Per 500 pietre	1000	
6	Per due giornate manovale	16		36	Per 300 pietre	225	
7	Per giornate 16 manovali	128		37	Per 1000 carichi di pietre	899	
8	Per 6000 carichi di sabbia	660		38	Per 500 pietre	1000	
9	Per due carte di chiodi	18				24551	24551
10	Per 5500 pietre per muro	5580					
11	Per fare stivare pietre	18			1892		
13	Per fare stivare pietre	96			Spese per la fabbrica della chiesa di Mersina Riporto		
14	Per 2050 pietre per muro	3968					
15	Per fare stivare pietre	46			Marzo		
16	Per 7 maone di pietre di fondamento	244		11	dato in acconto per calce p.	540	
17	Per 14 maone di pietre	644		12	dato la Capo muratore	540	
18	Per 500 pietre per muro	992		14	dato perla calce 100 cant. Liquidato	1716	
19	Per 5 maone di pietre per fond	230		18	dato al capo muratore L. 5 piastre	744	
20	Per fare stivare pietre	80		21	dato al capo muratore L. 2. p.	248	
21	Per 666 pietre per muro	1209		24	dato al capo muratore L. 8. p.	992	
22	Per 200 Pietre per muro	180					
23	Per 27 maone di pietre per fond	1080					
24	Per 516 pietre per muro	992					
25	Per 24 maone di pietre per fond	969					
26	Per fare stivare te pietre	92					

28	dato al capo muratore (L. Fr 2) p	216	
30	dato al capo muratore (L. Fr 2) p	216	
30	dato al capo muratore un micidie	23	
		5235	5335
	Aprile		
1	dato al capo muratore L.Fr. 6	648	
4	dato al capo muratore L.Fr. 2	216	
9	dato al capo muratore L.Fr. 7	756	
	dato per per fare fuori la calce	23	
16	dato al capo muratore L.Fr. 7	1296	
23	dato ad Emin Ağa L. Fr 2	216	
25	dato al capo muratore asaldo 625	625	
25	dato ad Emin Ağa due Napoleoni	216	
	Saldato il conto col Calfa	3996	3996
	Calce vecchia cantari 23	557	
	Giornate per pulire la corte ed il resto	24	
	Per cambio di moneta	20	
	Per sporte comperatedal C. muratore	8	
	Per trasportare tutti i viottoli in casa	185	
	Maggio		
31	Pagato per 550 ho pagato	1430	
	Giugno		
9	pagato per 385 piastre	915	
17	pago per pietre 507 piastre	1196	
21	per 248 pietre grosse piastre	743	
23	per 326 pietre grosse e medie	709	
26	per 1146 pietre grosse e medie regalo	2711	
26	per 37 pietre del paese	29	
		7733	7733

	Luglio		
3	Per 519 pietre grosse e piccola	935	
20	Per 1120 pietre tra grosse e piccola	2190	
22	Per 267 pietre grosse e piccola	471	
		3596	
			41615
	1892		
	Luglio		
	Somma riportata	3569	41415
26	per 529 pietre grosse e piccolo regalo	1195	
30	per portate in casa 500	62	
		4826	4826
	Agosto		
20	Trasporto di 2500 pietre in casa	248	
	Settembre		
26	Per 273 pietre (Regalo)	648	
	Ottobre		
29	Per trasporto di pietre in casa	35	
		931	931
	Novembre		
7	Novembre per 480 pagato	942	
7	Trasporto di 500 pietre in casa	62	
14	Trasporto di 500 pietre in casa	62	
18	Trasporto di 1100 pietre in casa	130	
25	Trasporto di 1050 grosse	293	
		1489	1489
	1893		48661
	Febbraio		
	Per 38 cantari di calce	690	
	Per fare fondere la calce	92	
	Marzo		

1	Per 40 cantari di calce	960		11	Per 600 pietre e portarle dentro	1247	
2	Per 3. Legni per la chiesa	58			Per portare in casa 649 pietre	70	
3	Nume 5. in paglia	12		15	Giornate maestri e manovali	1900	
4	Giornate maestri e manovali	1044		19	Dato per calce in acconto	680	
8	Per tagliare pietre e manovali	172		21	Per 12 tavole, e fachino	54	
10	Giornate ai manovali	84		22	Maestri e manovali giornate	1216	
11	Giornate maestri, manovali, pietre tagliate	1209.2		25	Per 7 sporte per portare pietre	15	
13	Per 6 giornate ai manovali	42		25	Per due Legni, Legatura, fachino	27	
15	Per 70 cutle o legni	700		30	Maestri, manovali, pietre pulite	1233	
		5063.2	5063			7765	7765
			53724		Maggio		
18	Per 20 cutle lunghi & larghi	428	54724	6	Per 316 pietre con regalo	656	
18	Per due finestre, hamal	128		6	Maestri, manovali, pietre pulite	1150	
18	Pietre 157 farle pulire	70		9	Per una trave metri e trasporto	75	
18	Per 72 giornate maestri 12	1120		9	Trasporto di 216 pietre in casa	35	
18	Manovali giornate 76	516		10	Per due legni e facchinaggio	740	
		2262	2162	11	Per 4 legni com profa il facchinaggio	455	
	Totale		56886	12	Per 42. cutle e facchinaggio	377	
				13	Giornate, muratori falegnami manovali	1166	
1893				16	Per 200 cutle e trasporto	1661	
Marzo				18	Per mattoni 1015, pagato	277	
Somma riportata		56886		20	Muratori, manovali, falegname, giornate	887	
18	Maestri di 660 compimento giornate	60		22	Per 100 cutle e trasporto	822	
20	Per 63. cutle hamal	621		22	Per un grosso legno e trasporto	359	
21	4 carti di Chiodi	40		26	Per 583 pietre, e regalo	1240	
21	Per 20 tavole dette Saban	90		27	Maestri e manovali, giornone	1009	
24	Pagato maestri e manovali	1279				10909	13909
24	Pagato per pietre pulite	84			Somma riportata		82727
25	Per due finestre e feriate	68					
30	Per 14 tavole hamal	62					
31	Maestri e manovali, e pietre	1863		1893			
		4167	4167				
	Aprile						
8	Maestri, manovali, pietre pulite, ferri	1323					

	Giugno		
3	Muratori manovali, pietre pulite	1215	
4	Per cinque ferri per finestre	47	
5	Per calce	1500	
10	Maestre, manovali, calce	1043	
12	Per 11 cantari di calce	300	
18	Giornate maestri e manovali	792	
23	Giornate maestri e manovali	500	
28	Per 660 pietre pagato, regalo	1250	
		6647	6647
	Luglio		
1	Pagati i maestri e manovali	593	
8	Pagati i maestri e manovali	797	
9	Dato in acconto al tagliatore di pietre	496	
11	Regalo al capo maestro agi	376	
13	Per 745 pietre pagato piastre	1895	
15	Per pulitura di pietre	124	
19	Per pulitura di pietre	248	
22	Per 555 pietre non che Regalo	1348	
	Per pietre pulite per facciata 170	436	
	Per pietre pulite ordinarie 400	242	
	Per 3 giornate di manovale	27	
22	Dato al taglia pietre di agi Taleb	366	
27	Pagato per 335, regalo	850	
29	Per pulite pietre pagato	262	
		8060	8060
	Agosto		
5	Pagato per pulitura di pietre	400	
	Portare in casa 537 pietre	100	
22	Per 70 pietre pulite	38	
22	Dato in acconto taglia di agi Taleb	544	
		1082	1082

	(Fino oggi 98.516)		98516
	Settembre		
7	Per pulite 401 pietre	400	
10	Acconto taglia pietre agi Taleb	1160	
14	Per 551 pietre pagato	1285	
		2845	2845
			101361
	1893		
	Somma riportata		102361
23	Per pietre pulite	279	
23	4 giornate da manovale	32	
25	Dato al taglia agi Taleb	788	
30	Per pietre pulite	254	
		1353	1363
	Ottobre		
6	Per portare in casa 500 pietre	62	
	Per caricare escavicate 1000 pietre	500	
	Per pietre pulite, per volti esempi	164	
7	Per 300 pietre e regalo	646	
14	Per 4 giornate da manovale	32	
14	Per pietre pulite	70	
22	Per pietre pulite	102	
25	Maestri e manovali	360	
27	Per 378 pietre pagato e regalo	886	
27	Giornate muratori a manovali	408	
		3230	3230
	Novembre		
4	Maestri a manovali giornate	437	
11	Maestri a manovali giornate	472	
18	Giornate maestri e manovali	457	
25	Giornate maestri e manovali	416	
		1782	1782

