

Original article

THE OTTOMAN HISTORICAL MONUMENTAL INSCRIPTIONS IN
RYTHEMNO IN CRETE ISLAND (PART. 1)

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Abstract

The epigraphic material published in the present paper derives from the town of Rythemno in Crete Island. And currently belongs to 28 Ephorate of Byzantine Antiquities. The corpus comprises nine inscriptions in total; all of them are monumental inscriptions. The inscription covers mainly from year 1645 to 1892 AD. The material on which they are inscribed is white and grayish fine- and coarse grained marble of high quality, and bronze, meticulously sculpted. In most cases, the decorative patterns of the main side consist of the equitant shallow cartouches, which accommodate embossed inscriptions usually in a relief technique. The type of script most frequently used is the basit thulus and ta'lik script

Keywords: *Ottoman epigraphy, Rythemno, Ottoman architecture, Inscription*

1. Introduction

The Ottoman Turks have left large number of inscriptions, which contribute to our knowledge of the histories of individual monuments and persons and of the practices and believes related to such charities as foundations for the general benefits, or they upkeep; they are of interest also from the artistic and religious points of view. Rythemno^(a), fig. (1) was the most important town in Crete Island. The town was very rich in inscriptions, as mentioned in *Evliya Çelebi* 1669 AD. Some of them are very old and some figuring among the finest specimens to be found in the Islands. The present paper contains many inscriptions, with translation and transliterations and

commentaries, of the monumental inscriptions written in Ottoman script and possessing historical value that survive in the town. The Ottoman inscriptions gained a great attention of many scientists and researchers who specialize in the study of Islamic monuments. These inscriptions are important field and distinct branch of the branches of archaeological studies was the writings of an important and unique role of Islamic architecture throughout the Islamic countries as well as countries that fell under Muslim rule over the centuries. The Arabic writing that still lingers now on to the Ottoman monuments is the only characteristic of the Islamic identity of many of them in

Europe, especially after exposure to these monuments successive campaigns to obliterate the Islamic identity in general and its Turkish identity particularly in the periods of the intense conflict between Greeks and Turks. From here the importance of this study, which are interested to register the remains inscriptions on the Ottoman monuments in the city of Rethymno in the island of Crete. This study seeks, to translate and analyze the monumental inscriptions, which were recorded with Arabic characters in Ottoman language, and contains multiple implications as will be seen through this paper. So, the paper will study these inscriptions by defining the follow: * The address of

the monument on the archaeological map. * Material: defining the kind of the row material of the monument. * Type of calligraphy: defining the kinds of *Khat* such as the *naskh* and *tuluth*. * Chronograph: indicating the date which recorded in the inscription, by the Islamic or Georgian chronology. * Description: describing the building and the area which contains the text and how it was divided. * Translation: to translate the text from the ottoman to English. This paper will be one of serial of researches, studding the meaning and the shapes of the Arabic inscriptions in Crete Island. Also it is very interesting with the titles and the names of the founders of the buildings.



Figure (1) Map including the four towns of Crete Island (Chania, Rethymno, Heraklion and Lassithi).

2. The Transcription of The Ottoman Alphabet

In general, Ottoman Turkish wards are transcribed in this paper according to the spelling employing in *Islam*

Ansiklopidisi [1], tab. (1) which I think that it is very voluble in the excerption of the phonetics of the ottoman letters.

Table (1) Transcription of the Ottoman Alphabet.

| | | | | | | | |
|---|---------|---|---|---|------|----|---------|
| ا | â, e, u | د | d | ض | z | ل | L |
| ب | b | ذ | Z | ط | T | م | m |
| ت | t | ر | r | ظ | Z | ن | n |
| ث | ş | ز | z | ع | ‘ | هـ | h |
| ج | Ç | ز | j | غ | ğ | و | ü, ö |
| چ | ç | س | ş | ف | f | ي | İ, i |
| ح | h | ش | ş | ق | ķ | ي | ā, ī, y |
| خ | h | ص | Z | ك | k, g | ء | ‘ |

