



W06

Research Centre for Islamic History, Art and Culture (IRCICA) Istanbul

Restoration of the Old Bridge

Section (No. 1- No. 8)

- 1. City wall
- 2. Sultan Topa
- 3. Sütlüce Çarşı
- 4. Pasağa Çarşısı
- 5.1. Çarşılar
- 5.2. Hacılar
- 5.3. Fatih Camii
- 6. Semaşuk Çarşı
- 7. Kapalıçarşı
- 8. Spile
- 8.1. Neğmetpaşa Çarşısı

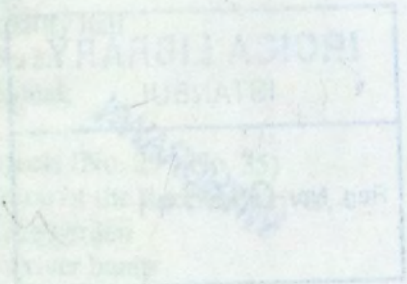
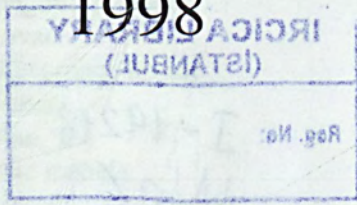
Religious Structures (No. 9- No. 14)

- 9. The Karadjozbeğova mosque complex
- 9.1. Vakıf palace
- 12. The Franciscan monastery complex
- 12.1. Kuvvet
- 12.2. Library and gallery
- 13. The Orthodox Church complex
- 13.1. The Holy Family church
- 13.2. Holy Trinity church
- 14. Synagogue

# MOSTAŘ 2004 PROJECT

## Search for Donors

### 1998



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**WITHDRAWN**

# PROJECTS

## Rebuilding of the Old Bridge

### Bazaar (No. 1- No. 8)

1. City wall
2. Mala Tepa
3. Kujund žiluk
4. Priječka čaršija
- 5.1. Tabhana
- 5.2. Hamam
- 5.3. Tabačica Mosque
6. Šemovac One
7. Kapetanovina
8. Spile
- 8.1. Neziragina džamija

### Religious Structures (No. 9- No. 14)

9. The Karadžozbegova mosque complex
- 9.1. Vaqf palace
10. The Vučijakovića mosque complex
11. The Koski Mehmed Pašina Mosque complex
12. The Franciscan monastery complex
- 12.1 Hrvoje
- 12.2 Library and gallery
13. The Orthodox Church complex
- 13.1 The Holy Trinity church
- 13.2 Metropolit palace
14. Synagogue

### Housing (No. 15 - No. 20)

15. Atik mahala
16. Main Street Area
- 16.1 Alajbegovica house
17. Brankovac
- 17.1 Muslibegovica house
- 17.2 Sain house
18. Bjelušine
19. Šemovac mahala
20. Cernica

### Public structures (No. 21 - No. 28)

21. Kindergarten
22. High school
23. Roznamedžijina medresa
24. Konak
25. Museum
26. Municipality hall
27. Hotel Ruža
28. Hotel Konak

### Urban scale projects (No. 29 - No. 35)

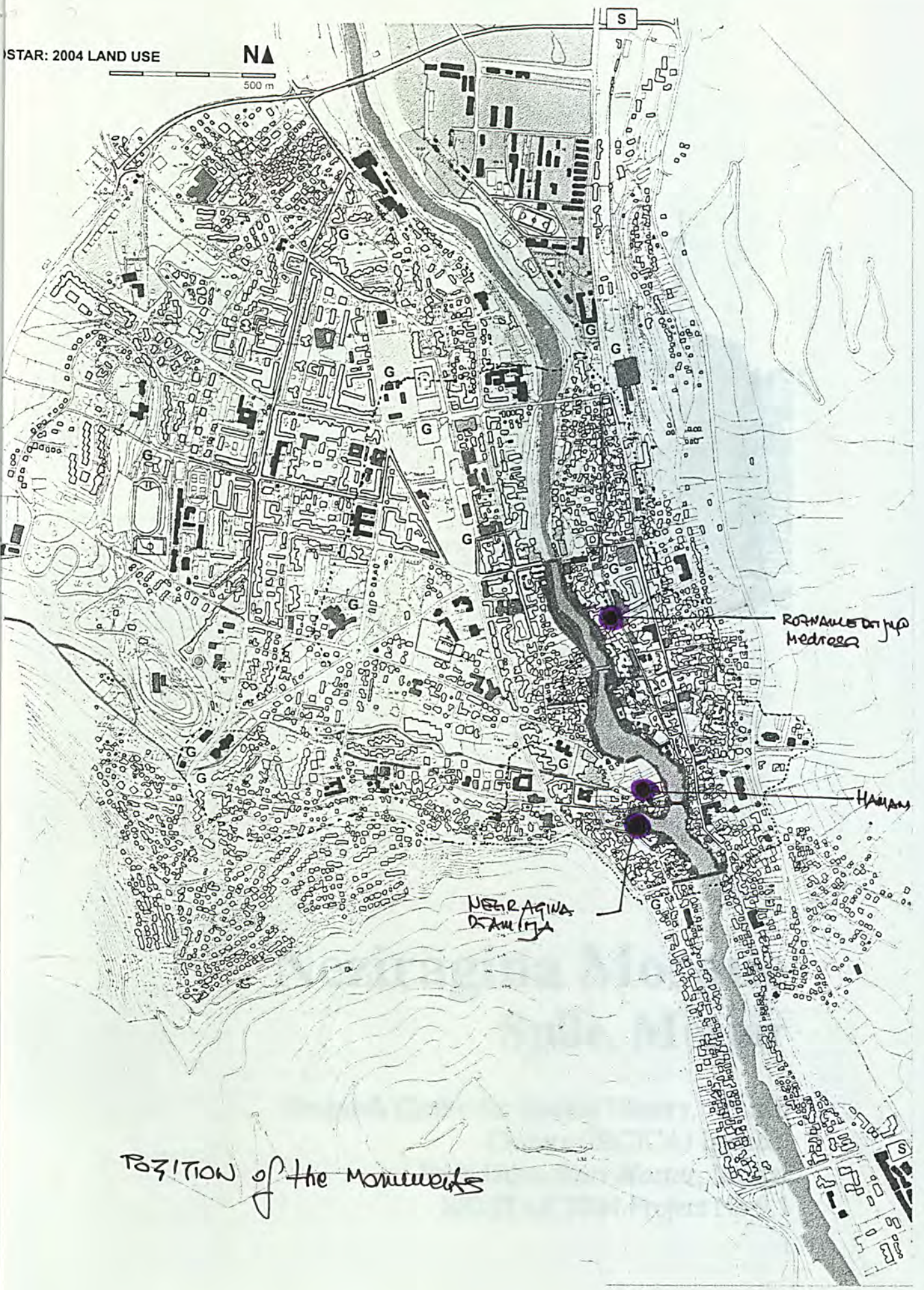
29. Regulation of the Radobolja river,
- 29.1 Baščine garden
30. Neretva river banks
31. Komadina bridge area

- 32. Mejdán Square
- 33. Musala Square
- 34. Boulevard
- 35. University campus

**Infrastructural projects (No 36-No 44)**

- 36. Water supply system
- 37. Sewerage
- 38. Communal hygiene
- 39. Traffic
- 40. Parking
- 41. District heating system
- 42. Street lighting and illumination
- 43. Telephone and Cable TV
- 44. The Historic area information system

STAR: 2004 LAND USE



POSITION of the monuments

# NEZIRAGINA MOSQUE

SPILE, MOSTAR

## History

Nezir-aga mosque has been located at Spile, (Senovci) situated on a plateau above a tributary of Radobica, not far off the Old Bridge and within the confines of the old town. It has been built in 1550. It has been destroyed in 1992 in order to be completely destroyed. It was built on that plateau.

## Founding

The mosque was founded by Nezir-aga. One of the founders was Nezir-aga who has it built. Vucelja across



## Mosque original year

Mosque has consisted of a one-roomed praying part on the northern side, and of the sleek minaret leaning against the praying space and the porch has been built with a hewn stone. There were four windows respectively, two for the northern side on the ground-floor and in the middle a centered main entrance. The windows have been lined up symmetrically in lower and upper line. Lower two windows have had a stone frame and quadrangled one. They had in addition as it iron protective bars on them. Upper two windows have had a arched ending. Praying space roof construction was branch-roofed, with stone board and ending stone crescent-shaped embellishment on the minaret top. On the northern side a porch was leaning which consisted of several stone columns which have been bearing the roof construction of the porch with roof lower stone board. Against the praying space front the western side a sleek minaret was leaning which consisted of stand, polygonal minaret column, ring (crescent) as well as the finished cone with crescent-shaped embellishment on the minaret top. There decorative minaret part was located at the embellished ring, ornamented stand, as well as on the beginning and at the end of the polygonal porch. The ending cone has had several metal bands.

## Mosque dimensions

Basis of the mosque was a square with one side having length 10.20 metres, and the walls were 1.05 metres wide. It had a porch with stone roof 4.40 metres wide and having 7.40 metres in length, and the porch was resting on four columns.

## Primary religious school

At the beginning of the nineteenth century by the Nezir-aga primary religious school has been set up. The founder Nezir-aga has actually built up their primary religious school. This school had two rooms on the floor as well as two rooms in the ground floor and it was covered by a stone board too. It has been serving the community for a long time. In order to be raised

## Reconstruction of the complex

Reconstruction of the mosque would be carried out with the same material it was built from. As well as the mosque, the porch would also be reconstructed. The experts who would work on the reconstruction would use the historical documentation, photographic documentation and local archaeological investigations would take place too. Thus a reconstruction of this complex could be successfully carried out.

# Neziragina Mosque Spile, Mostar

Research Centre for Islamic History, Art and  
Culture (IRCICA) Istanbul  
Foundation *Stari Mostar*, Mostar  
MOSTAR 2004 Project No 9.1

# NEZIRAGINA MOSQUE

SPILE, MOSTAR



## Mosque - history

Nezir-aga mosque has been located at Spile, (Semovac) situated on a plateau above a tributary of Radobolja, not far off the Old Bridge and within the confines of Prijecka carsija. It has been built in 1550. It has been closed down in 1932, in order to be completely torn down in 1950. On that plateau nothing has been constructed since.

## Founder

The mosque foundation charter has not been saved. One can make a conclusion that for that time Nezir-aga was a well-to-do person, and the folk tradition has it that he was a member the highly respected Vucjakovic family, which has housing complex across the street.

