

Emirzade Mosque in Chalcis

also known as “Emir Zade Mosque”

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Entry tags: Boeotia, Greece, Religious Group, Abrahamic, Greek, Islam, Religious Place, Language, Turkic, Islamic Traditions, Sunni, Hanafi

This mosque was built shortly after the conquest of the city of Chalkida by Mehmet II in 1470. The mosque is built on a square plan, with an octagonal drum surmounted by a hemispherical dome. Previously, the mosque likely featured a portico with three smaller domes, but the portico is no longer standing. Double rows of windows are present on the walls of the mosque, and the octagonal drum features windows as well. In addition, the minaret is no longer standing. The minaret and portico can be seen in a watercolor by A. Couchaud from 1843. The Halil Fountain, associated with the mosque, is carved from marble with an inscription dating to 1033 (1655 CE), as well as an inscription of repairs from 1174 (1796 CE). From his visit to Chalcis of ca. 1667, Evliya Celebi described the Emirzade Mosque as being artistically decorated, and mentioned that there were several dervish tekkes from the silsila of the Prophet's family ("Al-i Aba," the Ottoman equivalent of Ahl al-Beyt, p. 237). Evliya Celebi uses this term in referring to the Bektashi tariqa (as on p. 66, same volume), the Mevlevi tariqa (p. 155, same volume), and (presumably) the Kadirî tariqa (p. 359, same volume; the Kadirî order is implied but not referred to directly); elsewhere, Evliya Celebi refers to "all three" Al-i Aba orders, indicating that these are these three orders are implied in the term "Al-i Aba" (p. 381, same volume). Therefore, it is likely that the tariqa associated with this mosque belonged to one of these three orders. It has been noted by Liakopoulos et al. that an inscription inside the mosque from 1742 AD also suggests connection to a dervish lodge. "Emir" refers to a ruler or viceregent; "Zade" is the Persian term for "son" that was frequently used in Ottoman writings. Repairs were made in 1958 by the Archaeological Society, and in 1971-1972 by the Archaeological Service. Today (2023), the mosque is used as an exhibition hall.



Date Range: 1470 CE - 2023 CE

Region: Emirzade Mosque in Chalcis

Region tags: Greece, Boeotia

Emirzade Mosque in Chalcis, on the island of Euboea

Status of Participants:

✓ Non-elite (common people, general populace)

General Variables

Sources and Excavations

Print Sources

Print sources used for understanding this subject:

— Source 1: Dafi, Evangelia, and Helen Stylianou, "Emir zade Complex," in *Ottoman Architecture in Greece*, ed. Ersi Brouskari. Hellenic Ministry of Culture, 2008, pp. 85-87.

— Source 1: Ηλίας Κολοβός, Γιώργος Πάλλης, Παναγιώτης Κ. Πούλος, Οθωμανικά μνημεία στην Ελλάδα : κληρονομίες υπό διαπραγμάτευση / επιμέλεια, 2023

Notes: Elias Kolovos, Giorgos Pallis, Panagiotis K. Poulos (ed.), Ottoman monuments in Greece. Legacies Under Negotiation (Athens: French School at Athens, Capon, 2023)

Online Sources

Online sources used for understanding this subject:

— Source 1 URL: <https://www.medievalroutes.gr/en/euboea-skyros/museums/the-ottoman-emir-zade-mosque-collection-of-engravings-by-ioannis-karakostas/>

Has this place been the focus of excavation (pre-modern, illicit, or scientific):

Answer 'Yes' for each period or type of excavation.

— Yes



Type of excavation:

— Scientific



Years of excavation:

— Year range: ca. 205-2022



Name of excavation

— Official or descriptive name: Emir Zade Mosque Excavation

Topographical Context

Is the place associated with a feature in the landscape

— Water source

Does the place involve human-made features besides structure:

Other features might be ground clearing, terracing, other modifications of the local environment.

— No

Is the place situated in an urban or significantly urbanized area:

— Yes



Is there a distinct boundary between the place and the urban fabric:

— No

- ↳ Is the place located significantly within the urban fabric:
Is the place centrally located, or at the crossroads of significant pathways?
– No

Is the place situated in a rural setting:
– No

Is the place situated far removed from non-religious places of habitation:
– No

Structures Present

Are there structures or features present:

Instructions: Answer once for each structure/feature or group that can be differentiated.

– Yes

Notes: Emirzade Mosque

- ↳ A single structure
– Yes
 - ↳ The structure has a definite shape
– Square

- ↳ One single feature
– Other [specify]: N/A.