3. Previous Studies

The earliest serious edition of Ottoman inscriptions, successful also from the methodical point of view, is that of Islamic, predominantly Turkish

epigraphy of Dijkeam. F. [2]. Again methodically a well-presented are the Ottoman inscriptions contained in the *MCIA* of Max Van Berchem [3]. Espec-

ially important for our understanding of Ottoman inscriptions in Arabic are V. Berchem studies, in the commentaries, words and terms. Also there was the edition of the Turkish scholar Halil Edhem [4]. These studies are very fundamental for our knowledge of Ottoman epigraphy. There were not earlier records of Ottoman inscriptions in Rethymno. None of the texts contained in the present time has been presented in a critical edition. But there are some works to record the Ottoman inscriptions in all towns of Crete Island. Among these works are the studies of *IMS* in Rethymno by Kolovos. V and

his collaborators [5]. This study can be distinguished with presenting the histories of the town and of its monuments and details in a useful manner. A part of very successive histories of Crete, the *Seyahatname* of famous traveler Evliya Çelebi, who visited the island in 1669 AD, it contains occasional records of inscriptions [6]. Many of the inscriptions in our object are still on the monuments to which they belong to, fig. (2). Those that have been removed, are in the museums of the Island. I hope to make this paper the source for all details about these inscriptions and the origins of these stones.

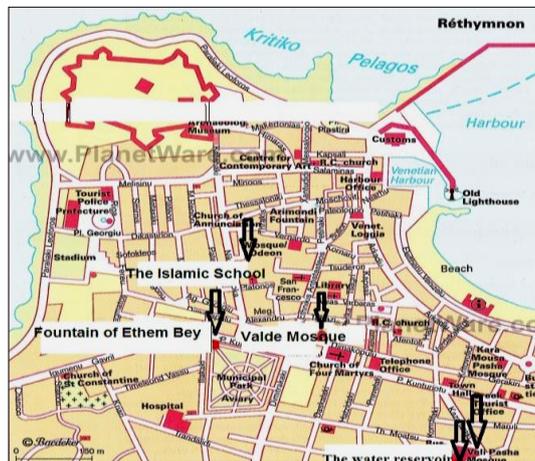


Figure (2) Locations of the monuments which the inscriptions belong to

The preserved Arabic inscription of Greece could be categorized into two categories, the first that are in Arabic language and the second that are in Ottoman language. In the ottoman monuments, inscriptions are written in two languages Arabic and Turkish. Turkish language (Ottoman script) was written in Perso-Arabic alphabet. As a result, the inscriptions in both Arabic and Turkish took the same appearance (letters). In fact, the Qurānic quotations, Prophet Muhammad's sayings, wise or poetic phrases are written in Arabic language throughout the Ottoman Empire's era. It is noticed that the dedicatory inscriptions' language was Arabic, in general, till the second half of the 16th century, when it was replaced by the Ottoman script. This phenomenon will be discussed through the answer of three questions related to

the dedicatory inscriptions language as follows; **1.** Why Arabic language was adopted by the Ottomans as a formal language or the dedicatory inscriptions languages **2.** When did the dedicatory inscriptions language of the Ottoman monuments in Greece change from Arabic into Turkish Ottoman script? **3.** Why was Arabic language replaced by Turkish Ottoman script?. In order to answer the first question; The answer simply can be found in the history of the origin of the Ottomans. The second query relates to the time when the dedicatory inscriptions Language of the Ottoman monuments changed from Arabic into Turkish Ottoman script. Approximately, from the second half of the 16th century onwards, the dedicatory inscriptions language has been changed into Turkish Ottoman script with rare exceptions in

Greece [7]. But in Rethymno, there were not any Arabic inscription on the monuments or mentioned in Evliya Çelebi [8]. This case was not only in Rethymno, but also in all Greece and Balkan [9]. Then the language of the Ottoman dedicatory inscriptions in Greece changed from Arabic into Turkish Ottoman script during the second half of the 16th century. However, this change occurred gradually and without political decisions. The matter that leads to the third query; why Turkish Ottoman script used instead of Arabic?. This change corresponds to the sudden change in the expansion policy of the Ottoman state under the reign of Sultan Selim I (1512-1520 AD). This policy which was working mostly against the West and the Beyliks before his reign transformed towards the Islamic world in the East, in order to be the unique Islamic power in the world and the largest and the greatest empire at that time. So, the war was waged against Persia and Mesopotamia, in sequence against the Mamluk state in Syria, Egypt and Palestine, followed by the domination over the holy cities of Islam and soon to Yemen [7]. There were many changes in political and literature life, also in the Ottoman art and

architecture, the matter which was reflected directly on the language of the monumental inscriptions in Ottoman Age. In nearly all the inscriptions on the Ottoman constructions in the town of Rethymno, the lines or sometimes the complete texts are enclosed in cartouches. The right and left extremities of these present a variety of shapes, of which as a rule only one is used in each inscription. In our case, there are many examples of inscriptions with separated lines by rectangular frames, it have also been called cartouches. Although, in fact, they are intended not as decorations but to separate lines. Some scholars says that each of these shapes has proved to be related to a particular period, so that it is sometimes possible to determine approximately the age of an undated inscription or demonstrate that an inscription is likely to have been made at another time than its date suggests. The remaining inscriptions on the Ottoman buildings in Crete Island contains many of contents, which varied between monumentally, documentary, Supplications and religious writings. This paper will focus on the monumental inscriptions which remain on the Ottoman monuments in town.