## Mosque-original state

Mosque has consisted of a one-roomed praying part of the quadrangular basis, porch (*hajata*) on the northern side, and of the sleek minaret leaning against it on the right hand-side. The roof layer of the praying space and the porch has been built with a harsher processed stone. On all the windows there were four windows respectively, except for the northern wall where there have been only two in the ground floor and in the middle a centered main entrance. The windows have been lined up symmetrically in lower and upper line. Lower two windows have had a stone frame and quadrangled one. They had in addition to it iron protective bars on them. Upper two windows have had a arched ending. Praying space roof construction was broach-roofed, with stone board and ending stone crescent-shaped embellishment on the minaret top. On the northern side a porch was leaning which consisted of several stone columns which have been bearing the roof construction of the porch with roof layer stone board. Against the praying space from the western side a sleek minaret was leaning which consisted of stand, polygonal minaret column, ring (*serefe*) as well as the finished cone with crescent-shaped embellishment on the minaret top. Stone decorative minaret part was located in the embellished ring, ornamented stand, as well as on the beginning and at the end of the polygonal porch. The ending cone has had several metal hoops.

## Mosque-dimensions

Basis of the mosque was a square with one side having length 10.20 metres, and the walls were 1.05 metres wide. It had a porch with stone sofas 4.40 metres wide and having 9.40 metres in length, and the porch was resting against the 12 stone columns. Mosque minaret was 22 metres high.

## Primary religious school by the mosque

At the beginning of the nineteenth century by Nezir-aga mosque on the western side a primary religious school has been set up of the Hadzi Muhamed-aga Spahic, foundation founder who has actually built up their primary religious school. This religious primary school has consisted of two rooms on the floor as well as two rooms in the ground floor, and it was covered by a stone board too. It has been serving its purpose as late as 1901, when it has been turned into a private residential unit, in order to be razed down to the ground in 1951.

## Reconstruction of the complex

Reconstruction of the mosque would represent its complete restoration to the original state and with the same material it was built from. As well a primary religious school on the western side would be reconstructed. The experts who would work on the reconstruction of this complex would use the historical documentation, photographic documentation and local archaeological investigations would take place too. Thus a reconstruction of this complex could be successfully carried out.

## NEZIRAGINA MOSQUE

### INITIAL CONDITIONS FOR RECONSTRUCTION AND REVITALIZATION

How to approach reconstruction of a historically valuable sacral structure, such as Neziragina mosque at Spile area, when we can see fundamentals and the part of the wall on the site, set of photos made by do Austro-Hungarian photographs and several drawings at our disposal, who, at that time have been passing through the town and they have translated the motifs of its architecture to their canvases and papers?

In order to secure, with the reconstruction and revitalization, a future life of something which the former politics and administration (more than a half of a century) has without scruple razed down to the ground and the continuity of living of Mostar building heritage, at restoration of Nezir-aga mosque to its original shape and original environment, first of all we have to approach delicately to the interpolation and adaptation of the present needs into the spatial and aesthetic possibilities and capacities of the historical urban organism, such as Old town part.

Redesign of the mosque with all its authotonous characteristics and its interpolation into the new life of *carsija* should be realized very carefully and paying close attention to the spatial, a very important city landmark and the function need for the Muslim community.

Neziragina mosque was presented a good example of the sixteenth century Ottoman regional mosque type, with the rectangular shape, having smaller dimensions, covered with smaller roof panelled with stone slate boards and with the roofed porch in front of the entry portal (such as in Roznamedzijina, Sarica, or Lakisica mosques.

The exceptional value and the prominence of the historical nucleus, such as the Old town part in Mostar, necessitates to pay a considerable attention to the architectural standards during restoration and reconstruction, as well as to meet all the necessary requirements for the implementation of all kinds of creative arts.

While approaching reconstruction and revitalization, a particular attention should be paid to:

- a) Duly and valid planning of the space in the immediate vicinity of the location, as well as to the detailed report preparation and preparation of the analyses based on the further investigation activities, solutions to the overall idea of the reconstruction of the mosque and detailed reports for the individual phases;
- b) Certain measures which are to provide removing or dislocation of unworthy structures and inappropriate functions from Jusovina and Spile town parts, with adjusting of the very mosque and its accompanying spaces to appropriateness, historical values, capacity possibilities and its location and interpolation into the environmental whole;
- c) Autochthonous building material and the style characteristics from the building epoch of the mosque, with the application of the advanced principles of the protection of the historical monuments;
- d) Providing of the sufficient capacity of the specialized civil construction production, as well as providing of all the structures of expert persons who will work on the reconstruction;
- e) Forming of the investing body which will guarantee the specific and full implementation of the reconstruction and revitalization of the mosque.

**It is assumed that the value of the total work to full complete will need amount of 500,000USD.**

The mentioned ideas and pre-dispositions will, first of all, keep the scale and the plan of the historical nucleus of its individual spaces which are one of the most important proofs of the individual phases in the urban development of Mostar.

## COST ESTIMATE

## DATA OF ORIGIN

Donator	Nezir aga (Vucijakovic) ?
Date of Construction	1550
Location	Spile, Semovac, above the kriva cuprija (bridge) 250m west from the Old Bridge
Architect	Unknown
Architectural style	Regional Ottoman
Building technology	Stone walls and wooden beams
Roof construction:	Wooden beams
Roof covering	Stone slates
Degree of destruction	Total
Date of Destruction	1950
Owner of the building	Islamic Community
Land owner	Municipality of Mostar

## INPUTS FOR CONSTRUCTION

Proposal for intervention:	Restoration, reconstruction, and construction with historic reminiscences
Donator	
Architect	Will be selected by donator
Organiser	IRCICA and the Foundation <i>Stari Mostar</i> Mostar
Cost estimate	500,000 SUS
Site surface	1,200 m <sup>2</sup>
Graveyard	500 m <sup>2</sup>
Courtyard	240 m <sup>2</sup>
Number of floors (and rooms)	Basement (4) + ground floor (9) + one floor (3)
Addition buildings	Mekteb (primary school) 200 m <sup>2</sup>
Design period	Spring 1998
Construction period	July 1998-November 1999

## COST ESTIMATE

### Summary

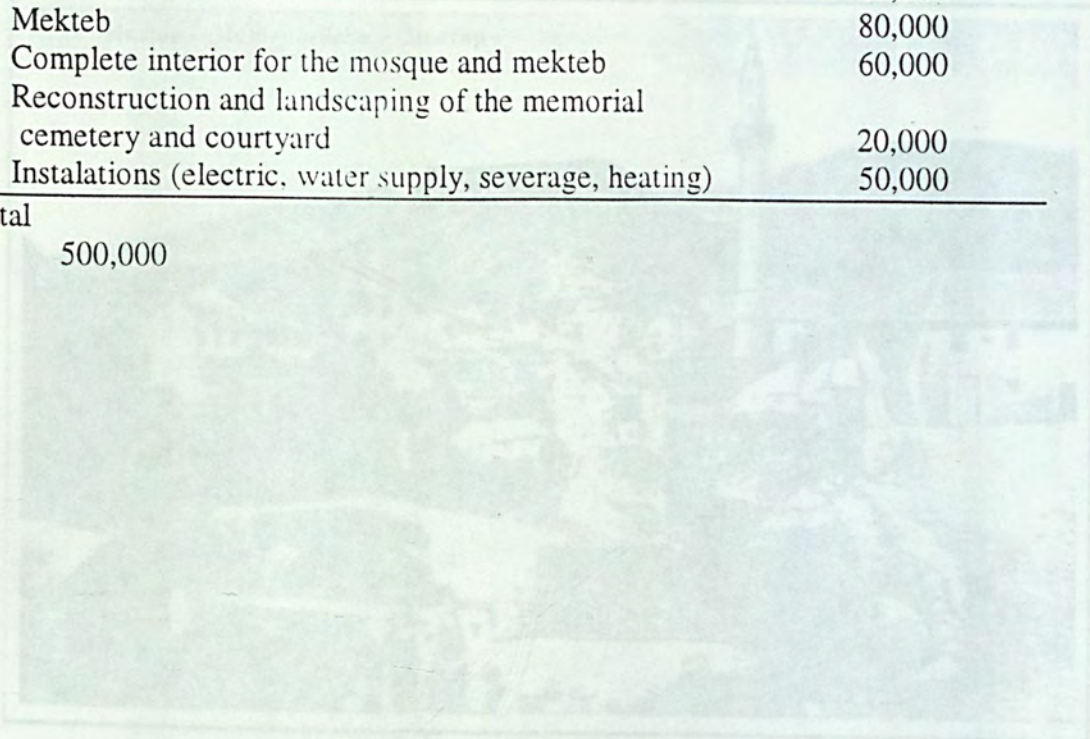
This draft estimation is based on an initial design and on the works done on other mosques in the city of Mostar during 1997.

The mosque with additional structures is planned to be rebuilt using the traditional materials and technology, especially for the exterior parts (tenelija stone for walls, tombstones, wooden beams for construction of the roof and porch, stone slates for the roof covering).

1. Complete preparatory works	50,000
2. Consolidation of the site structures	40,000
3. Complete construction of the mosque:	140,000
4. Construction of the minaret.	60,000
5. Mekteb	80,000
6. Complete interior for the mosque and mekteb	60,000
7. Reconstruction and landscaping of the memorial cemetery and courtyard	20,000
8. Instalations (electric, water supply, severage, heating)	50,000

Total

500,000



*Stari Most, Mostar, view from the West in painted postcard, before 1914*



*Neziragina Mosque, a view from the West (a painted postcard, before 1910)*



*Neziragina Mosque in 1908*



*Mostar, Bazaar in 1905: minarets as the city landmarks*



*Neziragina Mosque in 1940  
Views from the North-East*





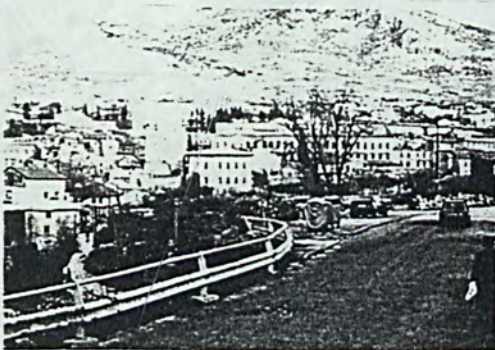
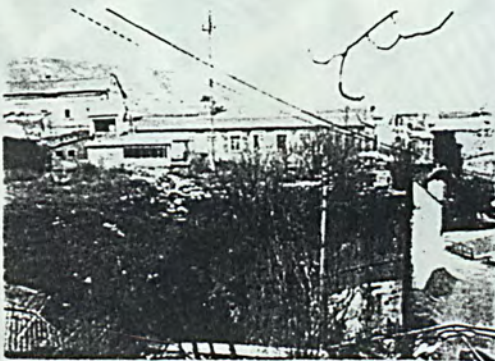
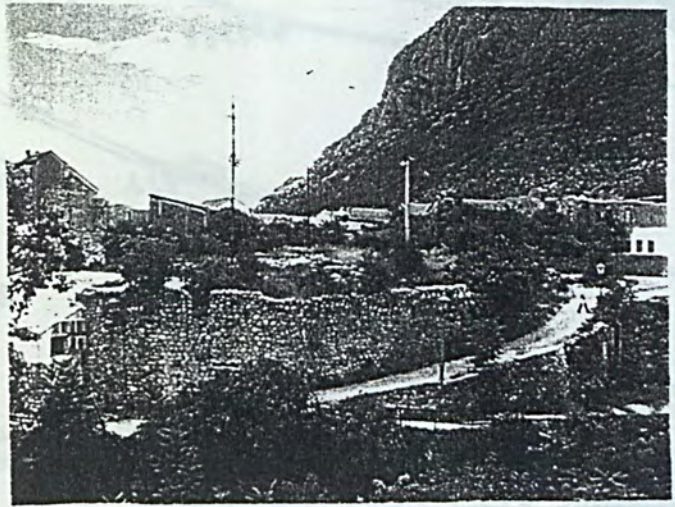
*Neziragina Mosque in 1908  
Views from the North-West*