	Dicembre				700		
2	Maestri giornate manovali non che pietre pulite	542				3290	3290
9	Giornate maestri e manovali	500			Febbraio		
	Pietre pulite 112	68			3	Per pietre pulite N.159	257
12	Per 400 pietre comperate pagato	890			7	Per fare palle	6
16	Maestre e manovali pagato	413			10	Per 66 cantari di calce	1116
	Pietre pulite 310 pagato contratto	248				Per pietre pulite e giornate	610
23	Maestri e manovali giornate	360			12	Per fare una fossa per calce	100
	Pietre pulite e contratto No 180	108			14	Per far fondade 50 cantari di calce	100
	Per pietre pulite No 180	64			14	Per fare una fossa per la calce	50
	Pietre pulite No 110	80			14	Per 90 cantari di calce (Simsu ağa)	1390
31	Giornate maestri e manovali	124			14	Per 6 sparte per portare pietre	21
		3397	3397		16	Saldato il conto con Damianos	274
	Somma riportata 112.133		112133		17	Maestri, manovali, pietre pulite	553
					19	Per fare carti di chiodi	16
					19	Per 9 tavole e fachino	75
	1894				22	Per 4 cantari di calce	72
	Gennaio				24	Per due carti di chiodi	16
5	Giornate maestri e manovali	92				Maestri, manovali, falegname	557
5	Pietre pulite 504	252			27	Pagato il contratto a Cacciadur	200
12	Per pietre pulite N.622 saldato	212				Per due giornate a Cacciadur	46
12	Per 50 cantari di calce	900					5459
13	Giornate maestri e manovali e zembil	340			Marzo		5429
17	Giornate, calce, pietre portare, pietre pulite	339				Muratori, manovali falegname	555
21	Per fossa per calce e riempire sacrestia	52				Muratori, manovali pietre pulite	679
	Per portare in casa 600 pietre	56					1234
24	Per una ferriata in chiesa	75					1234
	Per sciogliere 50 cantari di calce	80					122086
26	Per portare in casa 1000 pietre	100			1894		
27	maestri , manovali, pietre pulie	717				Somma riportata	122086
31	Pietre portate in casa No	75					
					17	Maestri, manovali, pietre pulite	542
					18	Per 26 cantari di calce	360

24	Maestri e manovali	519	
30	Due carti di chiodi	16	
31	Maestri, manovali, giornate, saldato	636	
		2073	2073
	Aprile		
7	Maestri, manovali, pietre pulite	630	
14	Maestri, manovali, pietre pulite	618	
21	Maestri, manovali, pietre pulite	568	
28	Maestri, manovali, pietre pulite saldato	560	
		2376	2176
	Maggio		
5	Maestri giornate e pietre pulite	184	
8	Per 510 pietre pagato (Abdalla)	1084	
8	Per 436 pietre pagato (Incognito)	919	
9	Per 804 pietre a regalo, pagato	1681	
12	Maestri pietre pulite pagato	318	
17	Per 430 pietre e regalo	907	
19	Per 400 pietre e regalo	846	
	Maestri e manovali pietre pulite	535	
		6474	6474
	(Sos pesi lavori di muratura ai 19 Maggio 1894)		132809
	Maggio pulitura di pietre		
26	Per 500 pietre e regalo	1150	
	Pietre pulito No 299	324	
31	Per 920 pietre e regalo	2010	
		3484	3484
	Giugno		136293
1	Per 6 giornate per pulire chiesa	42	
	Pietre pulite No 1 Bianche	337	
12	Per 252 pietre e regalo	557	

13	Per 589 pietre e regalo	1256	
16	Per pietre pulite No 108	126	
18	Per 553 pietre e regalo	1184	
23	Per pietre pulite no 84	84	
26	Per 583 pietre saldato	1165	
		4751	4751
	Somma riportata		141044
	Luglio		
	Somma Riportata		141044
7	Pietre pulite 170	184	
21	Per pietre pulite N.81	62	
21	Trasporto di 1000 pietre	92	
26	Trasporto di 1000 pietre	49	
		387	387
	Agosto		
4	Per portare in casa pietre 1000	95	
8	Trasporto di 1000 pietre in casa	96	
16	Per pietre pulite 90	50	
19	Per pietre pulite 79	42	
25	Per pietre pulite No.179	147	
30	Per portare in casa 3000 pietre	230	
		660	640
	Settembre		
2	Per pietre pulite No.216	236	
7	Pietre pulite N.234	131	
22	Pietre pulite No.135	80	
30	Pietre pulite No 240	127	
		574	574
	Ottobre		
8	Pietre pulite No.193	106	
13	Pietre pulite No.210	128	
18	Per 12 zembil o sporte	26	
20	Giornate, maestri, pietre pulite, manovali	1159	
	2 carti di chiodi grossi e piccolo	15	

27	Maestri, manovali, pietre pulite	531	
		1965	1965
	Novembre		
3	Maestri, manovali giornate	476	
5	Per corda 6 pezzi	38	
10	Maestri, manovali, chiodi, corde	428	
	Chiodi una carta	8	
	Per squadrare 3. Legni	184	
13	Per due corde grosse	23	
17	Maestri, manovali, falegname	574	
		1731	1731
	Novembre		
	Somma riportata		146341
	3 piastre a 5 nomini, grossi legni	3	
20	Per 30 cutle e hamal	137	
	Per corda e fachini	38	
24	Muratori, manovali, falegname, corde, fachini	657	
24	Per 100 tavole di Trieste fachini	378	
27	Per 6 carte di chiodi	46	
28	Per 60 tavole di Trieste	229	
29	Per una carta di chiodi	8	
		1496	1496
	Dicembre		
1	Muratori, manovali, falegname, chiodi, pietre pulite	937	
5	Per 30 cutle e trasporto	231	
8	Maestri, manovali, falegname, pietre 330, chiodi, ferri	619	
16	Maestri, manovali, pietre pulite 285	662	
22	Mastre, manovali, pietre pulite No 192	596	
31	Per 100 cutle a trasporto	745	
	Maestri manovali pietre pulite	98	
		3888	3888
	Totale quanto costa la chiesa fino all ultima Dicembre 1894 aggiungi piastre 250 che ho dimenticato	250	151725
			151975
	Gennaio		
2	4 carti di chiodi a 8 piastre	32	
	Per 70 cutle a 7½ e trasporto	533	
	Per 50 cutle a 7½ e trasporto	383	
4	Per 30 cutle a trasporto	216	
5	Per 100 cutle di 5 metri e trasporto	995	
	Maestri, manovali, taglia pietre	383	
9	Per 7000 coppi di Marsiglia	3097	
	Per 12 ocche di chiodi	27	
11	Per 50 tavole di Trieste e 24 coppi	237	
12	Maestri, manovali, pietre pulite, ferro	410	
15	Per coprire , 3 pezzi co i coppi, segantini	1046	
17	Maestri, manovali, pietre pulite, ferro	432	
		7791	7789
	Salvo Errore		159764
	1895		
	Gennaio		
	Somma Riportata		159764
24	Per 6 ocche di chiodi	14	
26	Per fare una scala nel campanile	40	
27	Maestri, manovali, pietre pulite 211	616	
31	Maestri, manovali, pietre pulite No 236	569	
		1239	1239
	Febbraio		
4	Tavole di Trieste No 10 piastre	45	
9	Maestri, manovali, pietre	592	

	pulite No 260		
	Per dare il colore a 2. Legni	46	
16	Maestri, manovali, pietre pulite 81	482	
22	Due badili per fare la calce	6	
23	Maestri, manovali, pietre pulite, Sabbia	594	
	Per 80 cutle o legni	744	
		2509	2509
	Marzo		
2	Maestri, manovali, pietre pulite No 258	531	
	Per pianare la chiesa, e stivare pietre	33	
9	Pietre pulite (102) e giornate 6 al maestro	184	
14	Per una scala campanile, tavole chiodi	69	
14	Per riempire la buca di Sabbia	52	
16	Per una croce per la chiesa	145	
16	Pietre pulite No 108	54	
31	Pietre pulite No 216	170	
		1238	1238
	Totale della fabbrica della Chiesa dal suo incominciamento fine a tutto Marzo 1895		164750
	Aprile		
3	Per giornate maestro e manovali	92	
	Per riempire la folla dalle Suore	92	
		184	284
	Maggio		
1	Per 50 cutle trasporto fachini	340	
7	Per 100 cutle, hamal, araba, regalo	1095	
15	Per trasporto di 500 cutle	83	
	Per due tavole a 9 piastre luna	19	
17	Per 200 legni a 5 metri	1800	
	Per 300 legni a 4 metri	1950	

		5287	5227
			170261
	Maggio		
	Riporto 170,261		170261
19	Maestri, manovali, falegname	318	
22	Per 20 tavole di Trieste, hamal	121	
25	Maestri, manovali, e chiodi	284	
29	Manovali, maestri	136	
		859	859
	Giugno		
1	Due giornate e zolfo	48	
15	Per 45 pietre pulite a fachino	152	
22	Per pietre pulite No 37 porta chiesa	114	
25	Per 220 pietre con regalo	458	
25	Per due piccole croci ed un ferro	15	
27	Per 592 pietre e regalo	1182	
28	Per portare in casa 800 pietre	81	
29	Per 25 pietre pulite per la porta	15	
		2065	2065
	Luglio		
19	Un ferro per la porta della chiesa	53	
21	Per 313 pietre pulite	170	
		223	223
	Agosto		
10	Per 116 pietre pulite	69	
17	Per 100 pietre pulite	70	
31	Per pietre pulite No 78	100	
		239	239
	Settembre		
	Per 303 portare nel terreno	327	
	Pietre pulite 81 e manovale	160	
	Per portare in casa le 300 pietre	23	
	Muratore, falegname, manovale	271	