4. The Remaining Inscription in Rethymno

There are many Turkish monuments that still remain in Rethymno city, these buildings were numerous and varied to include the types of religious

buildings such as mosques, schools and civilian homes, facilities and public utilities like the water fountains, cisterns and water tanks, as well as public baths.

4.1. The water reservoir of the city

- **Address:** West of the Veli Pasha mosque^(b), quarter Mastabas.
- **Material:** Greyish fine Marble
- **Type of calligraphy:** Ta'lik
- **Chronograph:** 1640-1648 / 1050-1058 AH and 1876-1909 AD / 1293-1327 AH
- **Description**

The water reservoir [10] of Rethymno^(c), in its initial form was possibly constructed during the first year of the Ottoman conquest in the town [11], pl. (1). This reservoir is located on the western side of the mosque of Valli Pasha (the Ottoman governor), in the area of Mastabas in the eastern side of city. It belonged to the pious foundation (vakif)

of Sultan Ibrahim (1640- 1648 AD). It was rebuilt in the years 1892-1893 AD, during the reign of Sultan Abdul-hamid II (1876-1909 AD). By the Christian engineer Michalis Savvakis, after a decision made by the directorate of pious foundations and administrative council of Rethymno, under the supervision of Nusrt Bey the Agha (governor) of Chania [12]. There are

two Ottoman inscriptions on the Building, which is still in use for the water supply of the city of Rethymno; the first inscription formally situated above

the entrance of the reservoir, the second one mentions Mahmud Celal-eddin Pasha as its composer.



Plate (1) The water reservoir of Rethymno.

4.1.1. The first foundational text of the cisterns of Rythemno

The first inscription contains six lines, preceded by a *tuğra* (imperial monogram)^(d) of Sultan Abdül-hamid

Han bin Abdülm-ecid, pl. (2) reads as following:

ريسمنو تاريخي فتحي / ١٠٥٥ عبد الحميد خان ابن عبد الحميد المظفر دائما الغازي / مقسمنك تاريخي انشاسي
١٣١٠

ريسمنو نك ما به الحياتي او لان اشبو ماي لذيذ فاتحي ريسمو جينيتيمكان سلطان ابراهيم خان عليه الرحمة والغفران حضر تالرينين وقف و خير اتيدر روحه فتر فتوح رحمه يمينيهي الفاتحه

- Transliteration

"Resmonun tarih-i fethi 1055/ Abdülhamid Han bin Abdülmecid el-muzaffer daima el-gazi / Maksimin tarih-i inşası 1310 // Resmonun mabihilhayatı olan işbu ma-i leziz fatih-i Resmo

cennetmekân İbrahim Han // aleyhirrahmet ve'l-gufran hazretlerinin vakf ve hayratıdır ruh-i pürfütuhlarına bimennihi el-fatiha", fig. (3).

- The translation

"The conquest of Rythemno 1055 (1645-46 AD)/ Sultan Abdülhamid Khan ibin Abdülmegid the Triumphant always the Foray/ the date of the reserve building 1310 (1892-93 AD)// this pure water and give the life to Rythemno endowed on the

pious foundation from the Conquer of Rythemno Sultan Ibrahim Khan the immortal the mercy and forgiveness for him from God. To his soul which met the happiness God willing/ Al fatiha"



Plate (2) The inscription of the water reservoir of Rythemno

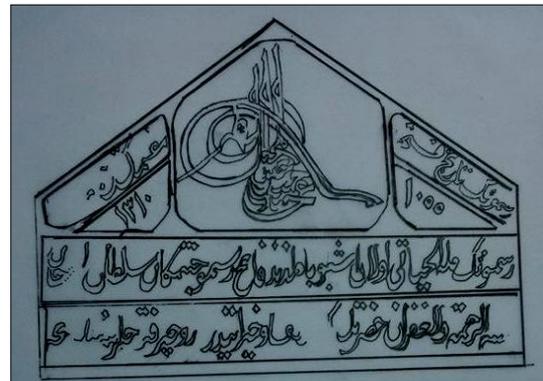


Figure (3) Transcription of the inscriptions and tuğra of the water reservoir of Rythemno

4.1.2. The second foundational text of the cisterns of Rythemno

- **Address:** West of the Veli Pash mosque, quarter Mastabas.
- **Material:** White fine Marble
- **Type of calligraphy:** Ta'īk
- **Chronograph:** 1310 AH
- **Description:**