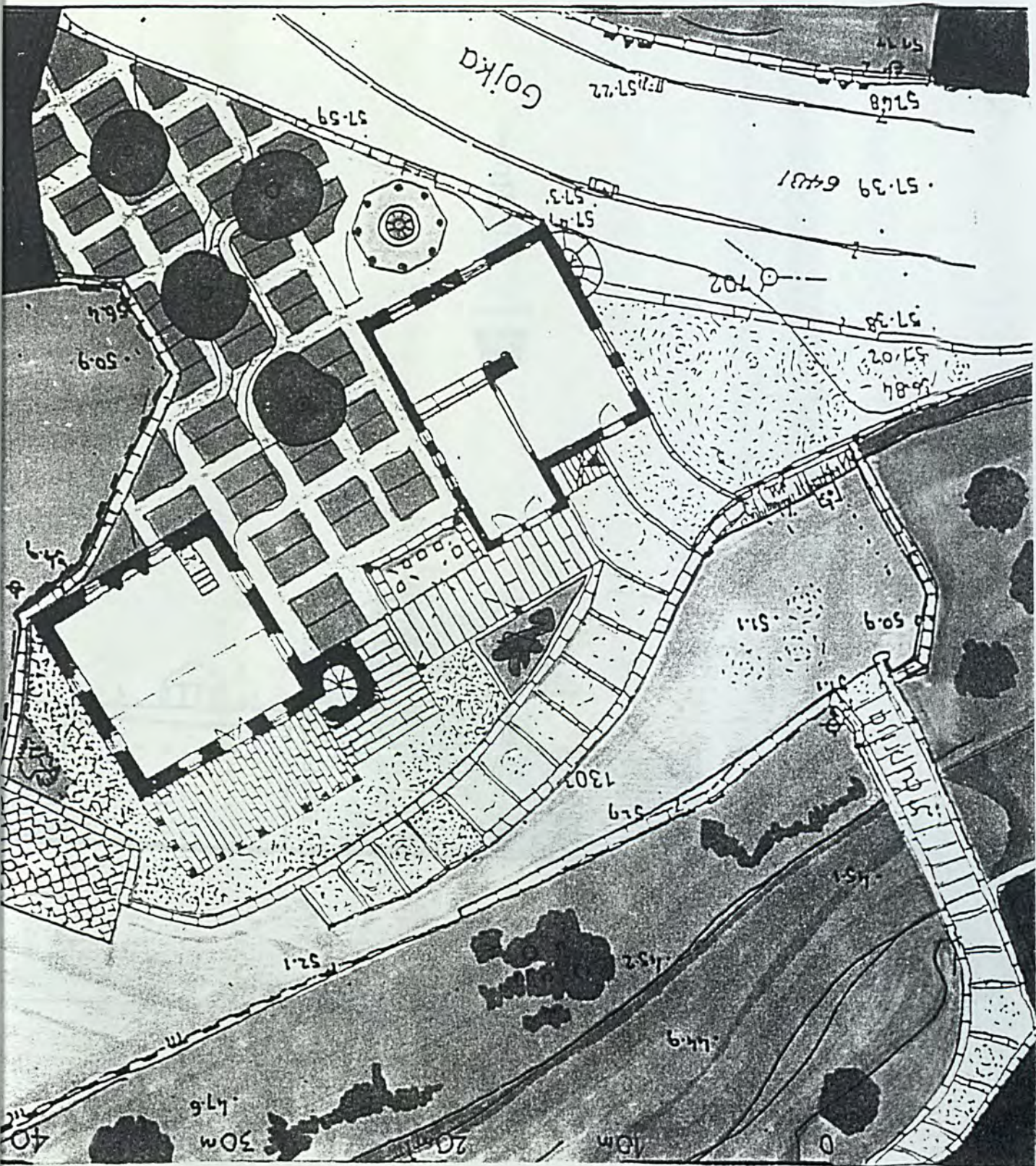


Site in 1905-8

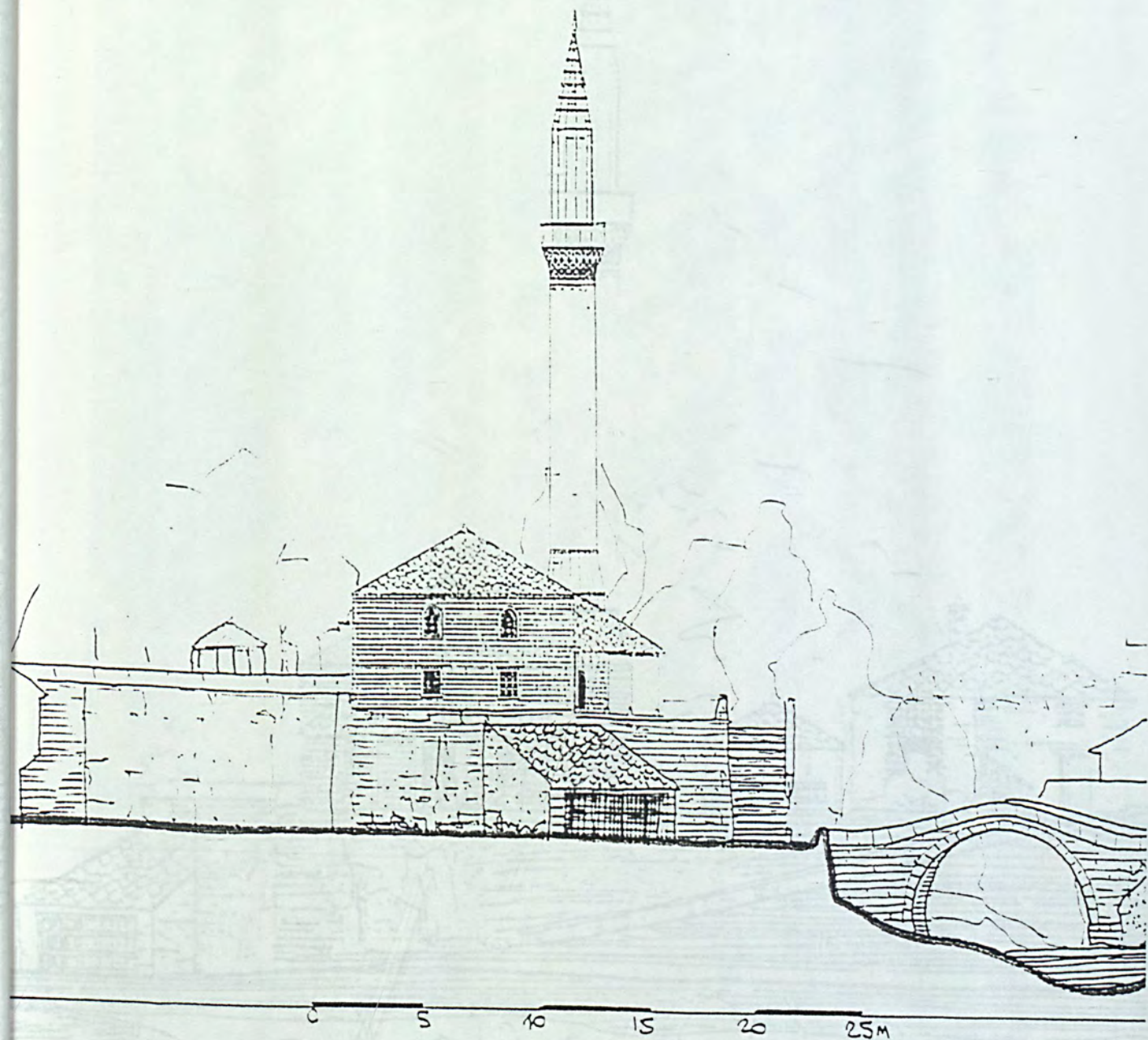
Site in December 1997



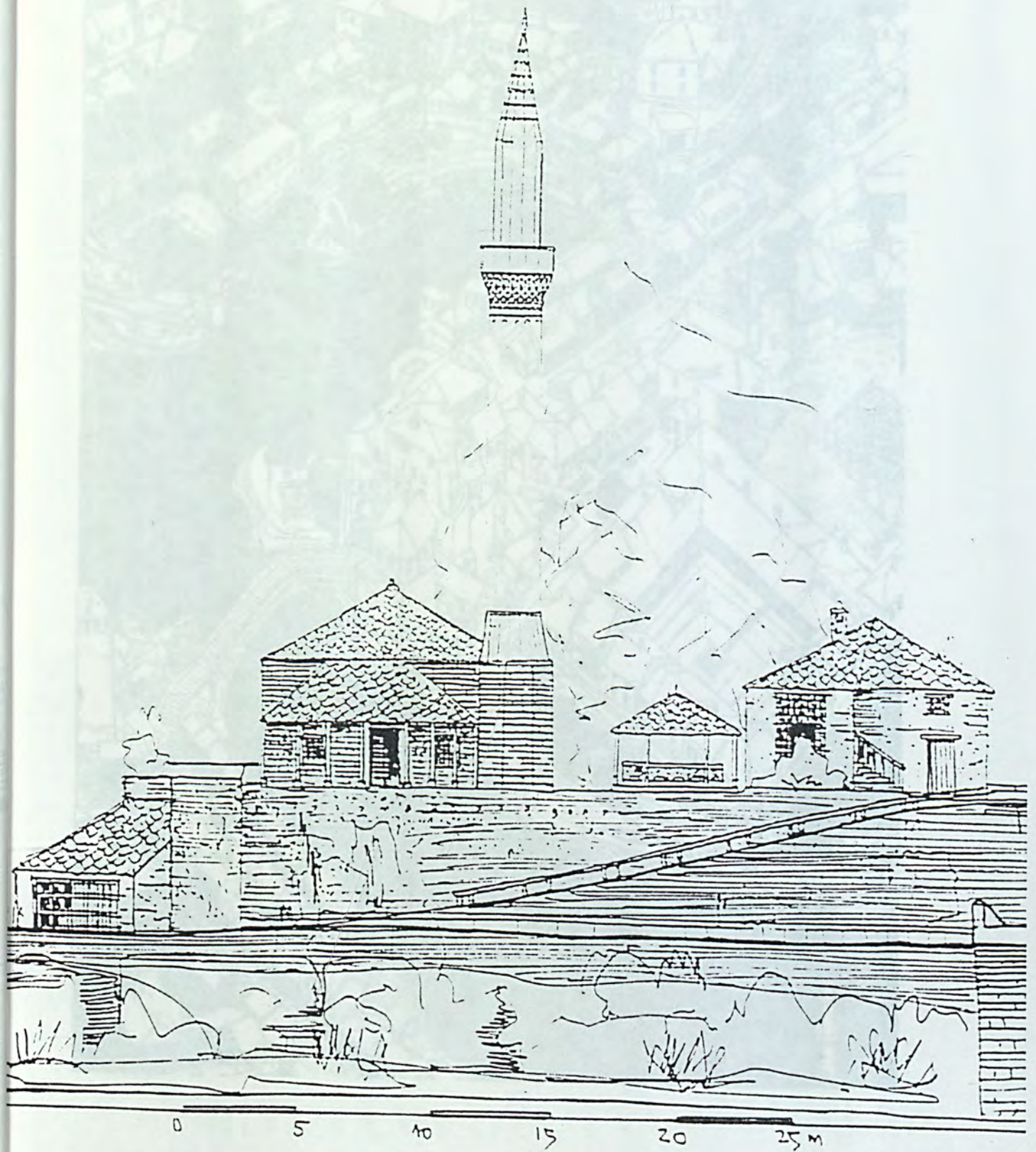
Site in December 1997



Proposal for reconstruction: Site plan

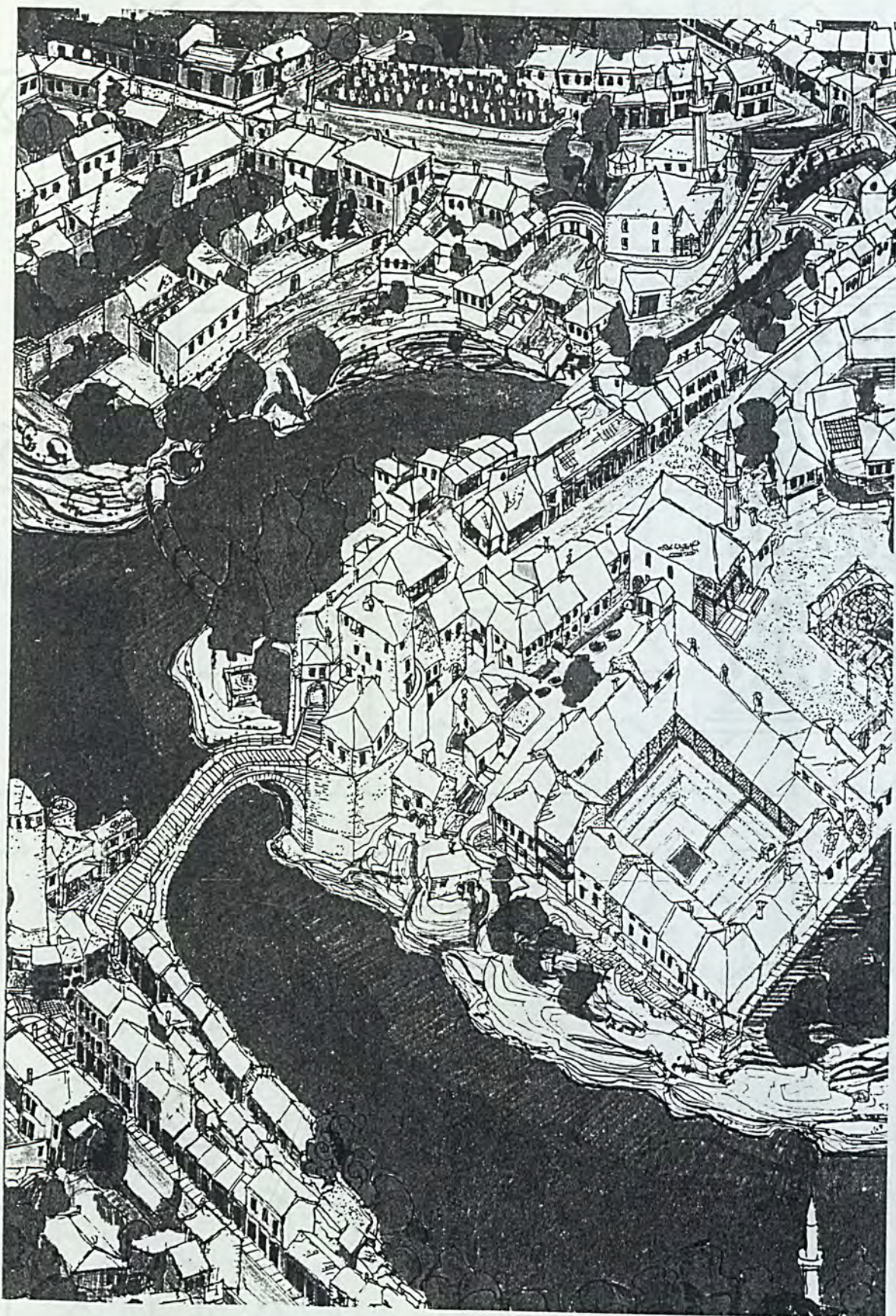


Proposal for reconstruction: Facade

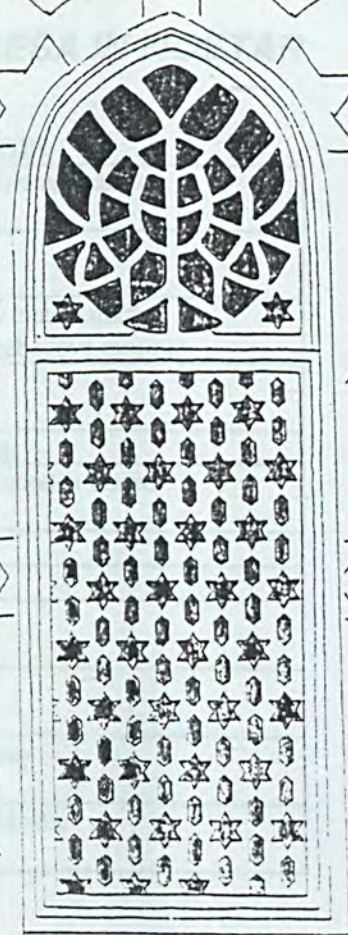


Proposed reconstruction of the facade of the mosque in the village of...

Proposal for reconstruction: Facade



*The Old Town in Mostar (Mostar 2004 restoration plan)  
West bank of the Neretva river, the Neziragina Mosque in the up-right corner*



# ROZNAMEDŽIJINA MEDRESA MOSTAR

Research Centre for Islamic History, Art and Culture (IRCICA) Istanbul  
Foundation *Stari Mostar* Mostar

## ROZNAMEDZIJINA MEDRESA IN MOSTAR

### DATA OF ORIGIN

Donator	Ibrahim Efendi Roznamedzija
Date of Construction	1630's
Location	Fejica street, 300 meters north from the Karadjozbegova mosque
Architect	Unknown
Architectural style	Regional Ottoman
Building technology	Stone walls and wooden beams
Roof construction:	Wooden beams
Roof covering	Stone slates
Degree of destruction	Total
Date of Destruction	1940
Owner of the building	Islamic Community
Land owner	Municipality of Mostar

### INPUTS FOR CONSTRUCTION

Proposal for intervention:	Construction with historic reminiscences
Donator	
Architect	Will be selected by donator
Organiser	IRCICA and the Foundation <i>Stari Mostar</i> Mostar
Cost estimate	320 000 \$US
Site surface	620 m <sup>2</sup>
Rooms-	250 m <sup>2</sup> (16 rooms)
Courtyard	380 m <sup>2</sup>
Number of floors (and rooms)	Basement (4) + ground floor (9) + one floor (3)
Addition buildings	Shadrvan in the courtyard