	Per montare 90 legni e 150 tavole	25	
	Per 158 tavole due legni e trasporto	553	
	Muratore, falegname, manovali	375	
	Per 20 legni e trasporto in casa	350	
	Per 10 ocche i chiodi	28	
	Maestri, manovali, falegname	460	
		2572	2572
			176219
	Ottobre		
	Somma riportata		174217
1	Contratto per fare il tavan di sopra, scala	260	
	Per 7 ocche di chiodi piccoli	14	
3	Per 21 tavola per tavan	63	
5	Maestri, manovali, falegname	442	
7	Per 608 pietre e regalo	1116	
	Per 11 ocche di chiodi	22	
9	Pagato il nolo per le pietre di Beirut	445	
9	Per chiodi 20 ocche	40	
10	Tavole a chiodi 8 carte	78	
11	Per 23 ocche di zingo	110	
11	Per 50 Coppi grossi pol colmigno	26	
11	Per mettere il zingo	26	
12	Pagato per fare il tetto della chiesa	602	
12	Maestri, manovali	359	
16	Per fare il tavan della piccola camera	206	
17	Per fare il tavan della sagrestia	329	
19	Maestri, manovali	303	
	Pietre portate in chiesa No 600	40	
	Chiodi grossi pel tetto ed un anello	7	
26	Per fare i 4 telai delle finestre 8 giornate	162	
27	Per ferri per le 4 finestre	21	
27	Maestri, manovali falegname	213	
28	Per portare in casa pietre (239), seratura, pietre, ferri	42	
		4926	4926
	Novembre		179143
2	Per 96 pietre pulite	124	
	Per vetri in sacrestia e chiesa	30	
9	Per pietre pulite N 83	123	
11	Vetri nella camera in faccia alla sagre	30	
	Per 35 ocche di chiodi	70	
16	Maestri manovali muratori	271	
23	Maestro e manovali	62	
30	Pietre pulite al capo murato N 100	147	
		857	857
			180000
	1895-1896		
	Dicembre		
	Somma riportata		180010
2	Per 6 ocche di chiodi	12	
6	Per 5 tavole e 12 ocche di chiodi	47	
	Per fare segare legni per finestra e porte	11	
9	Per sabbia una giornate	8	
	Ferri per finestra e porte due	39	
13	Per vetri della finestra della chiesa	38	
14	Per pietre pulite No 37	52	
16	Per 239 pietre e regalo	483	
18	Saldato il tutto con Cacciadur	2169	
19	Per una finestra in chiesa	50	
21	Pietre pulite No 56 e 4 giornate	127	
29	Per 60 pietre pulite	90	
		3126	3136
	Fino a tutto dicembre costo piastre		183146

	L'anno del Signore 1896						
	1896						
	Gennaio						
2	Ferri per finestre della chiesa	59					
4	Tavole per porte e finestre, trasporto	214					
	Al muratore giornate 5.	100					
	Per 9 finestre per la chiesa	450					
9	Per 4 legni segatura e fachino	79					
	Per segare 40 cutle Chiodi	51					
11	Capo maestro giornate 5	100					
15	Per pietre pulite N. 488	488					
18	Per una giornata in chiesa	7					
	Per 5 giornate al capo maestro	100					
23	Per 8 porte per la chiesa	480					
25	Per 5 giornate al capo maestro	100					
		2228	2228				
	Febbraio						
1	Per 6 giornate al capo maestro	120					
8	Maestri, manovali, giornate	262					
14	Chiodi, grossi e piccoli	23					
	Ferri per finestre e porte	195					
	Per 600 pietre e regalo	925					
15	Maestri muratori e manovali	336					
		1861	1861				
			187235				
	Febbraio somma riportata		187235				
17	Per 13 finestre pel campanile	323					
22	Maestri, manovali, falegname finestre	421					
29	Maestri, manovali, falegname, ferraio	476					
		1220	1220				
	Marzo						
2	Chiodi pel campanile grossi e piccolo	39					
5	Grondaia pel campanile	249					
6	Per 40 coppi grossi pel colmignolo	23					
7	Maestri, manovali, falegname	426					
	Per chiodi piccoli in due volte	8					
12	Per 10 legni grossi e trasporto	176					
14	Muratori, manovali, falegname	247					
21	Per i taglia pietre 10 giornate	175					
28	Maestri taglia pietre e sabbia	190					
		1533	1533				
	Fino a oggi costa la chiesa		189988				
	Aprile						
1	Ferri per due porte per la chiesa	23					
4	Giornate ai maestri No 12	210					
11	Giornate ai maestri taglia pietre N.10	140					
	Per 222 pietre e regalo	366					
13	Per la croce del Campanile	68					
	Per portare in casa 222 pietre	12					
18	Giornate taglia pietre No.12	210					
	Nolo per pietre proveniente in Beirut	300					
22	Per trasportare 609 pietre in casa	23					
	Per giornate di Sabbia nella camera	7					
25	Giornate al taglia pietre N.12	210					
		1569	1569				
	Maggio		191557				
2	Ai maestri scalpellini	210	190557				
2	Per trasporto di 497 pietre da riva a casa	40					
5	Per trasporto di ferri dalla dogana in casa	6					
7	Per trasporto di pietre dalla barca a terra	28					
8	Al capitano Hanna Seir	1000					

	Per trasporto di 1734 pietre			31	Falegname contratto	900	
9	Per trasporto di 1774 pietre da riva a casa	55			Giornate al taglia pietre No 9	108	
9	Per i maestri scalpellini No 12	210				2265	2265
16	Per i maestri scalpellini No 10	175			Novembre		
20	Al capitano Mohammed Ali per trasporto di 497 pietre	540		5	Ferri per le grondaie	90	
23	Ai maestri scalpellini giornate 12 piastre	210		7	Giornate No.6 al taglia pietre	72	
30	Ai maestri scalpellini giornate 11½ piastre	193		11	Per le grondaie a due 6 al metro	540	
		2667	2667		Per 4 pacchetti di chiodi	28	
			193224	21	4 giornate al taglia pietre	48	
	Giugno			27	Chiodi ferri seratura viti et.et.et.	85	
1	Per 543 pietre e regalo	900		28	Giornate N.6 al taglia pietre	72	
	Per due ferri dietro la porta della sacrestia	11			Armadio per la sacrestia falegname	540	
5	Per trasporto di 543 pietre da riva a casa	30				1475	1475
6	Per i maestri taglio pietre gior. 9¼	155					199487
13	Per giornate ai maestri No 16	282			Dicembre 1896		
		1378	1378		Somma riportata		199487
	Fino a tutto Giugno costa la chiesa piastre		194602	1	Per portare in casa 800 pietre	46	
				5	Taglia pietre falegname manovali	134	
	Luglio			8	Sabbia ed un carta di chiodi	18	
17	Per 525. pietre	713		11	Viti, colla, piccoli chiodi	12	
30	Per pulite 609 pietre	432			Per gesso ocche 25, hamal fachini	30	
		1145	1145		Taglia pietre, manovali giornate 58	624	
	Settembre				Per pitturare Chiesa, sagrestia altra camera	1496	
	Al taglia pietre per 3 giornate (Joannes)	36			Per le gate un legno grosso due tagli	12	
4	5 giornate al taglia pietre	60		15	Per due vagoni di Sabbia (strada ferrata)	23	
11	Giornate al taglia pietre Joannes No 6	72		16	Ferri per le porte	108	
13	Trasporto di 1000 coppi ed hamal	35		19	Maestri, manovali, falegname, sabbia portare	592	
17	Giornate al taglia pietre No 6 Joannes	72		24	Per due corde per la campane	66	
22	Per 1300 coppi piastre	928			Maestri, manovali, falegname	356	
27	Per otto pacchetti di chiodi	54		29	Per 5 barili di cemento	378	

31	Manovali, maestri, falegname, giornate	386	
	Per 3 carte di chiodi	21	
		4302	4302
	Gennaio 1897		203789
2	Sabbia due giornate di asino	14	
	Per due barili di cemento facchino	100	
9	Taglia pietre, manovali, falegname sabbia	592	
16	Taglia pietre, manovali, falegname sabbia	607	
	Per chiodi per i vetri della chiesa N.214	23	
19	Per sabbia in chiesa, sagrestia, camera	115	
23	Manovali, falegname, taglia pietre, chiodi	400	
30	Manovali, taglia pietre, sabbia, ferri falegname	624	
		2475	2475
	Febbraio		
6	Manovali, muratori, falegname	538	
10	Per 5 giornate di sabbia, asino ed nomo	35	
13	Maestri, manovali, falegname, sabbia	704	
20	Per 10 cantari di calce	163	
	Maestri, manovali, sabbia, falegname	765	
	Per 15 cantari di calce	230	
22	Per 23 cantari di calce	300	
27	Maestri, manovali	699	
		3434	3431
			209695
	Marzo		
	Riporto		209695
4	Dato in acconto per vetri piestre	193	
6	maestri , manovali, giornate	700	
13	maestri , manovali, giornate	677	
	Per 100 coppi per la chiesa	69	
	Per 3 legni viti e altri ferri	60	

	per la campana e trasporto di coppi		
	Saldo per tutti i vetri in chiesa	1699	1699
	e campanile	7	
20	Maestri, manovali, sabbia	661	
27	Maestri, manovali, giornate	625	
		1293	1293
			212687
	Fino al marzo del 1897 abbiamo speso per la chiesa franchi 39.386 e 48 centesimi, corrispondenti alla lira turca 124. Ed al Napoleone 108 e la lira inglese a 136. Piastre 212,687 salvo errore ciò per mia norma e saper regolate in tutto.		
	Aprile 1897		
3	Maestri, manovali	666	
	Dato per imbiancare la chiesa	3386	
9	Per sabbia portata davanti la chiesa	70	
10	Maestri, manovali, giornate	654	
17	Maestri, manovali, sabbia, liquefare calce	763	
24	Maestri, manovali, sabbia giornate	711	
		6250	6250
	Maggio		218937
1	Maestri, manovali, giornate	419	
	Per una pala in ferro	2	
8	Maestri manovali giornate	576	
12	Per due palle in ferro	9	
15	Maestri, manovali, mastar (?), 2 sumo (?)	800	
22	Maestri, manovali, hamal	694	
24	Per marmi da acciatogio (?)	1381	
	Per trasporto di marmi e zolfo	14	