The second inscription situated on the northern wall of the reserve, in the end of barrel vault of the reverse, it contains six distiches, pl_s. (3, 4), it

preceded by a *tugra* (imperial monogram) of Sultan Abdülhamid Han bin Abdülmecid, we give it here in full

عبد الحميد خان ابن عبد الحميد المظفر دائما الغازي
برحمة [.....] / خير كاري وحسن بنايت
حافظي كفسيري جيبى بوبيناى نيو / ريسمنو عطشانينا وردى نيكات
بيزدي واليكده تاريخن جلال / ١٣١٠ تشنجانا مقسيم ماء الحيات
خانيه لي سرمد آغازاده نصرت بك رسمو متصرفلجي تزاميندا
مجدیدن تأسيس واکمال لينه موفقيت هاسيل اولمش دور

- Transliteration

"Abdülhamid Han bin Abdülmecid el-muzaffer daima el-gazi // [...] hayır cari ve mehasin beyyinat // havz-ı kevser gibi bu bina-ı nev / Resmonun atşanına verdi necat // yazdı valilikde

- Translation

"Abdülhamid Han bin Abdülmecid the Triumphant always the Foray// [...] this new building to saves dipsetics of Rythemno// as a reserve to irrigate the faithful of thirst in the paradise // [...] the

tarihin celal / 1310 teşnegâna maksim-i mayü'l-hayat // Hanyalı Sermed Ağazade Nusret Beğın Resmo mutasarrıflığı zamanında // müceddeden tesis ve ikmalına muvaffakiyet hasıl olmuştur".

reserve with water to the life of the dipsetics 1310. Which re-founded again and had achieved on the hand of the general of Rythemno Nusret Bek Sermet Agha Zada from Khania"



Plate (3) The second inscription of the reservoir of Rythemno on the vault



Plate (4) Details of the inscription of the reservoir of Rethymno

4.2. The inscription of fountain of Ethem Bey son of Kalpsarzade Yunis Aga

- **Address:** North West corner of municipal Garden of. Rythemno^(d).
- **Material:** Marble
- **Type of calligraphy:** Nastalik
- **Chronograph:** 1863 / 64 AD
- **Description:**

The fountain, according to its inscription, pl. (5), was constructed in 1863/64 by Ethem Bey the son of Kalpsarzade Yonus Aga [13]. It was

demolished to open up Eiakaki street, the fountain was located between today's cemetery and Timiou Stavrou church [14]. The inscription is the only

thing remaining from it [13], which is walled up in the NW corner of the

public garden of Rythemno. Its inscription reads as follows:

مقدم بو محله چشمه ون خالي الوب خلقي / دوشردني احتياج و اضطرابه صو ايچون هرگاه // قلابصارزاده يونس اغانك مخدومي ادهم بك / يوبس بر چشمه لله جوان او لدي اجره و رحمتخواه // [...] حنلر بو صودن فاتحه ايله ذكر اوله / جناب ذو العطايا ويرمكفاتي خت [...] // (شيه ايله) نظر اولدي مصنع مصرع تاريخ / شو دلجو چشمه دن اب روان احي في سبيل الله ١٢٨٠

- Transliteration

"Mukaddem bu mahalle çeşmeden hali olup halkı / düşerdi ihtiyaç ve ıztıraba su için her gâh // Klabsarzade Yunus Ağanın mahdumu Edhem Bey / yapup bir çeşme Allah çün oldu ecr ve rahmethah // [i]çenler bu sudan bir fatiha

- Translation

"In ancient times was not found in this place any fountain so the people were always suffer lack of water and always trying to get it. Ethem Bey Son of Kalapsarzade Yunis Agha was built a fountain wishing wage and forgiveness from God. Everyone who drinks this water reads Fatiha for the donor to be full

ile zikr ola / canib-i zu'l-ataya ve pürmükâfatını cenet[te] // [şeyh ile] nazar oldu musanna mısra-ı tarih / şu dilcu çeşmeden ab-ı revan iç [fi sebilillah] // 1280", fig. (4)

reward in the paradise. The date of the foundation "drinks the running water from this fountain the righteous for God's sake 1280". The chronogram شو دلجو چشمه دن اب روان احي في سبيل الله gives the date 1280 AH, just as written in number blew the text.