- ↳ A group of structures:
– No

- ↳ A group of features:
– No

- ↳ Is it part of a larger place/sanctuary:
– Yes

- ↳ What is the function of the structure/feature or group:
Answer "Yes" once for each distinct function

– Worship

↳ Worship:
– Communal

– Worship

↳ Worship:
– Individual

↳ Is the structure/feature finished:
– Yes

↳ Was the structure/feature intended to last beyond a generation:
– Yes

↳ Was the structure/feature modified through time:
– Yes

↳ Was the structure/feature destroyed:
– Field doesn't know

Notes: The structure was partially destroyed, in that the minaret and portico of the mosque collapsed or were destroyed at some point between 1843 and 1958.

Reference: Dafi, Evangelia, and Helen Stylianiou. *Ottoman Architecture in Greece*. Edited by Ersi Brouskari. Hellenic Ministry of Culture, 2008. p.85-86

↳ Has the structure/feature been reconstructed:
– No

Notes: The structure has undergone conservation efforts since 1958.

– Yes

↳ A single structure
– Yes

↳ The structure has a definite shape
– Square

- ↳ One single feature
 - Other [specify]: N/A.
- ↳ A group of structures:
 - No
- ↳ A group of features:
 - No
- ↳ Is it part of a larger place/sanctuary:
 - Yes
- ↳ What is the function of the structure/feature or group:
Answer "Yes" once for each distinct function
 - Worship
 - ↳ Worship:
 - Communal
- ↳ Is the structure/feature finished:
 - Yes
 - ↳ Was the structure/feature intended to last beyond a generation:
 - Yes
 - ↳ Was the structure/feature modified through time:
 - Yes
 - Notes: An inscription records that the fountain was restored by Ibrahim Emine Mehmet, the deputy artillery commander of Chalkida Fortress, in 1174 AH (AD 1796).
 - Reference: Dafi, Evangelia, and Helen Stylianou. Ottoman Architecture in Greece. Edited by Ersi Brouskari. Hellenic Ministry of Culture, 2008. p.87
- ↳ Was the structure/feature destroyed:
 - No
- ↳ Has the structure/feature been reconstructed:
 - No

Reasons for Creation/Construction/Consecration

Is the place used for the worship of/communication with non-human supernatural beings:

– Yes



Dedicated to a supernatural being:

– Yes [specify]: God (Allah)



Dedicated to more than one supernatural being:

– No

Is the place used for the worship of a semi-divine human being:

– No

Is the place used for the worship of non-divine ancestors:

– No

Was the place commissioned/built by an official political entity:

A political entity is a local power structure that leverages a workforce.

– No

Were the Structures built by specific groups of people:

– Yes



Groups:

– Specialized labourers/craftspeople

Was the place thought to have originated as the result of divine intervention:

– No

Was the place created to mark or commemorate the birthplace of a supernatural or human being:

– No

Was the place created as the result of an event:

– No

Was the creation of the place sponsored by an external financial/material donation:

– Yes

Notes: The minister Halil Pasha constructed the fountain in 1033 AH (AD 1655).



Is this sponsor of the same religious group/tradition as the main usage of the place:

– Yes

Was the establishment of the place motivated by:

– Expression of devotion with no expectation of favor in return

Was the place built specifically for housing scriptures/sacred texts:

– No

Design and Material Remains

Overall Structure

Is the place made up of multiple built structures:

– Yes



Are any of the structures attached to or associated with a landscape feature:

– No



Are any of the structures attached to other structures:

– No



Is there a hierarchy among the structures:

– Yes

Notes: Emirzade Mosque is the main structure.

Is monumental architecture present:

Monumental architecture is defined here as a built structure that surpasses average human proportions and in general is larger and more complex than is necessary to fulfill the structure's utilitarian function(s). Examples of monumental architecture include Mesopotamian Ziggurats, Egyptian Pyramids, Greek and Roman temples, Mesoamerican Pyramids, North American and Aegean burial mounds, etc.

– No

Is the structure/feature made out of natural materials:

Answer [Yes] for each material type

– Yes

↳ Earth
– No

↳ Sand
– No

↳ Clay
– Yes

↳ Is this material sourced locally:
– Yes

↳ Is this material lacking in the local natural environment:
– No

↳ Plaster
– Yes

↳ Is this material sourced locally:
– Yes

↳ Is this material lacking in the local natural environment:
– No

↳ Wood
– No

↳ Grass
– No

↳ Stone
– Yes

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↳ Is this material sourced locally:

– Yes

↳ Is this material lacking in the local natural environment:

– No

↳ Other

– Other [specify]: N/A.