28	Per un testegrato a Beirut	17	
29	Maestri, manovali	720	
		4632	4632
			223569
	Giugno		
	Somma riportata		223569
5	Maestri, manovali, zolfo, ferri, chiodi		894
8	Trasporto di 120 pezzi di marmo	17	
12	Gallo 20 ocche, compreso vapore	24	
	Maestri, manovali, giornate	720	
20	Maestri, manovali, giornate	603	
26	Maestri, manovali, giornate	600	
		1964	1964
	Luglio		226427
3	Maestri, manovali, giornate	650	226327
10	Maestri, manovali, giornate	652	
17	Maestri, manovali, giornate	628	
24	Maestri, manovali, giornate	620	
27	Per 3 i pale in ferra	7	
31	Maestri manovali giornate	456	
	Per 4 persiane in chiesa, ferri et.et.	248	
		3261	3261
	Agosto		
7	Maestri, manovali, giornate	400	
14	Maestri, manovali, giornate	372	
21	Maestri, manovali, giornate	328	
28	Maestri, manovali, giornate	296	
		1396	1396
	Settembre		
1	Porte, viti, chiodi, ferri, falegname	155	
1	Per 100 metri di tela per	696	
	chiesa		
1	Per cuccire le robe della chiesa	60	
4	Maestri, manovali, giornate	342	
7	Per pittura per la chiesa finestre	13	
11	Maestri, manovali, giornate	381	
12	Dato acconto falegname	184	
15	Per il piancito (?) della sacrestia, e chiodi	322	
18	Maestri, manovali, giornate	202	
		2355	2355
			233339
	Settembre		
	Somma riportata	233339	
25	Maestri, manovali, giornate	162	
27	Per 3 carti di chiodi	28	
28	Per finire di imbiancare la chiesa	80	
	Falegname per pavimento, porta	197	
	Predelle 3. in chiesa dietro l'altare	207	
		234013	234130
	Ottobre		
6	Per 3 serature e 5 ferri per la chiesa	98	
13	Per 125 pezzi bucato per la chiesa, 3 volte	75	
15	Per viti per i ferri della chiesa	11	
23	Panno per coprire in Banco della sagrestia	92	
25	Spese per montare il tabernacolo (maestro)	86	
26	Per un piattino in argento per comunione	46	
28	Per la statua di St. Antonio Nolo, hamal	130	
		538	538
	Novembre		234668
3	Per stoffa per coprire il trono	13	
6	Giornate al taglia pietre	58	

8	Per fare cucire il panno banco sagrestia	3	
10	Per 5 legni per la bussola della chiesa	81	
13	6 giornate per i gradini dell'altare	72	
18	Ferri per la chiesa o catenacci	52	
20	Per portare sabbia nel cortile della chiesa	13	
23	Per una giornata falegname - Cornice	23	
		315	315
	Decembre		234983
1	Per 4 ferri per la chiesa	3	
1	Per 17 tavole da tavan per la bussola	24	
1	Per due giornate da muratore in chiesa	23	
13	Per ferri a piccoli chiodi per l'antiporta	29	
13	Per l'antiporta della chiesa e serrature 2	358	
13	Per imbiancare chiesa 3.altari e collorire	161	
22	Per una chiave nel campanile	25	
23	Per accomodare pezzi di marmi	161	
30	Per fare il piancito (?) in chiesa chiodi et.et.	220	
		1004	1004
			235987
	1898		
	Gennaio		
	Somma riportata		235987
7	Per un piccolo armadio ferri, chiave chiodi	32	
	Per arsin di seta e covertura per l'altare	34	
9	Per 5 giornate al taglia pietre	58	
13	Per fare lavare la chiesa 8 giornate	57	
15	Per 6 giornate al taglia pietre	69	
17	Olio di lino, potassa (?) due penelle	92	
	Per 7 chili di vernice e	89	

	tereentina		
22	4 giornate taglia pietre e ferri	46	
	Per una scala per chiesa e duna piccola	36	
29	Per una giornate al taglia pietre	11	
	Per cucire due coperte altare e fodero	10	
		534	534
	Febbraio		236521
1	Nolo di 6. candeglieri da Beirut, hamal	22	
2	Dato al pittore per porte, armadi	46	
17	Per un muro per andare in chiesa, arsin 124	410	
	Per 29 cutle a 5. metri l'uno	203	
	Per 82 tavole da tavan	82	
18	Per trasporto di 1000 coppi e hamal	36	
19	Per 3. carti di chiodi	24	
	Per legare 29 cutle	46	
26	Per chiodi 4 ocche	12	
	Per 3 ferriate per finestre corridoio	82	
		963	963
	Marzo		237484
1	Per 1000 coppi Francesi	770	
	Per 49 cutle, 5 legni grossi fachino	400	
5	Per fare segare tavole e cutle	60	
14	Per accomodare i 3 altari e collorire	124	
15	Per 8 ferri per attaccare le lampade	39	
20	Per ferri, finestre 3 porta una	90	
28	Per una grilia in ferro davanti la chiesa	620	
30	Per corridoio andare in sagrestia giornate falegname	786	
		2889	2889
	Totale della spesa per la chiesa		240373

	Aprile		
	Somma riportata		240373
	1 Per 24 candeglieri in noce	1026	
	2 Per ferri per porta e 3 i finestre	15	
	Per una scala che va in giardino	107	
	9 Dato per l'orologio acconto 12 Napoleoni	1296	
	12 Per 6 candeglieri	200	
	13 Dato per l'orologio (8. Napoleoni)	864	
		3508	3508
			243881
	25 Per lavare la chiesa	11	
	30 Per pulire squadrare 218 pietre	115	
	4 giornate di sabbia	24	
		150	150
	Maggio		244031
	7 Per fare il selciato nel corridoio	128	
	10 Lino per mettere colla calce	13	
	14 Per imbiancare il corridoio dentro e fuori	184	
	14 Per due cantari di calce e 6 ocche lino	44	
		369	369
		Totale	244400
	Visto ed approvato nella 1. visita Mersina 16 Maggio 1898		
	Fr. Marcellino da Vallarsa Capuc Superiore della Missione		
	Maggio		
	24 Per due cortini per la chiesa	57	
	27 Per un lavabo in sagrestia	23	

		80	70
	Giugno		244470
	7 Per 7 pomelli per le porte	7	
	13 Per una barra di ferro	8	
		15	15
	Agosto		
	Memoria		
	Il cimitero costo come è attualmente		
	La casetta del cimitero come è		
	La casa delle suore costa come e attualmente la somma di		
	La chiesa come attualmente		
	La camera dove habitane i due maestra		
	Il magazzino ed una camera		
	(Riparazioni nan conto)		

APPENDIX D: TURKISH SUMMARY/TÜRKÇE ÖZET

Bu tez, Mersin'de geç Osmanlı döneminde inşa edilen Latin Katolik Kilisesi yerleşkesini incelemektedir. Daha önce Mersin şehri ile ilgili yapılmış olan çalışmalarda, Latin Katolik Kilisesi yerleşkesi, yalnızca kentsel bağlamda, genel olarak ele alınmıştır ancak bütün bir yerleşkeyi ayrıntılı olarak herhangi bir çalışma incelememiştir. Bu tezde, Latin Katolik Kilisesi yerleşkesi örneğine odaklanılarak, geç dönem Osmanlı kenti ve mimarisi çalışmalarına katkıda bulunmak amaçlanmıştır.

19. yüzyıl, Osmanlı İmparatorluğu için uluslararası ticari ağlara entegrasyon da dahil olmak üzere, tüm alanlarda modernleşme süreçlerinin görülmeye başlandığı bir dönüşüm dönemi olmuştur. Bu durum, İmparatorluk topraklarındaki tüm kentler gibi liman kentlerinde de önemli inşaat faaliyetleriyle sonuçlanmıştır. Buharlı gemiler kullanılmaya başlandıktan sonra, hızlı ve yoğun miktarda yük taşımacılığı sayesinde ticaret hacmi önemli ölçüde artmıştır. Sonuç olarak, daha büyük limanlara ve daha büyük pazarlara olan ihtiyaç ortaya çıkmış, bu durum özellikle ticari faaliyetlere katılan göçmen kitleleri, mevsimlik işçiler ve denizciler için popüler yerler haline gelen Akdeniz liman kentlerinde nüfusun, hızla artmasına ve kozmopolit bir karakter kazanmasına neden olmuştur.