Design period	Spring 1998
Construction period	July-December 1998

Information provided by  
The Institute for Protection of Cultural-Historical and Natural Heritage of Mostar

## **ROZNAMEDZIJINA MEDRESA IN MOSTAR**

*In the course of the 16th century ten medresas were built in Bosnia and Hercegovina, five in Sarajevo, two in Foca, and one in Mostar, Cajnice, and Banja Luka. By the end of the 17th century 54 new medresas were built, which raised the total number to 83.*

*In Bosnia and Hercegovina, a medresa usually had one lecture hall (dershana) and up to dozen rooms for boarding students. The courtyard is surrounded by porticos leading directly into all the rooms, each with its own fire-place. The roofs of the rooms with their tall chimneys created an orderly ensemble of a unique architectural rhythm. Books were kept either in the medresa or in a smaller building beside the mosque.*

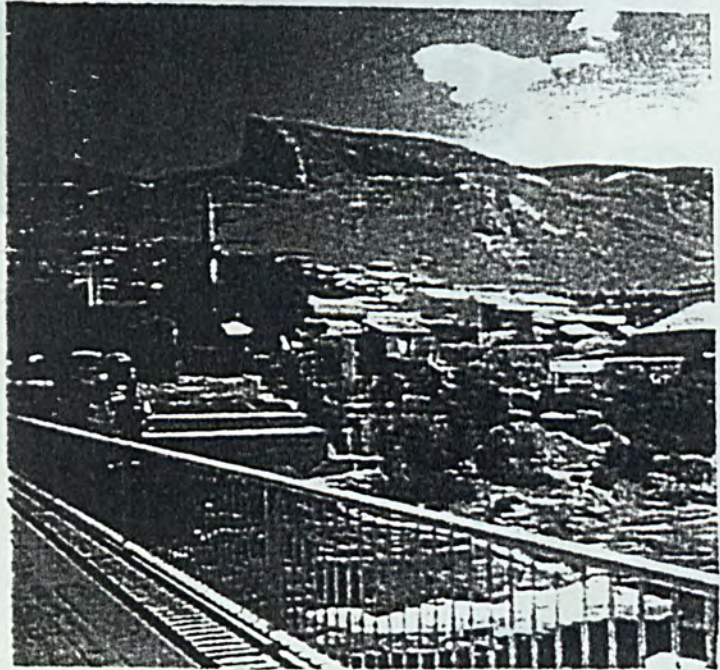
*One source lists eight medresas in Mostar: the Karadjozbegova, the Dervis-Pasina, the Roznamedzijina, the Koski Mehmed Pasina, the Cejvan-cehajina, the Hadzi Balina and the Buka. They were located close to the mosque of the same name. They were built of cutstone and were provided with a saddle roof, although the Karadjozbegova was covered with a row of vaults. In front of the structure toward the courtyard was the porch. Four medresas in Mostar had public fountains.*

*The Roznamedzijina with 10 rooms and 2 lecture halls was the largest medresa in Mostar. This medresa was built in 1630's by Ibrahim Efendi, roznameci in the palace of the Sultan Murad the Fourth, to complete the complex together with his mosque.*