Plate (5) The inscription of fountain of Ethem Bey son of Kalapsarzade Yunis Aga and it details

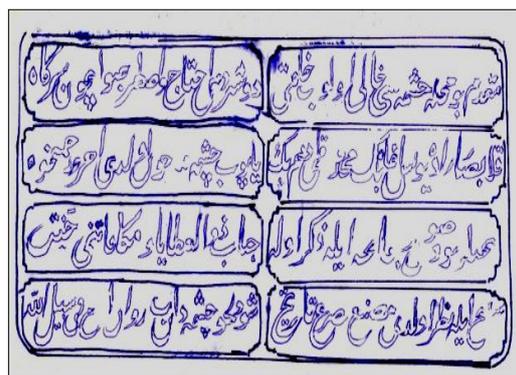


Figure (4) The cartouches and the ornaments of Fountain of Ethem Bey son of Kalapsarzade Yunis Aga.

4.3. The inscription of Fountain of Ethem Bey son of Kalapsarzade Yunis Aga

- **Address:** Meskeno vrisi at Prevelaki Street. Rythemno.

- **Material:** Marble

- **Type of calligraphy:** Nasta'lik

- **Chronograph:** 1863-64 AD / 1280AH.

- **Description:**

The fountain located between the Cemetery and the church of Themo Stavrou, in the North West corner of the public garden of Rythemno, to serve the people of this area. According to the inscription, the fountain was Constr-

ucted in 1863/64, by Ethem Bey Son of Kalapsarzade Yunis Aga [13]. The sons Kalapsarzade Yunis Aga have been built four fountains in the town of Rythemno. The inscription raeds as follows:

مقدم بو محله چشمه دن خالي اولوب خلقي // دوشردني احتياج و اضطرابه جه وايچون هرگاه // ايچنلر بوسودان قلابصارزاده يونس اغانك مخدومي ادهم بك // يابوب برچشمه لله جون اولدي اجر و حمتخواه // بر فاتحه ايله ذكر اوله // جناب ذو العطايا بومكفاتي جنتن // شيخ ايله نظر اولدي مصنع مصرع تاريخ // ١٢٨٠ شو دلجو چشمه دن اب روان احي في سبيل الله

- Transliteration

"Mukaddem bu mahalle çeşmeden hali olup halkı / düşerdi ihtiyaç ve ıztıraba su için her gâh // Klabsarzade Yunus Ağanın mahdumu Edhem Bey / yapup bir çeşme Allah çün oldu ecr ve rahmethah // içenler bu sudan bir fatiha

ile zikr ola / canib-i zu'l-ataya ve pürmükâfatını cenette // şeyh ile nazar oldu musanna mısra-ı tarih / şu dilcu çeşmeden ab-ı revan iç fi sebilillah // 1280", pl. (6-a) & fig. (5).



Plate (6-a) The inscription of fountain of Ethem Bey son of Kalapsarzade Yunis Ağa and it details

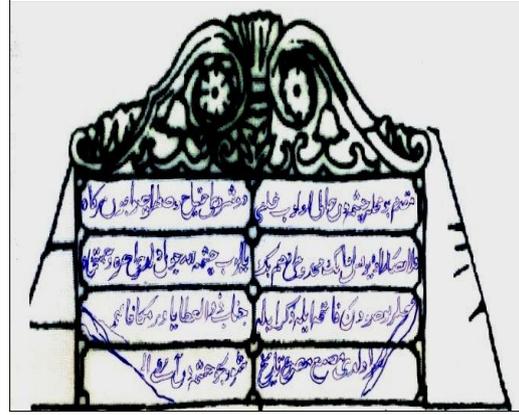


Figure (5) The inscription and ornaments of Fountain of Ethem Bey son of Kalapsarzade Yunis Ağa

- Translation

"In ancient times was not found in this place any fountain so the people were always suffer lack of water and always trying to get it. Ethem Bey Son of Kalapsarzade Yunis Ağa was built a fountain wishing wage and forgiveness from God. Everyone who drinks this water reads Fatiha for the donor to be full reward in the paradise. The date of the foundation "drinks the running water from this fountain the righteous for God's sake 1280". It should be note that, there is another two fountains dated with 1280 AH

(1863-64 AD) according to the inscription, which recorded the same meanings to the same founder, pl. (6-b, c). Kasim Bey Son of Kalapsarzade Yunis Ağa. Kasim Bey was the brother of Ethem Bey the founder of the two fountains in the same date in Rethymno [13]. Thus the family Younis Ağa has built four fountains at around the city with the same inscriptions and titles and dates, but we can classify these fountains by the ornaments which were engraved above the cartouches .