19. yüzyılın ilk yarısında Tarsus'a bağlı küçük bir balıkçı köyü olan Mersin, büyük bir dönüşüm geçirerek yüzyılın ikinci yarısında kozmopolit bir liman kentine dönüşmüştür. Bu o kadar hızlı bir dönüşüm olmuştur ki, Mersin, birkaç on yıl içerisinde önce nahiye, daha sonra bir kaza ve nihayet bir liva olmuştur.¹ 1839 Tanzimat Fermanı'ndan sonra gerçekleşen modernleşme hareketlerinin bir parçası olarak, 19. yüzyılda yapılan Ebniye Nizamnameleri'ne göre Osmanlı şehirlerinin görünümüleri değişmeye başlamıştır. Mersin, Tanzimat'tan önce büyük bir yerleşim yeri olmadığından, yeni bina yönetmelikleri şehirdeki inşaatın yönlendirilmesinde ve

¹ Bozkurt, İ. *Tanzimat'tan Cumhuriyete Mersin Tarihi: 1847-1928*, Mersin Büyükşehir Belediyesi, Mersin, 2012, p.33; H.1294 Adana Vilayeti Salnamesi, p.172; H. 1309 Adana Vilayeti Salnamesi, pp.87-88

denetiminde etkili olmuştur. Böylece Mersin şehri, modern görüntüsü, çok kültürlü karakteri ve dinamik sosyal ve ticari hayatı ile Doğu Akdeniz'de yeni bir liman kenti olarak ortaya çıkmıştır. Çalışmanın amacı, Latin Katolik (Kapüsen) yerleşkesini merkeze alarak bu süreci anlamaktır.

Latin Katolik Kilisesi yerleşkesini değerlendirebilmek için, geç Osmanlı dönemindeki Mersin'in sosyo-politik ve ekonomik bağlamı ile ilgili çalışmalar referans alınmıştır. Geç Osmanlı şehirleri ve mimarisi ile ilgili çalışmalar ise, yapılı çevrenin dönüşümü bağlamında yerleşkenin anlaşılmasına önemli ölçüde yardımcı olmaktadır. Tez, yerleşkenin kendisi hakkında sınırlı bilgi sağlayan bu tür ikincil kaynaklara ek olarak, Latin Katolik Kilisesi yerleşkesine ait Osmanlı arşivlerinde yer alan ve Latin Katolik Kilisesi arşivlerinde yer alan orijinal belgeleri de kullanmaktadır.

1850'li ve 1860'lı yılların başında Mersin, kuruluşunu tamamlamış ve hızlı bir gelişim sürecine girerek Osmanlı Devleti'nin yanı sıra diğer ülkeler tarafından da tanınmaya başlanan idari bir merkez haline gelmiştir. Mersin, askeri bir merkez olarak da önem kazanmış ve Akdeniz'deki Osmanlı donanmasına ait bir üs olarak İskenderun'la birlikte adı anılan bir şehir haline gelmiştir.² Öte yandan Mersin'in kimliğini oluşturan en önemli özellik, Mersin limanında hızla gelişen, ticarete dayalı ekonomik faaliyetlerdir.

Doğu Akdeniz kıyıları boyunca yer alan İskenderiye, Beyrut, Hayfa, Mersin ve Sayda gibi liman kentleri, kapitalist ekonominin ticari faaliyetlerinin artması ve dönemin tarihsel gelişmeleri nedeniyle önemli cazibe noktaları haline gelmiştir. İklim, coğrafya, üretim ve pazarlama biçimleriyle birbirlerine benzeyen bu şehirlerin, yakın çevrelerindeki yerleşim yerlerinden çok, birbirlerine benzediği görülmektedir.³ Bu nedenle gelişimi, nüfus yapısı ve kentsel dokusu ile diğer Anadolu kentlerinden farklılık gösteren Mersin, bu dönemde Akdeniz'deki değişen ilişkilere göre şekillenen bir şehir olarak daha iyi anlaşılabilir. Akdeniz tarihi boyunca yaşanan tüm

² Oğuz, İ. *Tarsus Şeriye Sicillerine Göre Mersin Kentinin Kuruluş Öyküsü*, Mersin Üniversitesi, Sosyal Bilimler Enstitüsü, Tarih Anabilim Dalı, 2006, p.97

³ Ünlü, T.S. *19. Yüzyılda Mersin'in Kentsel Gelişimi*, Mersin Üniversitesi, Sosyal Bilimler Enstitüsü, Tarih Anabilim Dalı, Mersin, 2007, p.266

çatışmalara rağmen, geleneksel Doğu ve Batı ayrımının dışına çıkılarak, Akdeniz'i bütün bir birim olarak algılamak, tarih yazımında farklı pencereler açacaktır. Bir zamanlar Osmanlı egemenliği altında bir köy olan ve geç Osmanlı döneminde kozmopolit ve çok dilli bir liman kentine dönüşen Mersin tarihini anlamak ve şehrin yapısını değiştiren aktörleri incelemek Akdeniz'in coğrafi “birimi” nin bu çerçevesinde mümkündür.

Buna göre, bu çalışmanın “Mersin’in Sosyo-Politik ve Ekonomik Bağlamı” isimli ikinci bölümünde, ilk kısımdan başlayarak, çevresinde yer alan medeniyetler arasında bir bağ oluşturan Akdeniz kavramı tartışması ile birlikte kentsel dönüşümünün temelleri ortaya konmuş ve bu bağlamda Osmanlı Devleti bir Akdeniz ülkesi olarak sunulmuştur. Bu analiz çerçevesinde Mersin'in coğrafi özelliklerinin kentin gelişiminde önemli bir rol oynadığı görülmektedir. Bu dönemde Mersin Körfezi, Akdeniz'in Çukurova bölgesinde üretilen hammaddelere ulaşmak için uygun bir limandır ve Tarsus iskelesinin alüvyonlarla dolması ve bataklığa dönüşmesi nedeniyle öne çıkmaya başlamıştır. Ancak, Mersin'in iç bölgelerle olan karayolu bağlantısı, kentin kuzeyinde yer alan ve Akdeniz kıyısına paralel olan Toros Dağları nedeniyle zayıftır. Sıra dağların oluşturduğu set nedeniyle ulaşımın kontrol edildiği sadece birkaç geçit vardır ve iç bölgelerle iletişimi keser Sonuç olarak, kolaylıkların yanı sıra engeller de yaratan bu coğrafi yapı, kentin ortaya çıkışında belirleyici faktörlerden birisi olmuştur.

Anadolu'nun Akdeniz kıyıları boyunca en verimli topraklarından biri olan, antik çağda Kilikya Bölgesi olarak da bilinen Çukurova Bölgesi'nde yer alan Mersin ve çevresi, antik çağlardan başlayarak tarihteki birçok insanın yerleşim bölgesi olmuştur. ⁴ Mersin'in gelişimi açısından ilk dönüm noktası, Mısır Valisi Kavalalı Mehmet Ali Paşa'nın oğlu İbrahim Paşa'nın işgalidir. İbrahim Paşa, Osmanlı ordularını yenerek bölgeyi 1832'de devralmıştır ve sekiz yıl boyunca bağımsız bir il olarak yöneterek bölgenin ekonomik yapısının değişmesinde önemli rol oynamıştır. ⁵ İbrahim Paşa'nın yönetiminde bölge, Çukurova'nın gelişmesinde önemli bir faktör

⁴ Ünlü, T. “Transformation of a Mediterranean Port City Into a ‘City of Clutter’: Dualities in the Urban Landscape – The Case of Mersin”, *Cities* 30, 2013, p.177

⁵ Aytar, İ.H. *İskeleden Modern Limanın İnşasına Mersin Limanı*, Mersin Ticaret Odası Yayınları, Mersin, 2016, p.61

olan pamuk üretimi ile büyük bir gelişme sürecine girmiştir. Suriye'deki Arap çiftçiler (Fellah), ticari tarımsal ürünleri ve özellikle pamuk üretimini arttırmak amacıyla 1838'de İbrahim Paşa tarafından Mersin ve Tarsus'a yerleştirilmiştir.⁶ Tarımın gelişmesi için Tarsus Ovası sulama projesi hazırlanmış, Mısır ve Suriye'den pamuk tohumu ve şeker kamışı, Kıbrıs'tan arpa ve buğday tohumu getirilmiştir. İşgal döneminde kurulan Mersin iskelesi, 1837'de sona eren⁷ işgalden sonra da hızla büyümüştür.⁸

Bölge tarihindeki ikinci dönüm noktası Amerikan İç Savaşı'dır (1861-1865). Savaş sırasında, pamuk üretiminin tamamen durması ve savaştan sonra, köleliğin yasaklanması nedeniyle, ülkenin güney eyaletlerinde üretilen pamuk, tütün ve şeker kamışı gibi hammaddelerin üretimi sınırlı hale gelmiştir. Bu süreçte Britanya İmparatorluğu yeni pamuk üretim alanlarına bakmaya başlamıştır. Böylece bir çeyrek yüzyıl boyunca pamuk üretilmiş olan Çukurova bölgesinin verimli toprakları, uluslararası pamuk ticaretinde önemli bir yer edinmiştir. Tahıl için acil bir ihtiyaç oluşturan Kırım Savaşı da (1853-1856), Mersin limanının önemini arttıran önemli bir gelişme olmuştur.⁹

Mersin'in gelişiminde bir başka kilometre taşı 1869'da Süveyş Kanalı'nın inşa edilmesidir. Süveyş Kanalı yapımı için gereken kereste ticareti, Mersin limanında yapılmıştır. Daha da önemlisi, Süveyş Kanalı'nın açılmasından sonra Akdeniz, dünya ticareti açısından yeniden önemli bir konuma taşınmış ve Mersin, Doğu Akdeniz'deki bu ticaret rotalarında önemli bir istasyon olarak gelişmiştir.