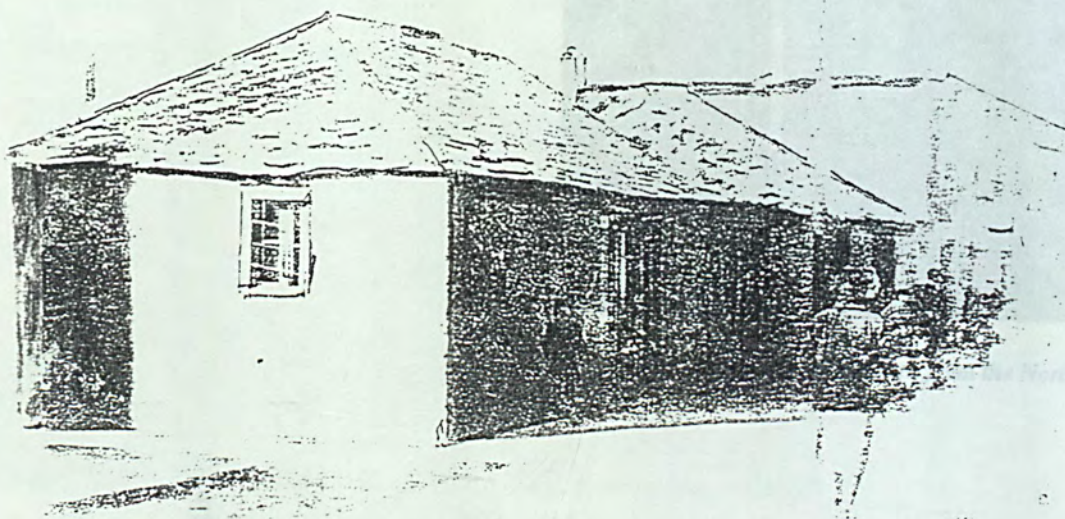
*After destruction in 1940's, the site was transformed in a small park in 1950's. Next to the Fejica street was constructed an unroofed porch with four monumental columns brought here from the Koski Mehmed Pasa Caravansaray ruins.*

*In the last hundred years vicinity of the mosque and medresa was change in total: the mosque - an important landmark during several centuries, now is surrounded with huge structures built in total different architecture.*

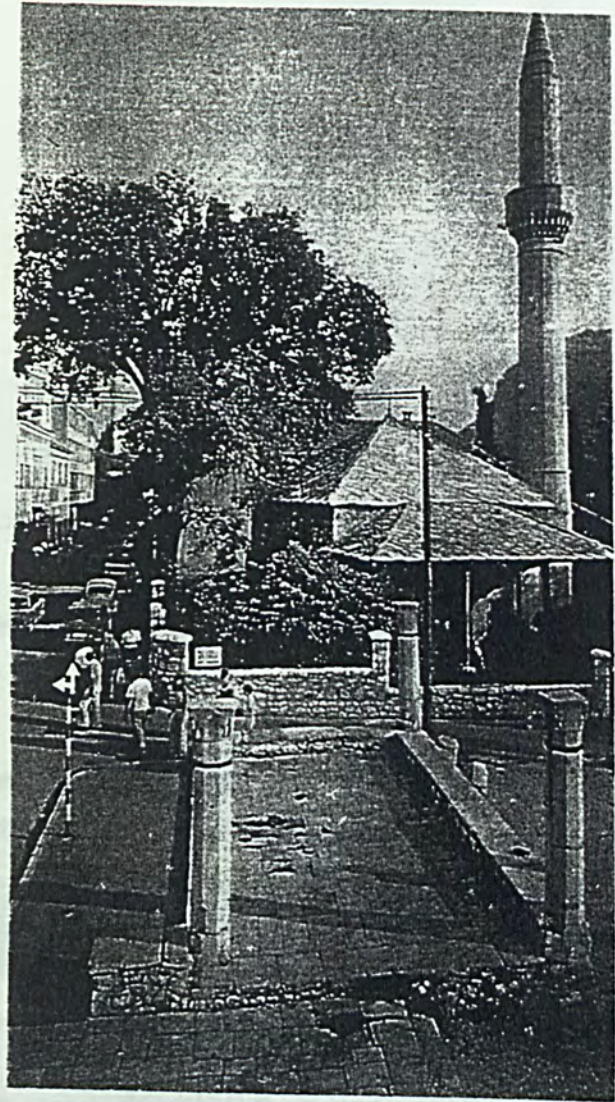
*The (re)constructed medresa should give answer for contemporary needs and, in the same time, re-interprets the traditional values of Islamic architecture.*



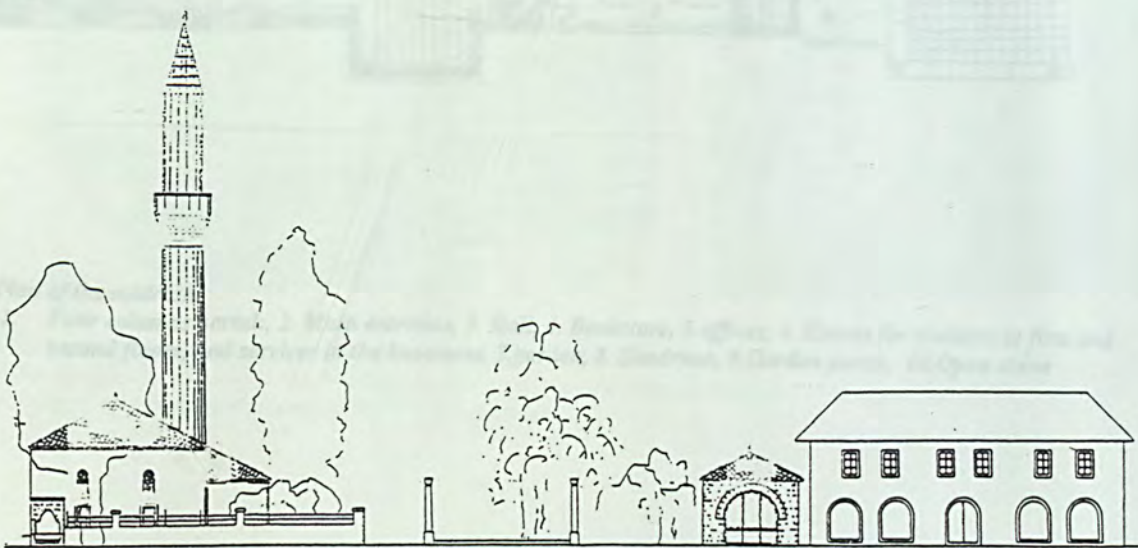
*View of the area of the mosque from the west in 1912, and in 1997*



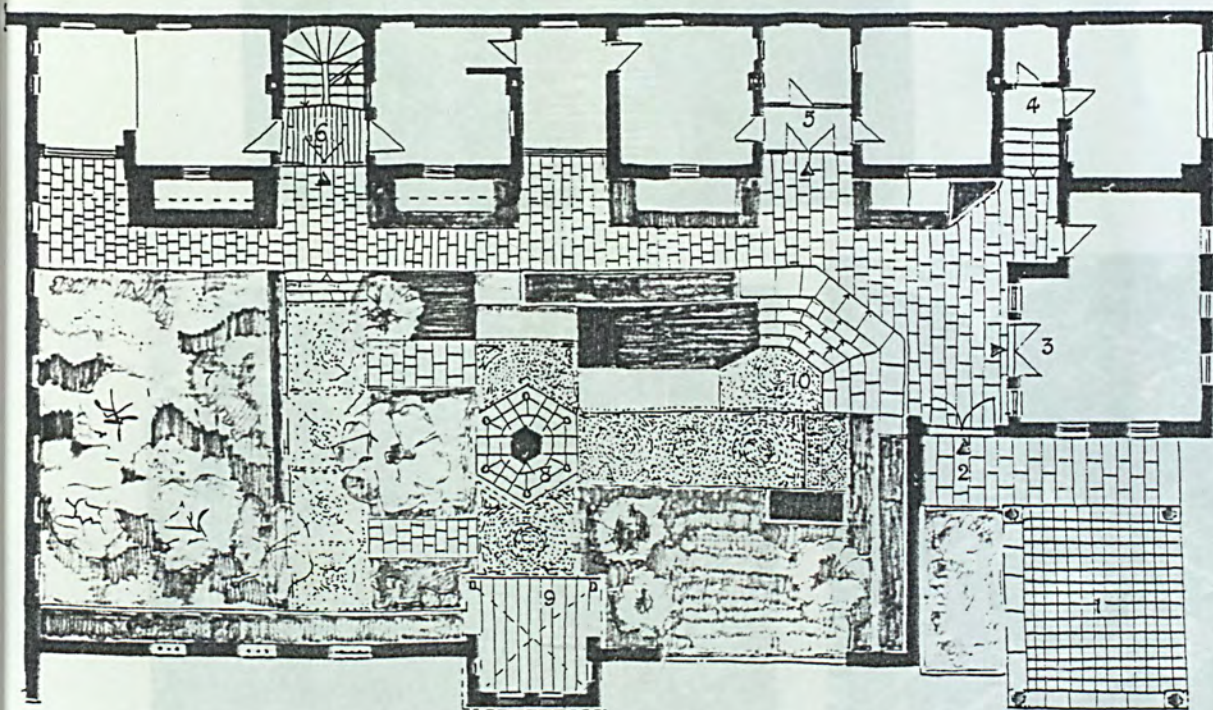
*The site from the Fejica street in  
1930's, and in 1997*



*Mosque, view from the North in 1986*

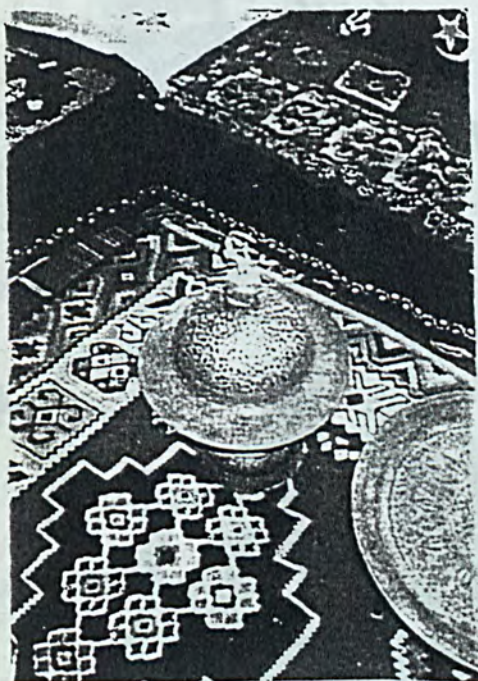
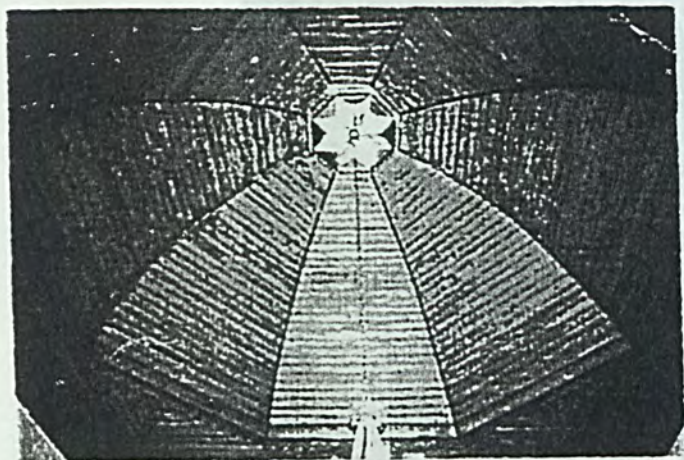