Is the structure/feature made out of human-made materials

– Yes [specify]: Window glass

– Yes [specify]: Paint

Decoration

Is decoration present:

– Yes

↳ Is decoration part of the building (permanent):

– Yes

↳ On the outside:

– No

↳ On the inside:

– Yes

↳ Is decoration attached to the building, i.e. movable reliefs or tapestries

– No

↳ Is the decoration figural:

A figural representation is defined here as one that contains the depiction of discernible human, anthropomorphic, animal, or zoomorphic forms. In general, it differentiates between animate and inanimate beings, as well as between narrative compositions and still life, landscapes, abstraction, etc. Answer [Yes] for each type of figure depicted

– No

↳ Is the decoration non-figural:

– Yes

↳ Is it geometric/abstract

– Yes

↳ Floral motifs

– No

↳ Is it writing/caligraphy

– Yes

↳ Other [Specify]

–Other [specify]: N/A.

↳ Is the decoration hidden or restricted from view:

– No

↳ Are there statues present:

– No

↳ Are there reliefs present:

A relief as opposed to sculpture carved on the round is a work of sculpture in which the figures project from a background support, generally a flat surface. Reliefs can be carved out of stone, clay, or a similar material.

– Yes

↳ Reliefs representing the god(s) worshipped at the place:

– No

↳ Reliefs representing mythological narratives:

– No

↳ Reliefs representing human/historical narratives:

– No

↳ Other [Specify]

–Other [specify]: Inscription above entrance is carved in relief from marble; features calligraphy and geometric designs

↳ Are there paintings present:

– No

Notes: Traces of paint are preserved in the interior, particularly on the mihrab.

↳ Are there mosaics present:

– No

↳ Are there inscriptions as part of the decoration:

– Yes

↳ Are the inscriptions ornamental:

– Yes

↳ Are the inscriptions informative/declarative
[e.g. historical narratives, calendars, donor lists etc...]

– No

↳ Are the inscription a formal dedication:

– No

↳ Other [Specify]

–Other [specify]: Religious inscription

Notes: The inscription reads, "Enter here in peace and you will be immortal in the name of the All-Merciful God" (Dafi et al., p. 85)

↳ Other type of decoration:

– No

Iconography

Are there distinct features in the places iconography:

– No

Beliefs and Practices

Funerary Associations

Is this place a tomb/burial:

— No

Is this a place for the worship of the dead:

— No

Is this a place for treatment of the corpse:

— No

Are co-sacrifices present in tomb/burial:

Co-sacrifices are animal/human sacrifices prompted by the death of the primary occupant of the tomb/burial.

— No

Are grave goods present:

— No

Are formal burials present:

— No

Supernatural Beings

Is a supreme high god is present:

— Yes

Notes: A supreme high god was worshipped at this site, but not considered to be physically manifested ("present").



Are they anthropomorphic:

— No



Are they sky deity:

— No



Are they chthonic (underworld)

— No

- ↳ Are they fused with king/kingship role (king = high god)
 - No
- ↳ Are they the monarch is seen as a manifestation or emanation of the high god:
 - No
- ↳ Are they kin relation to elites:
 - No
- ↳ Are they other type of loyalty or connection to elites:
 - No
- ↳ Are they unquestionably good:
 - Yes
- ↳ Are they other:
 - Other [specify]: N/A.

Does the supreme high god communicate with the living at this place:

– Yes

- ↳ In waking, everyday life:
 - Yes
- ↳ In dreams:
 - Yes
- ↳ In trance possession:
 - No
- ↳ Through divination practices:
 - Field doesn't know
 - Notes: The likelihood of a previous Bektashi or other Sufi connection at this mosque indicates that divination may have been practiced, but this would require further research.
- ↳ Only through religious specialists:
 - No

↳ Only through monarch:
– No

↳ Other
– Other [specify]: N/A.

Are previously human spirits present:
– No

Do human spirits communicate with the living at this place:
– No

Are nonhuman supernatural beings present:
– Yes

Notes: Some worshippers may have considered angels and/or djinn to be present at this site.

↳ Nonhuman spirits can be seen:
– Yes

↳ Nonhuman spirits can be physically felt:
– Yes

Do nonhuman spirits communicate with the living at this place:
– Yes

↳ In waking, everyday life:
– Yes

↳ In dreams:
– Yes

↳ In trance possession:
– No

↳ Through divination practices:
– Field doesn't know

↳ Only through religious specialists:

– No

↳ Only through monarch:

– No

↳ Other

– Other [specify]: N/A.

Are mixed human-divine beings present:

– No

Do mixed human-divine beings communicate with the living at this place:

– No

Is the supernatural being/high god present in the form of a cult statue(s):

– No

Supernatural Interactions

Is supernatural monitoring present:

– No

Do visitors communicate with the gods or supernatural beings:

– Yes

↳ Do visitors communicate with gods:

– Yes

↳ Do visitors communicate with other supernatural beings:

– Yes

Ritual and Performance

Do rituals occur at this place:

Rituals are visibly enacted behaviors by one or more people for the purposes of religious observance.