Mersin'in gelişimi açısından bir diğer önemli olay ise, 1870'de Lübnan'da yaşanan Dürzi mezhebi çatışmalarından kaçan bazı Maruni ailelerin Mersin'e göç etmesidir. Bu dönemde Suriye, Lübnan ve Mısır'dan gelen Arap Ortodoks, Maruni Katolik ve

⁶ Pınar, M. *Cumhuriyet döneminde Mersin ve İçel'de Siyasi Hayat (1923-1950)*, Hiperlink Yayınları, İstanbul, 2018, p.24, Langlois, V. *Eski Kilikya*, Aratos Kitaplığı, Tarsus, 2009, p.35

⁷ Aydın, A. *19. Yüzyıl Mersin Kiliseleri*, Pitura, İstanbul, p.20

⁸ Aydın, A. *ibid*, p.20

⁹ Simonelli, G.B. *Fransiskan Kapüsen Rahiplerinin Mersin'deki 150. Yılı: 1855-2005*, Latin Katolik Kilisesi, İstanbul, 2005, p.22

Gregoryen göçmenler ile Yunan adalarından gelen Yunan Ortodoks göçmenler, Mersin'in kültürel ve politik dokusunu değiştirmeye başlamıştır.¹⁰

Son olarak, demiryolunun 1886'da Mersin'e gelişi, Mersin'in gelişimi açısından çok önemli bir dönüm noktasıdır. Hammaddenin iç bölgelerden limana taşınması ihtiyacı artık karayolları ile sağlanamayacak kadar büyüktür. Osmanlı Devleti, 1883 yılında önemli bir pamuk üretim alanı olan Adana-Tarsus bölgesini ve Mersin limanını birbirine bağlayacak hattın inşası için bir imtiyaz verdi. Demiryolunun bölgeye gelmesiyle birlikte Mersin, coğrafi konumu nedeniyle Osmanlı İmparatorluğu için ticaret ve taşımacılıkta önemli bir yer edinmiştir. Ayrıca limanın oluşumu sonucunda yerleşim alanı genişletilmiş, ticari ve resmi kurumlar oluşturulmuş ve buna paralel olarak şehir idari bir statü kazanmıştır.¹¹

Mersin'i Akdeniz'deki küçük bir köyden önemli bir liman kentine dönüştüren bu kronolojik olaylar, Mersin tarihi hakkında genel bir bilgi vermektedir. Ancak coğrafyanın belirleyici etkisi dışında, bu değişikliklere katılan aktörlerin rolleri önemli bir başka konu olarak karşımıza çıkar. Bu aktörler, birbirlerinden kesin olarak ayrılan, homojen ve katı bir bütün oluşturan gruplardan oluşmamış olsalar da genel olarak üçe ayrılabilirler:

- Merkezi Otorite
- Uluslararası Aktörler
- Yerel Aktörler

Osmanlı kentlerinde değişime katkıda bulunan bu aktörler, bazen birbiriyle çelişen ve bazen örtüşen çıkarılara sahip olmuşlardır. 19. yüzyılda, Osmanlı devletinin merkezi otoritesi, reform çabaları doğrultusunda, Osmanlı şehirlerinin görüntüsünü değiştirmeye çalışmıştır. Ancak İmparatorluğun, bütün şehirlerdeki değişime aynı anda ve eşit miktarda müdahale etmesi mümkün olmamıştır. Merkeze olan mesafe arttıkça, merkezi yönetimin etkisi azalmıştır. Her ne kadar bu yüzyılda mesafe algısı ulaşım teknolojileri sayesinde değişmiş olsa da, hala mesafeler ve coğrafi engeller

¹⁰ Pınar, M. *Cumhuriyet döneminde Mersin ve İçel'de Siyasi Hayat (1923-1950)* Hiperlink Yayınları, İstanbul, 2018, p.25

¹¹ Oğuz, İ. *Tarsus Şeriyeye Sicillerine Göre Mersin Kentinin Kuruluş Öyküsü*, Mersin Üniversitesi, Sosyal Bilimler Enstitüsü, Tarih Anabilim Dalı, Mersin, 2006, preface

mevcuttur. Merkezi yönetim, kendinden uzaktaki topraklarını yeni teknolojiler ve yeni yönetim biçimleriyle yönetmeye çalışmıştır, ancak uluslararası ekonominin de yabancı toprakları kontrol etmek için kendine has yolları vardır. Osmanlı İmparatorluğu bu sorunla özellikle on dokuzuncu yüzyılda yüzleşmek zorunda kalmıştır.

Ekonomisi açısından dış dünyaya bağımlı olan Avrupa ise, ticari faaliyetlerini kolaylaştırmak ve böylece sanayi üretimini arttırmak için Osmanlı liman kentlerinin geliştirilmesi ve ticari ihtiyaçlara uygun olarak düzenlenmesini istemiştir. Avrupa bu talepleri ile liman şehirlerinin su, kanalizasyon ve sağlık sorunlarının çözülmesinin yanı sıra bunlara iyi ulaşım sağlayacak demiryolu ve liman inşaatı gibi altyapı yatırımlarının yapılmasında etkili olmuştur. Yabancı tüccarlar ve şirketler gibi uluslararası ticari aktörler tarafından talep edilen bu gelişmelerin yanında; idari, mesleki ve dini gruplardan oluşan yerel aktörler de, merkezi otorite ile uluslararası aktörler arasındaki güç dengesini sağlayarak şehirlerin dönüşümünde önemli bir rol oynamıştır. Merkezi otorite ve uluslararası aktörler ile bunların arasında konumlanan yerel aktörler arasındaki güç dengesi, bir Osmanlı kentinin varlığının ve gelişiminin kilit özelliğidir.

Mersin'deki Latin Katolik topluluğu kentteki dönüşümün aktörlerinden biri olarak incelenmiştir. Katolik toplumunun tarihi ve misyonu, geç Osmanlı dönemi misyoner gruplarından biri olarak ele alınmış ve özellikle Mersin'deki Latin Katolik Kilisesi yerleşkesini gerçekleştiren Kapüsen topluluğuna odaklanılmıştır. 19. yüzyılda misyoner örgütleri, Osmanlı Devleti topraklarında aktif olarak faaliyet göstermiştir. Bu kurumların birbirleri arasında rekabet halinde ve ayrıca daha önce bahsedilen tüm aktörler ile farklı seviyelerde ilişki içinde olmaları, bu grupların konumlarının dikkate alınmasını gerektirir. Misyonerlikleriyle bilinen Katolik gruplardan biri olan Kapüsenler, 19. yüzyıldan önce de yüzyıllar boyunca Akdeniz bölgesinde ve Osmanlı topraklarında bulunmuşlardır. Osmanlı topraklarında faaliyet gösteren diğer misyoner gruplar gibi, politik, ekonomik, eğitim ve dini kurumları aracılığıyla düşüncelerini ve yaşam tarzlarını yaymakta aktif olmuşlardır. Kapüsenlerin geç Osmanlı döneminde uluslararası ve yerel aktörler olarak konumunu anlamak için, bu dönemde aktif olan diğer misyoner gruplara bakmak yararlı olacaktır. 19. yüzyılın son çeyreği ve 20. yüzyılın başı, misyonerlerin altın çağı olarak tanımlanabilir, çünkü

bu dönem emperyalizmin güçlendiği bir dönemdir. Misyonerliğin özü din, kullandıkları temel araçlar ise okul, matbaa, kitap, hastane vb. gibi modern (laik) kurumlardır.¹² Misyoner okullarının mezunlarının önemli bir kısmı iş hayatına atılıyor, bir kısmı Osmanlı kamu idaresinde, birçoğu da İngiliz şirketler tarafından istihdam ediliyordu.¹³

İsimlerini dini kıyafetlerinin piramit başlıklarından alan Kapüsenler ise, Assis’li Fransua tarafından kurulan Fransisken mezhebinin bir uzantısıdır. Adını Saint Fransua'dan alan Fransisken Rahipliği topluluğunun reformcularından biri olarak 1578'de kurulan Kapüsenler, basit ve fakir yaşam tarzları ve yaptıkları yardımlar nedeniyle "Halk Rahipleri" olarak adlandırılmışlardır.¹⁴

“Latin Katolik Kilisesi Yerleşkesinin Kentsel ve Mimari Bir Analizi” başlıklı üçüncü bölümde Mersin’in geç Osmanlı döneminde inşa edilmiş olan yapılı çevresi ve Latin Katolik Kilisesi yerleşkesinde yer alan yapılar ayrı ayrı ele alınmıştır. Bu bölüm, ilk olarak geç Osmanlı şehirlerini inceleyerek dönemin kentlerinde yaşanan dönüşümleri analiz eder.