*Facade from the Fejica street*

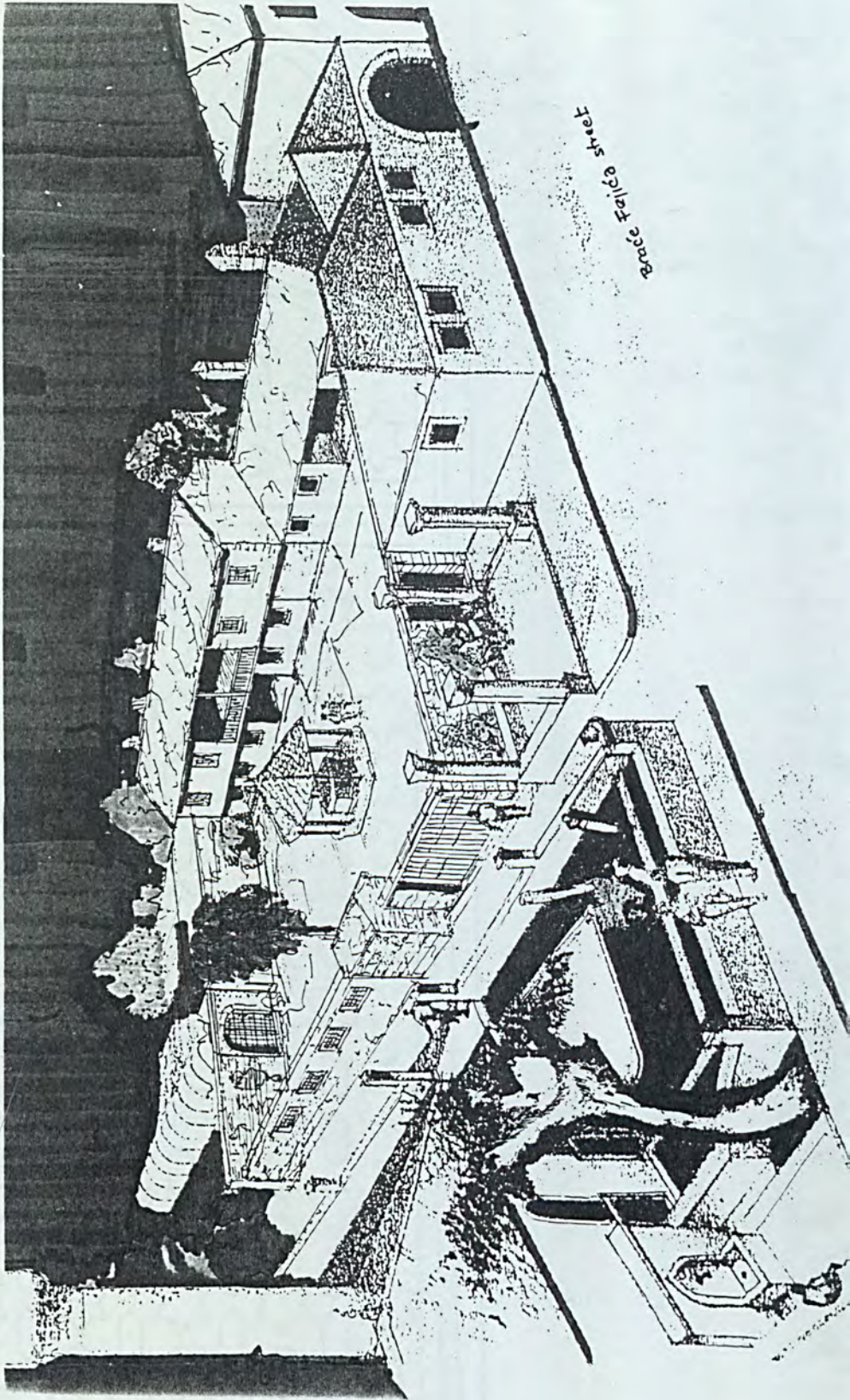


*Plan of the medrese:*

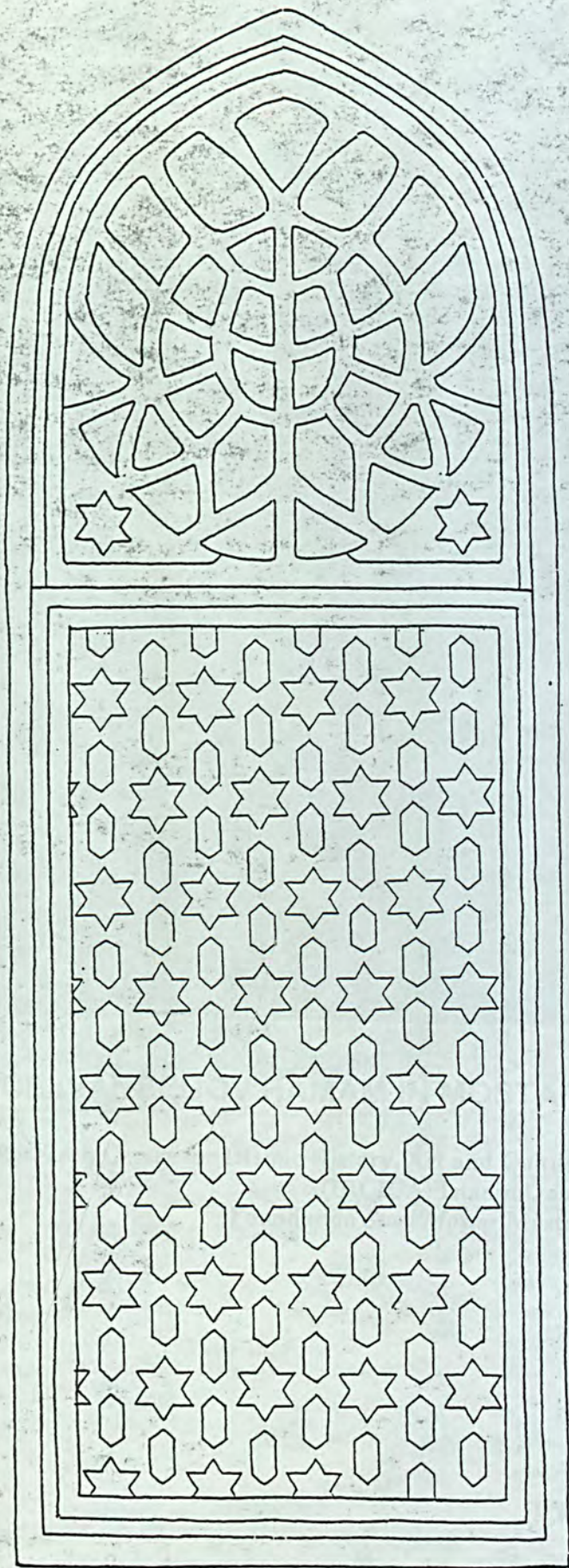
1. Four columns portal.; 2. Main entrance, 3. Hall, 4. Bookstore, 5. offices, 6. Rooms for students at first and second floors, and services in the basement, 7. garden, 8. Shadrvan, 9. Garden porch, 10. Open scene

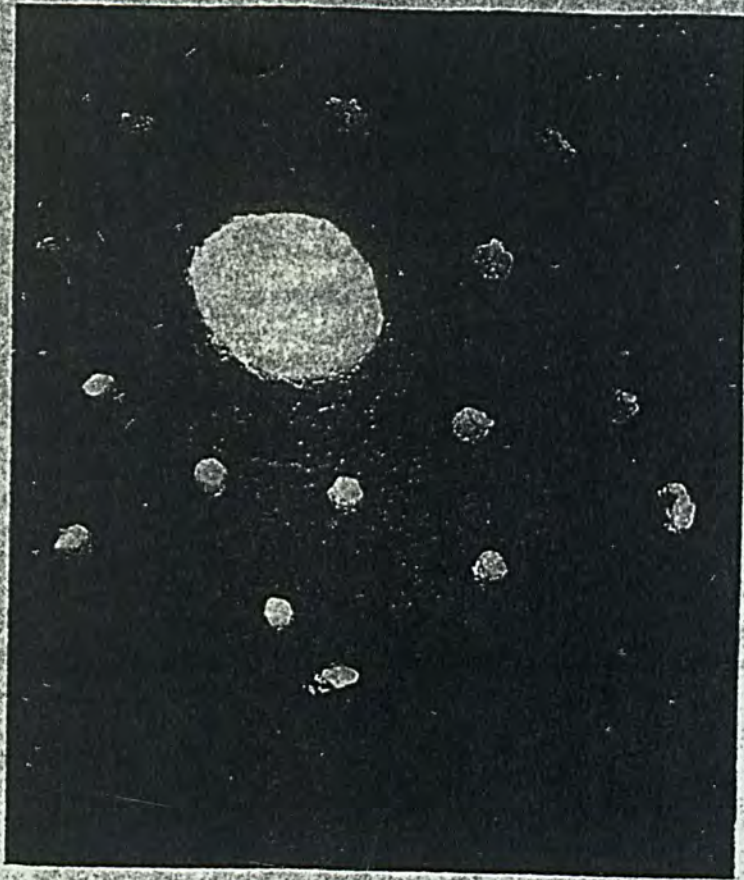


*Traditional architectural elements as an idea for the future decoration of the medrese:  
The fountain and the window from the Roznamdijina mosque, the dome in built under classical roof of the  
same mosque, and interior elements of the Biscevic house*



Race Falda street





**THE ČEJVANBEGOV HAMAM IN MOSTAR**

**Research Centre for Islamic History, Art and Culture  
(IRCICA) Istanbul, and  
Foundation *Stari Mostar* Mostar**

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## *Restoration of Mostar After Destruction Caused by the War*

Professor Zeynep Ahunbay

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**Assessment of the present state of the city and the monuments.** A fascinating city with its natural beauty and significant monuments, Mostar is now suffering from the bitter experience of war. The ruinous state of the city is an alarming measure for the degree of ruthlessness and inhumanity involved in the attacks on the historic center. The extent of damage is so vast that in some cases it is in no way possible to find remedy for the losses. Roofs and floors are destroyed; the monuments are reduced to ruins. Since no emergency repairs could be carried out for the majority of the historic buildings, natural agents have been acting on them for many years, as a result of which, the impaired exterior walls are leaning out, threatening the pedestrians walking on the sidewalks.

Mostar is a unique city because of its geographical position on the Neretva and its great cultural heritage. Today, besides some significant modern buildings, two major historic periods are dominant in the architectural heritage of the town; the Ottoman and the Austrian. The Ottoman heritage of Mostar consists of mosques, madrasas, tombs, the Tannery, a bath, fountains, shops and houses. Especially the mosques represent a high quality of aesthetic effort which is remarkable for a historic town of medium size. The complexes of Karagözbey and Koski Mehmet Pasha are focal points in the townscape and they give a certain scale to the city. The lesser mosques with elegant details reflect the richness of local colour.