– Yes

- ↳ Do large-scale rituals take place:
 - Yes
- ↳ Do small-scale rituals take place:
 - Yes
- ↳ On average how many participants are present in large-scale rituals:
 - specify: 50-200
- ↳ How often do these rituals take place:
 - specify: weekly
 - specify: daily
- ↳ Are there orthodoxy checks:
 - No
- ↳ Are there orthopraxy checks:
 - No
- ↳ Are there synchronic practices:
 - Yes
- ↳ Are there intoxicants used during the ritual:
 - No

Sacrifices, Offerings, and Maintenance

Are sacrifices performed at this place:

– No

Are there self-sacrifices present:

– No

Are material offerings present:

– No

Is attendance to worship/sacrifice mandatory:

— Yes

↳ By all the community
— No

↳ By specific individuals
— Yes [specify]: Men

Is maintenance of the place performed:

— Yes

↳ Is it required:
— No

↳ Is there cleansing (for the maintenance):
— No

↳ Are there periodic repairs/reconstructions:
— Yes

↳ Is the maintenance performed by permanent staff:
— No

↳ Other
— Other [specify]: N/A.

Pilgrimage and Festivals

Are pilgrimages present:

— No

Is this place a venue for feasting:

— Field doesn't know

Are festivals present:

– Yes



Frequency of festivals

– specify: Monthly/Annually



Do all members of the society participate in the festival(s):

– Other [specify in comments]

Notes: Not all members of society participated; Islamic holidays were generally celebrated only by the Muslim community, while society also included Christians and Jews.



Are festivals a defining element in the construction/decoration of the place:

– No



On average, how many participants gather at this place:

– number: 50-100



Is feasting part of the festival(s):

– Yes



Is food consumption limited to certain members of the population:

– Non-elites

Notes: Food consumption is not limited to certain members.

Divination and Healing

Is divination present:

– Field doesn't know

Notes: This mosque may have had a Bektashi or other Sufi connection, indicating that divination may have been practiced; however, this would require further research.

Is healing present/practiced at this place:

– No

Institutions and Scriptures

Religious Specialists

Are religious specialists present/in charge of this place:

Religious specialists are individuals whose primary duties within a population group are not concerned with subsistence or craft production but the maintenance of the religious landscape and culture of the group.

– Yes

↳ Present full time

– No

↳ Present part time

– Yes

↳ Are the religious specialists of specific sex/gender:

– Yes

↳ Are the religious specialists of specific ethnicity:

– No

↳ Are the religious specialists of specific class/cast:

– No

↳ Are religious specialists dedicated to the place for life:

– No

↳ Are the religious specialists stratified in a hierarchical system:

– Yes

↳ Is access within the space segregated by this hierarchy:

– No

Does this place incorporate a living space for religious specialists:

– No

Is this place used for the training of religious specialists:

– No

Are there formal institutions for the maintenance of the place:

Institutions that are authorized by the religious community or political leaders

– Yes

Bureaucracy

Is there a formal bureaucracy present at this place:

A bureaucracy consists of a hierarchical system of accounting and rule maintenance primarily concerned with material wealth.

– Yes



Is a bureaucracy present permanently:

– No



Is a bureaucracy present on a temporary or seasonal basis:

– Yes

Does this place control economic resources (land, goods, tools):

– Yes



Is this control the primary supporting income of this place:

– Yes



Does this place lease out land:

– Yes



Does this place lease out tools:

– No

Public Works

Does this place serve as a location for services to the community:

– Yes



Public food distribution and/or storage:

– No



Place for civic functions (census, elections, others):

– No

↳ Place for the practice of justice (trials, executions, etc.):

– No

↳ Function for water management:

– Yes

↳ Part of the transportation network:

– No

↳ Other

– Other [specify]: N/A.

Writing/Scriptures

Is non-religious writing stored at this place:

Economic documents, records etc.

– No

Are there scriptures associated with this place:

– Yes

↳ Are they written:

– Yes

↳ Are they written at this place:

– No

↳ Are they oral:

– Yes

↳ Is there a story associated with the origin and/or construction of this place:

– No

↳ Are there religious specialists in charge of interpreting the scriptures:

– Yes

↳ Are the scriptures part of the building/place:

– Yes

↳ Attached to the structures as decoration:

– Yes

↳ Housed within the place/structure:

– Yes

↳ As dedicatory inscription(s):

– No

↳ Other

– Other [specify]: Stone inscriptions include religious phrases

Bibliography

General References

Reference: Emirzade Mosque in Chalcis, Dafi, Evangelia, and Helen Stylianiou. Ottoman Architecture in Greece. Edited by Ersi Brouskari. Hellenic Ministry of Culture, 2008. p.85-87

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Entry/Answer References

Reference: Yes, Dafi, Evangelia, and Helen Stylianiou. Ottoman Architecture in Greece. Edited by Ersi Brouskari. Hellenic Ministry of Culture, 2008. p.87, p.85-86