Mersin kenti, 19. yüzyılda liman bölgesinde yeni bir merkez olarak ortaya çıkmıştır. Mersin, Tanzimat'tan önce geleneksel bir Osmanlı kenti olarak var olmadığından, Ebniye Kanunları’nın şehirdeki oryantasyon ve yapılaşmada etkili olduğu düşünülmektedir. Bu anlamda, Uray, Hastane, Çakmak ve Silifke Sokakları gibi ana ulaşım koridorlarının ızgara düzenindeki oluşumu göze çarpar. Bu genel kent görünümünde, dönemin diğer Osmanlı kentlerinde olduğu gibi, Mersin’de üç gruba ayrılıp incelenebilecek farklı yapı ve mekansal örgütlenme türleri ortaya çıkmıştır. Birincisi liman çevresindeki kamusal alanlar, iskele ve pazarlar, kamusal meydanlar ve tüm bu mekanları birbirine bağlayan, sokaklar ve caddeler gibi açık alanlardır. İkinci grup, geleneksel konutlar ve 19. yüzyıl Osmanlı şehir düzenlemelerine uygun

¹² Kocabaşoğlu, U. *Kendi Belgeleriyle Anadolu’daki Amerika*, İmge Kitabevi Yayınları, Ankara, 2000, pp.14-15

¹³ Smith, E. *Researches (of the Rev. Smith and Rev. H.G.O. Dwight) in Armenia*, Boston, Crocker and Brejster, 1833, p. 335, quoted in Kocabaşoğlu, U. *Kendi Belgeleriyle Anadolu’daki Amerika*, İmge Kitabevi Yayınları, Ankara, 2000, p.58

¹⁴ Aydın, A. *19. Yüzyıl Mersin Kiliseleri*, Pitura, İstanbul, p.46

olarak inşa edilenler de dahil olmak üzere Mersin evleridir. Üçüncü grup ise, ticari, idari, ulaştırma, iletişim, eğitim ve dini fonksiyonların kamu yapılarıdır.

Gümrük Meydanı ve Yoğurt Pazarı 19. yüzyılda kentin en önemli buluşma yerleridir. Gümrük Meydanı, meydanın organik bir uzantısı olan ve şehirde mevcut olan diğer iskeleler (Taş İskele, Belediye İskelesi, Alman İskelesi ve Demiryolu İskelesi vb.) arasında ana iskele olarak işlev gören Gümrük İskelesi, dış dünyaya açılan bir kapı olmuştur. Gümrük Meydanı adını, bu dönemde kentte yaşayanlar için kentin sivil yaşamının ifadesi haline gelen meydandaki ana binadan - Gümrük Dairesi'nden almıştır. Cami, kafe ve çeşitli dükkanların olduğu bu alan şehrin kalbiydi ve dolayısıyla insanlar için bir buluşma yeri olarak işlev görüyordu.¹⁵

Gümrük Meydanı, tarım ve hayvansal ürünlerin ticaretinin yapıldığı geleneksel bir pazar olan kuzeydeki Yoğurt Pazarı ve ağırlıklı olarak manifaturacı ve ayakkabı satıcıları olan tüccarların perakende satış alanı olan batıdaki Kışla Caddesi gibi diğer kamusal alanlarla yaya bağlantılarına sahipti. Doğu uzantısındaki Uray Caddesi ise çoğunlukla uluslararası ticaret ve bankacılık ile ilgili işlevlerin bulunduğu bir iş merkezi olarak gelişti.¹⁶ Uray Caddesi'nin sonunda, Latin Katoliklerin yerleşkesi bulunmaktaydı. Uray caddesi aynı zamanda Gümrük Meydanı ve Demiryolu İstasyonu'nu birbirine bağlayan bir aks olarak işlev görüyordu. Gümrük Meydanı ile Uray Caddesi arasındaki ilişki, Gümrük İskelesi ile Tren İstasyonu arasında malların taşındığı, cadde boyunca uzanan dar bir ray sistemi olan dekovil hattının kurulmasıyla güçlendirilmiştir.¹⁷

Mersin'in yapılı çevresi 19. yüzyılın ikinci yarısında değişirken, Latin Katolik Kilisesi o zamanlar kentin en önemli yapılarından biri olarak ortaya çıkmıştır. Mersin'de Birinci Dünya Savaşı'na kadar birçok kilise mevcuttur. Türkiye Cumhuriyeti'nin kuruluşundan sonra, bu kiliselerin çoğu tahrip olmuş ya da işlevlerini kaybetmiştir. Öte yandan, Latin Katolik Kilisesi'nin anıtsallığı,

¹⁵ Ünlü, T. “Transformation of a Mediterranean Port City into a ‘City of Clutter’: Dualities in the Urban Landscape – The Case of Mersin”, *Cities* 30, 2013, p.178

¹⁶ Ünlü, T. ibid, p.178

¹⁷ Ünlü, T. ibid, p.178

yerleşiminin geniş alanı, mülkün şehrin dokusundaki stratejik konumu ve kentteki Katolik topluluğunun geri kalanının da Latin Katolik Kilisesi'ne bağlanmış olması, bu yapı kompleksini önemli bir çalışma konusu olarak ortaya koyar.

Fransız büyükelçisinin isteği üzerine 15 Eylül 1855'te (Hicri 1271) Sultan Abdülmecid (1839-1861), bu bölgede yaşayan ve buraya gezginler ve tüccarlar olarak gelen Batı Katolikler için bir kilise inşa etme emri vermiştir. O zamanlar Adana ve Maraş veziri olan Elhaç Halil Zema Paşa'ya kilisenin inşaatına başlaması talimatı verilmiştir.¹⁸ Elhaç Paşa ayrıca, bölge valisi, kadı ve Tarsus müftüsüne talimatlar yazmıştır. Bununla birlikte, bu talimat, 1892 yılına kadar kilisenin inşaatının nihayet başlamasına kadar kaymakamlıkta bekletilmiştir.¹⁹

Latin Katolik Kilisesinin bulunduğu arazi, yıllar boyunca çeşitli eklemeler ve yıkımlarla dönüşüm geçirmiştir. Yerleşkede bulunan yapıların kronolojik sıralaması şu şekildedir:

St. Anthony Koleji ve Kapüsen Pederleri'nin Evi

Arazi bir kilise kurma fikri ile alındıktan sonra, burada geçici bir ibadet yeri açılmış ve Katolik çocuklarına hizmet vermek için eğitime başlanmıştır. Uray Caddesinin deniz tarafında yer alan tek katlı iki bina daha sonra “Padovalı Saint Anthony Koleji” olarak adlandırılmıştır.²⁰ Arazide daha önce mevcut olan Katran Han'ın bir kısmı da kilise olarak kullanılmıştır.²¹ Bu bina aynı zamanda 1921 haritasına göre Kapüsen Pederleri'nin evi olarak kullanılmıştır.

Mezarlık

1874'te²², kiliseden kentin dışına kadar uzanan çok büyük bir arazi satın alınmıştır.²³ Bu alanın kuzeydeki 2471 m2'lik kısmı mezarlık olarak kullanılmış ve kiliseyi

¹⁸ See: Appendix A.

¹⁹ Simonelli, G.B. ibid, p.22

²⁰ Oğuz, İ. *Tarsus Şerhiye Sicillerine Göre Mersin Kentinin Kuruluş Öyküsü*, Mersin Üniversitesi, Sosyal Bilimler Enstitüsü, Tarih Anabilim Dalı, Mersin, 2006, p.32

²¹ Simonelli, G.B. ibid, p.24

²² Aydın, A. ibid, p.82

mezarlığa bağlamak için açılan bir yola Kapüsen Sokağı adı verilmiştir.²⁴ Arazinin Kapüsen Sokağı'na bakan kısmına tütün, sebze ve meyve dikilmiştir.²⁵

Kapüsen Sokağı başlangıçta kiliseye ait arazideki bir geçit olarak mezarlığa ulaşmak için yapılmış olmasına rağmen, her iki taraftaki binalarla birlikte önemli bir cephe oluşturmaya başlamıştır. 1899'da mezarlıkta bir bekçi evi ve tüm mezarlığı çevreleyen bir duvar inşa edilmiştir. Bu mezarlığa Katolik Hristiyanlar, rahipler ve ölen rahibeler gömülmüştür.²⁶

Rahibeler Okulu ve Evi, Dükkanlar

1887'de kızlar için bir okul kurma girişimlerine başlandı ve bu amaçla Fransız rahibeler Mersin'e davet edildi. Okulun inşası için gerekli tüm izinleri Fransız Büyükelçiliği aracılığıyla alındı.²⁷ Kız okulunun binası 1888 yılında Mersin Belediyesi'nin izni ile inşa edildi. Öğrenim dili Fransızca idi ve dersler Fransa'dan gelen rahibeler tarafından gerçekleştiriliyordu. 1891 ve 1897'de okul eklerle genişletildi.