Politically the Ottoman period ended in 1878, with the taking over of the Austrians. Nineteenth and early twentieth century Austrian architecture in Mostar is characterized mainly by neoclassical, Moorish revival styles. The Austrians introduced a new scale into the historic town by opening wider streets and building large public buildings, offices and schools. Their buildings are in strong contrast to the Ottoman monuments. The exterior walls of these robust buildings have withstood the shocks of war but their roofs and floors suffered badly from fires and collapsed.

**Defining priorities.** All the cultural periods which make up the unique heritage of Mostar and their remains must be preserved as significant contributions to the identity of the town. During the war, Stari Most (the Old Bridge), the quintessence of the settlement, lost its main arch but its gigantic piers and terminal towers still stand as testimony of an engineering masterpiece. It is the aim of Bosnian people to re-erect the historic bridge which had both functional and symbolical roles in the history and the life of the town. This will help to complete the urban topography and reconcile the broken image of a magnificent silhouette.

Since there is shortage of funds allocated to the restoration of historic buildings, a list of priorities is essential, to reduce the risk of losing the more important buildings. The priorities can be defined according to the needs of the society, according to the significance of the buildings and their state of preservation. Structurally unstable, or damaged buildings also have priority. The only surviving example of a building type, like the bath of Cejvan Kethuda, also deserves special attention. Action must be taken to record all standing ruins. Buildings without a roof or tie beams joining their walls might fall down any moment. Rain and snow are detrimental to wall paintings, interior and exterior decorative details. Ruins which still preserve a lot of their original details must be carefully marked and protected. If buildings under risk disappear without being recorded, some part of Mostar's history will be lost forever.

**Basic principles of conservation.** For centuries, the people of Mostar have taken pains to care for their cultural heritage, preserving it until the war. What is left back from the war, must be preserved for the future generations.

International conservation principles and practices must be enforced in order to preserve the authenticity of the monuments and the urban fabric. Otherwise they will lose much of their charm and historic character and be reduced to only images of the past monuments or urban areas.

**Documentation.** Careful documentation is necessary before any restoration work starts. Measured drawings and photographs must be produced prior to any intervention. All the surviving elements must be carefully recorded and preserved.

**Restoration techniques.** Appropriate materials and techniques should be used in the restoration of historic structures. Traditional materials (slate, stone, bricks, lime etc.) can be supplied by the public authorities to make it easier for the people to repair their buildings properly. The choice of finishes; paint types and colours must be in accordance with traditional character.

Reintegration of the lost parts (vaults, roofs, minarets, etc.) can be achieved by using the evidence exhibited by the surviving structure and studying the original parts still lying among the debris. Studying intact features of similar buildings helps to compare and have a better understanding of the original design.

The scattered stone blocks from walls and minarets must be carefully sorted out and used in the reassembly of the monuments. The contribution of experts from the fields of architectural history and conservation are essential to recognize the dispersed members and assemble them together.

Many of the historic buildings have been repaired or remodelled during their long history. Additions from restorations or paint layers from later periods should not be removed if they have artistic value and contribute to a better understanding of the structure. They are documents of a transformation the building has undergone in the past.

Methods for cleaning external surfaces must be improved. The stone facades should be cleaned with appropriate techniques, after determining the properties of the stone and the extent of soiling by laboratory research.

**Re-use/rehabilitation problems.** Giving suitable new functions to historic buildings is a practical way of maintaining them and making them part of the social life of the community. Architectural historians, planners and conservation architects will work together with local administrators and economists to produce projects to improve the living conditions in old quarters. The rehabilitation of structures which are reduced to mere containers or shells requires a lot of investment which in turn raises the question of the optimization of available space and the economic viability of a new use.

**Reconstruction** of the totally damaged buildings presents an important theoretical and aesthetic problem. The fact that only some photographs exist of the pre-war state of some monuments is an important hindrance for their restoration or retrieval.

Cultural heritage is a non-renewable, irreplaceable treasure. Therefore, reconstruction is a technique which is banned in conservation practice. Replicas of historic buildings have no value. However, considering the extent of the vandalism of Mostar, it is not possible to ignore the conditions of a very special case. If Bosnian people can not recover some of their monuments by rebuilding, they will have no landmarks to claim their presence and historic links with the place. Their heritage was jeopardized with the intention to eradicate the Bosnian existence on that land. This ethnic clearance or religious discrimination is contrary to our understanding of multicultural Bosnia and Herzegovina. Due respect should be paid to the preservation of all cultural heritage, regardless of its ethnic, political or religious allegiance.

**Practical work and its supervision.** The quality of the restoration work is an important factor for the success of regaining the historic ambience of the town. Experts must be involved at every stage of the restoration works; supervision is obligatory.

In order to assume a more active role in the preservation of Mostar, the Institute for Preservation of Cultural Heritage must be reinforced with authority and expert personnel to make recordings of the present state of the city and the monuments as well as supervision of restoration activity.

## THE CEJVANBEGOV HAMAM

Seniha Koçer

Mostar had two public baths from the Ottoman period. One was built as part of the Sinan Paşa Wakf, but it was destroyed at the end of the last century. The other, the only surviving Ottoman *hamam*, is known as the Cejvanbegov or Cejvan Kethuda *Hamam* (built for the wakf of the same name) it has been partially destroyed. According to a study of Ottoman public baths in Bosnia and Hercegovina the Cejvan Kethuda *Hamam* was built in 1554 and restored in 1955.

The Cejvan Kethuda *Hamam* is situated on the west bank of the Neretva River in proximity of one of the man-made channels of the Radobolja River, from which it drew water while it remained in function as a public bath. The bath belongs to a complex that includes the *tabhana* (tannery) and the Tabacica Mosque and stands in close proximity of the Stari Most (Old Bridge). With its central position in the Old Town as one of its focal points, and as the only surviving Ottoman Bath in Mostar, the Cejvan Kethuda *Hamam* deserves special consideration.

**The organization system of Ottoman Baths.** Coming to an Ottoman bath, one first enters the wind barrier (*rüzgarlık*). The first element of the bath proper is the dressing hall (*soyunmalık - frigidarium*), the second is the cool section (*ılıklık-tepidarium*), and the final is the hot section (*sıcaklık - caldarium*). Leaving the baths, one would reverse the sequence of entry.

The *Frigidarium* of an Ottoman bath typically contains a raised platform of stone or wood that runs continuously around its walls. Here, people dress or undress in preparation for entering or leaving the bath. The height of this element is ordinarily 1.0-1.2 meters, reached by a stair. Generally, there is a marble pool with a water jet at the center of this space, windows are present, and the space is either domed in masonry (sometimes topped by a ventilation tower) or roofed in wood. Sometimes there is a space specifically designated for the proprietor of the bath.

The *Tepidarium* contains a marble platform. Smoke pipes run in the walls to heat the space. Shaving banks and toilets are available here, and those who do not wish to have a heated bath may bathe here.

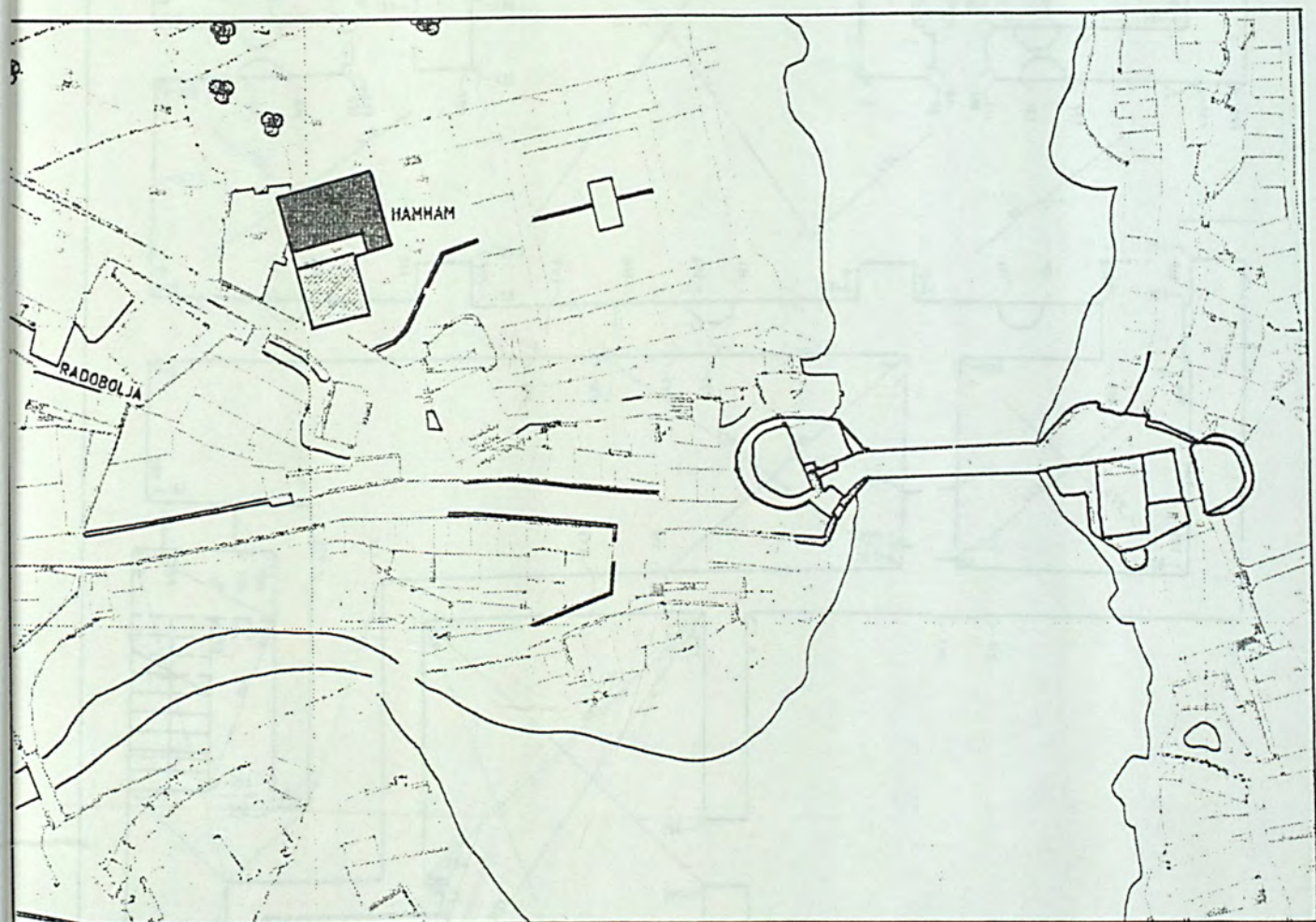
The *Caldarium* is divided into a general washing room, where the heated marble platform is located, and a number of private rooms, which are the hottest part of the bath. The marble platform at the center of the washing room is used for resting upon and for receiving a massage.