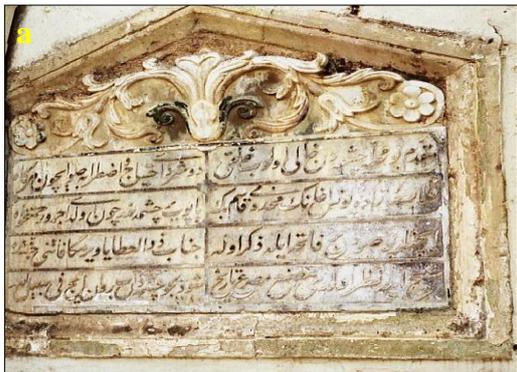


Plate (6) b. The fountain of Kasim Bey with the same inscriptions of his brother Ethem Bey fountains, c. the fountain of Kasim Bey with the same inscriptions of his brother Ethem Bey fountains.

4.4. The inscription of valide sultan Turhan Hadice mosque

- **Address:** 17 Tompaz Street, Meghali porta. Rythemno.
- **Material:** Sandstone

- **Type of calligraphy:** Tuluth
- **Chronograph:** 1659 AD. And renewed 1816AD.
- **Description:**

This mosque is known now a day with the mosque of Meghali porta (the Great Entrance). According to Evliya Çelebi in 1669 AD the mosque was located outside of the gate of Tekye Kapusu in the location of old church [15]. The mosque was founded by Valide Sultan Turhan Khadiga or Hadice, the 4.4.1. The inscription above the entrance

It recorded that the mosque had renewed in 1816 by Hilmi Ibrahim Pasha,

wife of Sultan Ibrahim (1640-1648 AD) and the mother of Sultan Mohamed III. She died in 1683AD [16]. The oldest reference we have dates 1648 AD [17]. Turhan Hadice established in 1659 a charitable foundation for the maintenance of the mosque and a school [18]. The mosque has three inscriptions:

pl. (7) [15], but unfortunately it is very difficult to read it.



Plate (7) The inscription above the entrance of Valde Pasha Mosque.

4.4.2. The inscription of the minaret

- **Address:** 17 Tompoz Street, Meghali porta. Rythemno
- **Material:** Marble
- **Type of calligraphy:** Nasta'lek
- **Chronograph:** 1878AD / 15 Rebiyülevvel 1295 AH
- **Description:**

The inscription situated above the entrance of the minaret, it was entirely preserved and told us many historical

information; the date of re-construction, the name of the founder [18], pl. (8), it runs as follows:

| | |
|-------------------------------------|-----------------------------------|
| بو مناره ئي حمان نيت ايدوب يتدي بنا | محمد اغا بولانكي مشتهر دوركوجه |
| اهل سنت وجماعت رورسب يلر دعا | هميتله روشن اولدي والد جامع بوكون |
| بر اثر مقبوله واصلا بدل اولمكاه | صاحب الخيرات اسمي يادالوب محفلده |
| حرمتيجون حق مكافاتك ويه ازد سرا | اوقتان بونجه قصائدهم صلاتيله سلام |
| ذوالعطايا جدي ايلر دائما بيحـدثنا | فوزي تزيين ايلمش تاريخني جويرايله |
| | في ١٥ ربيع الاول ١٢٩٥ |

- Transliteration

"Mehmed Ağa Bolanaki müştehir [...] / bu minareyi heman niyet edüb etdi bina // himmeti-ile ruşen oldı Valide Cami bu gün / ehl-i sünnet ve'Al-cemaat ruz ü şeb eyler dua // sahibü'Al-hayrat ismi yad olub mahfillere / bir eser-i makbule ve asla bedel olmaz ana //

okunan bunca kasaid hem salati-ile selâm / hürmetiçün Hakk mükâfatun vere ez du sera // Fevzi tezyin eylemiş tarihini cevher ile / zu'Al-ataya ciddi eyler daima bî-hadd sena // Fi 15 Rebiyülevvel 1295", fig. (6)

- Translation

Mohamed Aga Bolanaki the famous [...] had intend and immediately built this minaret// and by his help the mosque of Valide was lighten now a day/ to collect the people of Sunnis and Gamaa night and day// to repeat the name of benefactor of religious from the balconies

According to this inscription, the minaret was built in 15 Rebiyülevvel 1295/1878 AD. The date in this inscription is not written directly, but it is extract from the last line of the text, which known through the so called *Abced* numerals; it is a decimal numeral



Plate (8) The inscription above the entrance of the minaret of Valde Pasha Mosque

of the minaret/ to this acceptable work Praise and supplication// Takes a reward in this world and the hereafter from God. Fawzi decorated its date by the jewelries the man of gifts the Praise always and compliment// in 15 Rebiyülevvel 1295."

system in which the 28 letters of the Arabic alphabet are assigned numerical values. They have been used in the Arabic-speaking world since before the 8th century Arabic numerals. According to this system, the minaret is dated in 1878 AD.