Rahibeler okulu ve yurdu olarak işlev gören bina, depo-dükkan binaları yönünde yerleştirilmiştir ve yerleşkeyi iki avluya bölen bir T şekli oluşturmuştur. Tek katlı depolar-dükkanlar ise 1891 haritasında mevcuttur. Kapüsen Sokağı'na açılan basit, sade yapılardır.

Latin Katolik Kilisesi

Peder Basilio, 1855 yılında çıkan padişah fermanını alabilmek ve işlemleri takip etmek amacıyla sık sık Tarsus Kaymakamlığı'na gidip geldi.²⁸ Nihayet 26 Mart 1891'de, Tarsus Müftüsü, Sultan'ın Mersin'deki kilisenin inşası için gönderdiği

²³ Simonelli, G.B. ibid, p.26

²⁴ Aydın, A. ibid, p.82

²⁵ Simonelli, G.B. ibid, p.26

²⁶ İpek, Y. ibid, p.16

²⁷ Simonelli, G.B. ibid, p.27

²⁸ Simonelli, G.B. ibid, p.29

fermanı Peder Basilio'ya teslim etti.²⁹ Bunu takiben Peder Basilio belediyeden inşaat izni istedi ve izin alındığında, 2 Mart 1892'de inşaatının temeli atıldı. Peder Basilio'nun burada bir mühendis, ustabaşı, yönetici ve tercüman olarak çalışmalarına altı yıl boyunca devam ettiği bu inşaat 31 Mayıs 1898'de sona erdi. Hem kilisenin cemaati hem de diğer hayırseverler, bu binanın ortaya çıkması için gereken inşaat masraflarına katkıda bulundular. 13 Haziran 1898'de, kilise bir törenle açıldı.³⁰

Kilise 15 m yüksekliğinde ve kuzey-güney yönünde uzanan 18 x 27 metre ebatlarında dikdörtgen bir plana sahiptir ve üç bölümden oluşur: narteks, naos ve bema.³¹ Kilisenin doğusunda kuzey-güney doğrultusunda bir dış koridor vardır. Tek katlı kilise, taştan inşa edildi ve bazilika olarak planlanmıştır. Güney cephenin sağında bir saat kulesi inşa edilmiştir. Kilisenin saat kulesi 19. yüzyılın sonunda Mersin'deki en yüksek yapıydı. 22 metre yüksekliğindeki saat ve çan kulesi açık denizdeki uzak bir mesafeden bile görülebiliyordu.

Mariste Pederleri'nin Evi

Develi'ye göre, iki katlı bir bina olan ve büyük bir bahçesi olan Kapüsen Sokağı'nın karşısındaki yer alan yapı, bir Hristiyan'a ait ev olarak inşa edilmiştir.³² Kapüsenlerin 1903 yılında sahip oldukları kurumların yönetiminde yeni bir düzenlemeye gitmesinden sonra 1905 yılında Mersin'e gelen Mariste Pederleri bu binayı konut olarak kullanmışlardır.

Yatılı Öğrenci Yurdu ve Toplantı Salonu

1.Dünya Savaşı sırasında eğitime ara veren Latin Katolik Kilisesi'ne bağlı okullar, savaştan sonra 1919'da tekrar açılmıştır. Bu arada, St. Anthony Koleji'nin gelişimi için, belediyenin izniyle iki katlı yeni bir bina inşa edilmiştir. Binanın zemin katı

²⁹ İpek, Y. ibid, p.16

³⁰ Simonelli, G.B. ibid, p.29

³¹ Aydın, A. ibid, p.73

³² Develi, Ş. *Anılardan Seçmelerle Mersin*, Mersin Deniz Ticaret Odası Yayınları, Mersin, 2013, p.88

tiyatro, toplantı odası ve üst kat yatakhane olarak düzenlenmiştir.³³ Bina kuzey-güney yönünde yerleştirilmiş ve kilise ve ile birlikte bir iç avlu oluşturulmuştur.

Latin Katolik Kilisesi yerleşkesi, kentin kilit bir noktasında durmakta ve Kapüsen topluluğunun öğretilerini tanıtmak ve yaymak için inşa ettikleri okullar ile kentin sosyal yapısına önemli bir katkıda bulunmaktadır. Mersin kenti imajı açısından çok önemli bir yere sahip olan bu yerleşkenin en dikkat çekici özelliklerinden biri, Mersin'de o dönemde başka bir bölgede görülmeyen bir yerleşim türü üreten her yeni binada, yeni bir avlu inşa edilmiş olmasıdır. Kentsel ölçekte incelendiğinde, dönemin Mersin şehrinde çok büyük bir yer kaplayan bu yerleşke, en önemli binası olan kilise de dahil olmak üzere, mütevazı ve gösterişsiz bir görüntüye sahiptir. Bugünkü yerleşkenin ve kilisenin yöneticisi Hanri Leylek, bu durumu Kapüsenler'in zenginlik ve lüksten uzak bir yaşamın sağlanmasına verdiği önemle açıklar.³⁴

Mersin'deki Latin Katolik Kilisesi yerleşiminin, bölgedeki Kapüsenler'in misyonuna paralel olarak rolünü “dönüşüm” olarak adlandırabiliriz. Mersin'deki ve Osmanlı İmparatorluğu'nun Akdeniz havzasında yer alan diğer bölgelerindeki varlıkları, yerleşmek ve tohum ekmek olarak tanımlanabilir. Kapüsenler'in kent dokusu üzerindeki fiziki etkisi, o dönemde kentte bulunan diğer dini gruplardan farklıdır. Latin Katolik topluluğu, Mersin'deki diğer Hristiyan topluluklarının aksine, çoğunlukla yabancı uyruklulardan oluşmaktadır. Ayrıca, kilise ve Kapüsen misyonu doğrudan Roma'ya bağlıdır. Kapüsenler, Fransız Konsoloslukları ile de yakın ilişki içindedirler. Geç Osmanlı döneminde Mersin'deki en az nüfuslu Hristiyan topluluklarından biri olan Latin Katolikler, yerel aktörler olarak özellikle Akdeniz 'de etkili uluslararası aktörlerle yakın ilişki içinde hareket etmişlerdir.

Mersin'in bugün ticaret ve liman kenti olarak anılmasını ve bu kimliğin oluşmasını sağlayan, kuruluşu esnasında kente kimlik kazandıran öğelerin neler olduğunun anlaşılması ve aralarındaki ilişkinin analiz edilmesi, kökenlerinin araştırılması önemlidir. Çalışma alanımızdaki Kapüsen rahiplere ait binalar incelendiğinde, yapıların büyük çoğunluğunun mimari ifade, malzeme ve fonksiyon açısından Batılı

³³ Simonelli, G.B. ibid, pp.33-34

³⁴ Interview with Hanri Leylek by the author.

izler taşıdığı gözlenmektedir. İncelenen yapılar ve oluşan sosyal alanlar, söz konusu topluluğun kültürel farklılığını gözler önüne sererken, Mersin'deki diğer yapıların da genel özelliklerine benzer özellikler taşıdığını göstermektedir. Dolayısıyla yarattıkları yapılar ve sosyal alanlar, söz konusu topluluğun sadece kendi kültürel özelliklerini değil, aynı zamanda dönemin Mersin kimliğini tanımlamaya da yardımcı olmuştur.

Latin Katolik Kilisesi yerleşkesini bu analiz çerçevesinde inceleyen bu çalışma, Mersin'i çok kültürlü bir "ticaret ve liman kenti" haline getiren ve bu kimlikleri kuruluş döneminde sosyo-politik ve ekonomik olarak mümkün kılan unsurları anlamayı amaçlamıştır. Osmanlı İmparatorluğu ve Akdeniz'deki Kapüsen yerleşimlerinin belirli bir örneğine odaklanan çalışma, bölgedeki diğer benzer yerleşimler hakkında karşılaştırmalı çalışmalar için bir temel oluşturabilir ve farklı kimliğe sahip çoklu aktörlerin kentlerin dönüşümündeki rolü hakkındaki daha kapsamlı değerlendirmelere ışık tutabilir.

APPENDIX E: TEZ İZİN FORMU / THESIS PERMISSION FORM

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YAZARIN / AUTHOR

Soyadı / Surname: Çoruh

Adı / Name: Selin

Bölümü / Department: History of Architecture

TEZİN ADI / TITLE OF THE THESIS (İngilizce / English) :

THE LATIN CATHOLIC CHURCH SETTLEMENT IN MERSİN DURING THE LATE OTTOMAN PERIOD

TEZİN TÜRÜ / DEGREE: Yüksek Lisans / Master ☒ Doktora / PhD ☐

1. Tezin tamamı dünya çapında erişime açılacaktır. / Release the entire work immediately for access worldwide. ☐

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