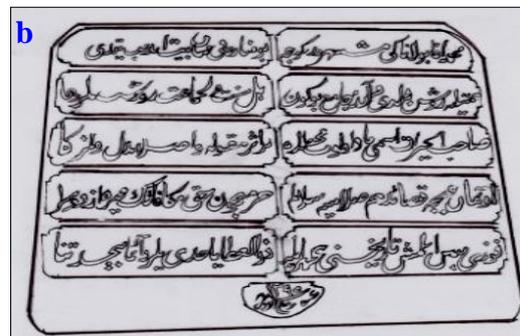


Figure (6) The inscription of the minaret of Valide Sultan Turhan Hadice Mosque

4.5. The inscription of Veli Pasha Mosque (Mastabas mosque)

- Address: Mastabas area, Rythemno
- Material: Sandstone
- Type of calligraphy: Nasta'lek
- Chronograph: 1651AD / 1204 AH
- Description:

The mosque was built by Veli Pasha, who had founded a tekke nearby at the same date [15]. It is believed that the mosque was constructed in the ruins of the Christian catholic church of

Agios Onouforios [19]. The minaret of the mosque is dated in 1789/90 AD, the oldest minaret standing in Rethymno. The inscription on the minaret, pl. (9) & fig. (7) reads as follows:

ماشاء الله

[جنك..] هود آيا حمد وشكر ايشون [...] كدين ايلة ديك احسان//مناره تجديد ايلدك اذان ويرمك ايجون وغفران // سنة ١٢٠٤

- Transliteration

"maşallah // Hudâya hamd ve şükran için [...] eyledik ihsân // minare

tecdid eyledik ezan virmek için ve gufrân // sene 1204"

- Translation

"Ma sha'ah Allah "What wonders God hath willed"//Good thanked to God, gift of beneficence// the minaret was

renewed to listening the azan for God mercy and forgiveness// Anno 1204 AH."

The chronogram is so-called tarih-i lafzi, or verbal date, giving the

date expresses verbs, without the usual *Ebced* calculation.

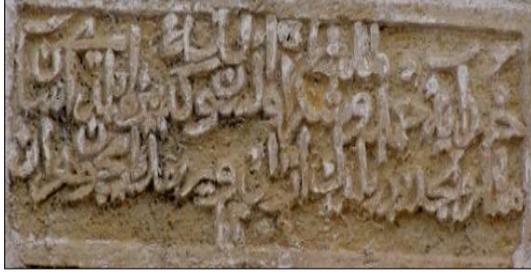


Plate (9) The inscription of the minaret of Veli Pasha Mosque



Figure (7) The inscription of the minaret of Veli Pasha Mosque

4.6. The islamic school in Rythemno

- **Address:** Papamikhalik Street.
- **Material:** grayish Marble.
- **Type of calligraphy:** Nasta'lek.
- **Chronograph:** 1892 AD / 1310 AH.
- **Description:**

According to the monumental inscription above the main gate of the school, pl. (10), it was reconstructed 1310AH/ 1892, by Mahmoud Galaleldin Pasha and Ethem Kelbsar Zadah Bey, who was the director of the school. The

Muslims of the city were participated to build it from 1888. They aimed to teach 195 students, the building was finished in 1891 and the opening was in 1893 [12]. The inscription reads as follows:

خير لطيفيله خان عبد الحميد سرتسر
 ضم احسانيله كلمشدير وجوده بو اثر
 اوله يارب دائما بو محله كاه معرفت
 سويلدي والي ايكن اتامي تاريخن جلال
 رسمولي اقلابسارزاده ادهم بيك ١١٣١٠ عري معارف رياستي زمانند اكبال اولمشدر
 بارالادي افاق ملكند ملوك كوچي
 وقف ايدر دوحواته اسلاميان روز وشي
 دختران مسلمين ايچون ترقي مكسي
 يابديرادي رسموده اسلاميه بو قيز مكتي

- Transliteration

"Hayr-ı lûtfîle Han Abdülhamidin sertasar / parladı afak milkinde mulûk kerkebi // zamm-ı ihsanile gelmişdir vucuda bu eser / vakf eder davâtına İslamiyân ruz ü şebi // ola ya Rab daima bu mahallegâh marifet / duhterân-i

müslimîn için terakki mektebi // söyledi vali iken itmamı tarihin Celal: / yapıldı Resmoda islama bu kız mektebi // Resmolı İklabsarzade Edhem Beyin / arabi 1310 / marifet riyaseti zamanında ikmal olunmuşdır".

- Translation

With fine and kindness from God, the star of Abdülhamid Khan enlightens all countries of kings of the world. This work had achieved with miracle from God, day and night Muslims wishes ceaselessly to God. To be a pious eternally with the consent of the Lord this school for the advancement of Muslim virgin. The

chronogram for its completion composed by Celal, being Governor General, This Girls School was built for the sake of Islam in Rethymno, Was completed with the consent of the Presidency of Rethymnian Klapsar-Zade Ethem Bey . Arabic [Year] 1310 [1892/93].



Plate (10) The monumental inscription of The Islamic School in Rythemno

5. Conclusion

The ottoman inscriptions and buildings have great historical importance. They give hitherto unknown information, or give a richer view of the actions of certain persons than can be obtained from other sources. In our case the inscriptions make history come alive for us to have a complete view about the Ottoman Turks in the town of Rythemno. The present paper contains the first critical study and the translation and the commentaries of the monumental inscriptions written in Arabic script in Ottoman language and possessing historical values that survive in this town. The Ottoman inscriptions of the town were belongs mainly to pious foundation and contains only the title of the founder, the function of the building and the dates which recorded by the numbers and the **abcd** values. These inscriptions have been recorded without any signature of calligraphies or Quranic verses. The Ottoman historical monumental inscriptions in Rythemno, where buildings still have are the original inscriptions of the buildings. We can say that; all of these inscriptions came in Ottoman language, except the religious inscriptions which recorded above the mihrabs of Sultan Ibrahim and the Valide Pasha mosque. The chronogram which gives of constructions was according to two styles; the first was numerical system. The second was according to the **Ebced** system where the Arabic letters assigned numerical values. In the same time we can say that the two systems were typical in all cases of monumental inscriptions of Rythemno. In nearly all the inscriptions on the Ottoman constructions in the town of Rythemno, the lines or sometimes the complete texts are enclosed in cartouches. The right and left extremities of these present a variety of shapes. The material upon which the carved inscriptions are mad proved, whenever it could be identified, to be almost invariably white and grayish marble and sand stone. It is difficult here to examine all the titles in details. So I will discuss in general this point in the next paper which will focus the meanings and the titles of these monumental inscriptions. There were different types of dating: The preserved Ottoman inscriptions of Greece have two types of dating; in words, (Hisab Aldjurnal) and in numbers, sometimes one inscription includes two types together such as the case of the inscriptions in Rethymno which includes the two types together. The date at all times is stated in Hijra calendar (also known as lunar 'qamari' or Islamic calendar)^(e).

Endnotes

- (a) Rethymno (Greek: Ρέθυμνο, [reθimno], also Rethimno, Rethymnon, Réthymnon, and Rhíthymnos). The town was conquered by the Ottoman Turks in 1646 and was ruled by them for almost three centuries. The town (Resmo in Turkish) was the centre of a sanjak during Ottoman rule.
- (b) There is no any information in Evliya Çelebi who visited the city in 1676 AD, about Vali Pasha. The water reservoir also called Maksems are water collection and distribution chambers. They are also called kubbe. A maksem is basically composed of three parts. The central storage distributes water to the fountains and pools, the other one to the baths and the last one to the houses.
- (c) A tughra (Ottoman Turkish: طغرا tuğrâ) is a calligraphic monogram, seal or signature of an Ottoman sultan that was affixed to all official documents and correspondence. It was also carved on his seal and stamped on the coins minted during his reign. Very elaborate decorated versions were created for important documents that were also works of art in the tradition of Ottoman illumination. The tughra was designed at the beginning of the sultan's reign and drawn by the court calligrapher or nişancı on written documents. The first tughra belonged to Orhan I (1284–1359), the second ruler of the Ottoman Empire and it evolved until it reached the classical form in the tughra of Sultan Suleiman the Magnificent (1494-1566) (<http://www.google.com.pk/imgres?q=mughal+firman&hl=en&sa=X&biw=1024&bih=673&tbm=isch&prmd=imvnsb&tbnid=r ezArp4sHfbvmM:&imgrefurl=http://indianmuslims.in/quiz-a-mughal->)
- (d) The fountains of this period are dated earliest to the second half of the 15th century. Afyon Gedik Ahmet Paşa, built in 1472 and Isparta

Yılankıran in 1519 are the first examples of the fountains with chambers. In this century the fountains were usually composed of a single façade, which was formed with pointed arches in general. The most famous fountain was the one built close by the courtyard wall of Davut Paşa Mosque built in İstanbul in 1485

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