In back of the baths, the water tank and stoves are located. Hot water for bathing is produced with a stove (*külhan*), and smoke from the fires is carried in pipes (*tüteklik*) through the walls and floors, heating the spaces in varying degrees. The size of water tank and stove depends upon the size of the baths.

The most vulnerable part of any public bath is its dressing hall, or *frigidarium*. The Cejvan Kethuda *Hamam* first lost this part of its structure. The original size of the dressing hall and *külhan* are not known. Only the vestiges of the *frigidarium* wall can be observed on the exterior of the *tepidarium* wall. In place of the *frigidarium* stand the remains of a three story house that was built at the end of the 19<sup>th</sup> century and is now itself almost completely destroyed. The area where the *külhan* existed is now part of a private lot. Access to the bath is now provided by a passage which opens directly onto the *tepidarium* from the East.

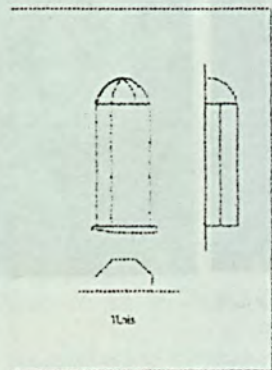
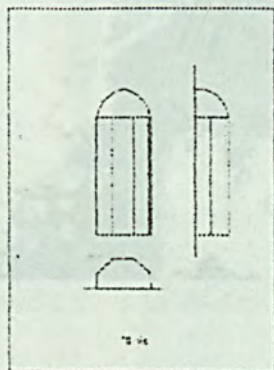
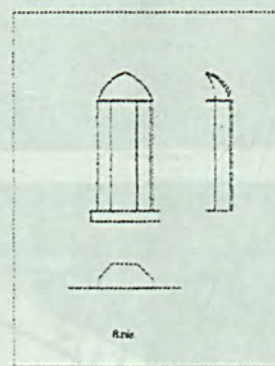
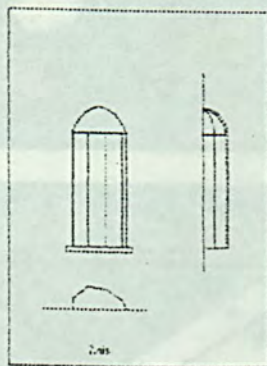
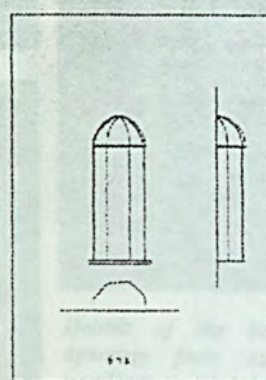
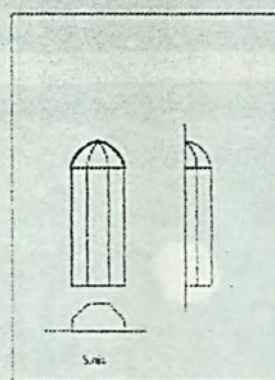
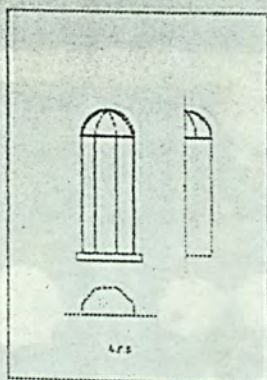
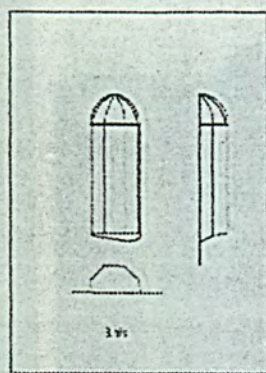
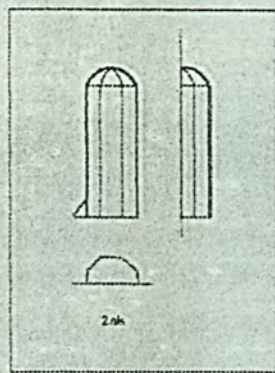
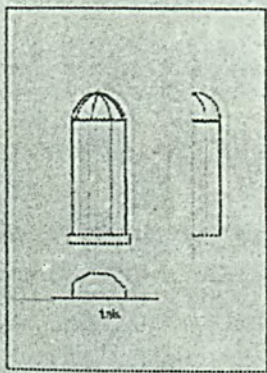
**General Principles.** Reconstruction of the lost parts of the original bath is not recommended, because we have no documentation and little evidence of the original design. Accepting this, and recognizing that the loss of two major elements practically excludes the possibility of operating an authentic Ottoman bath within the remaining structure, I may propose to introduce a degree of modern technology so that this building may still operate in some capacity as a bath. I am proposing that the monument be returned to its original function to ensure its sustainability in contemporary conditions. I also propose that all existing historical data be preserved in the structure of the bath, so that it may in the future be understood as a representative of its type.

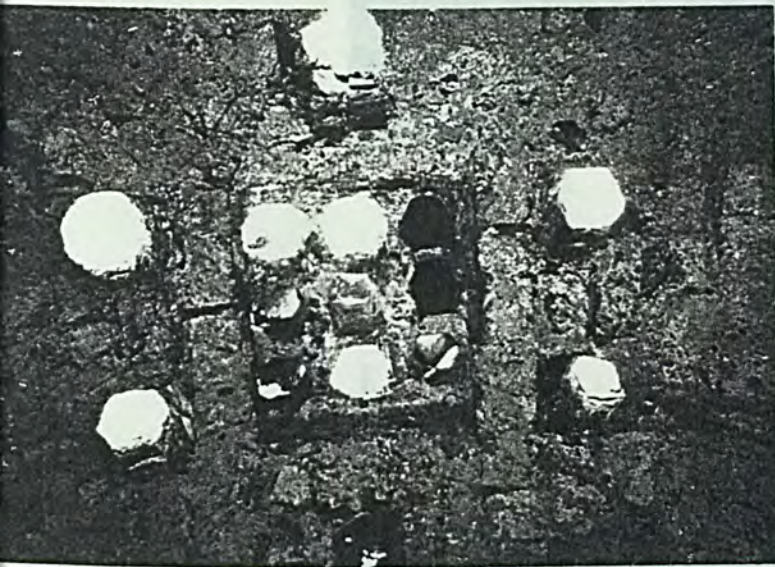
Finally, I have made a few proposals regarding the relation of the bath to its immediate urban environment. Today, the house and bath form the western boundary of the square in front of the *Tabhana* (originally functioning as a tannery and now given commercial functions.). The *Tabačića* Mosque forms the southern boundary. In order to maintain continuity with the sequence of historical developments to both *hamam* and square, I propose to retain both the bath and the house buildings. The bath, I intend to return to function as a modern bath. The house, now almost completely destroyed, I propose to rehabilitate to a height of two stories (not the original three), having considered both its architectural scale in relation to the bath and its urban scale in relation to the square.



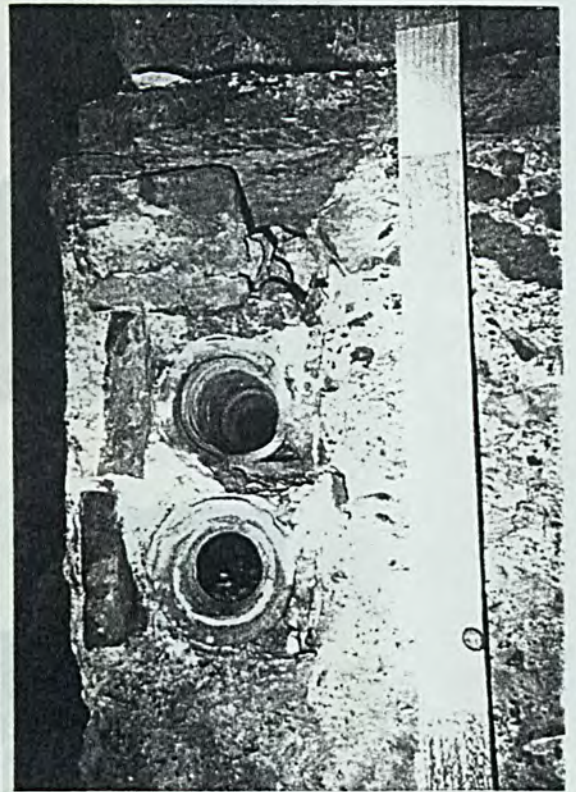
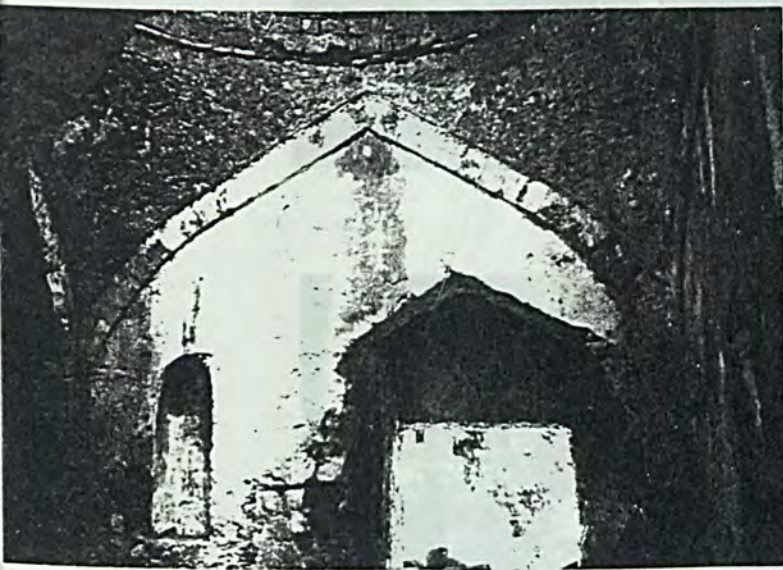
*Hamam is located 50 meters from the Old bridge*

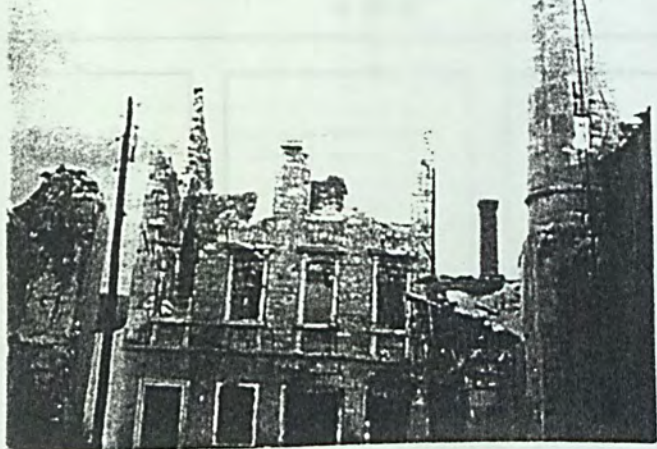






*Details of the hamam: (left) the central dome: openings from outside, and from inside, and pendants, (right) south-east corner, and pipes for a cold and hot water.*





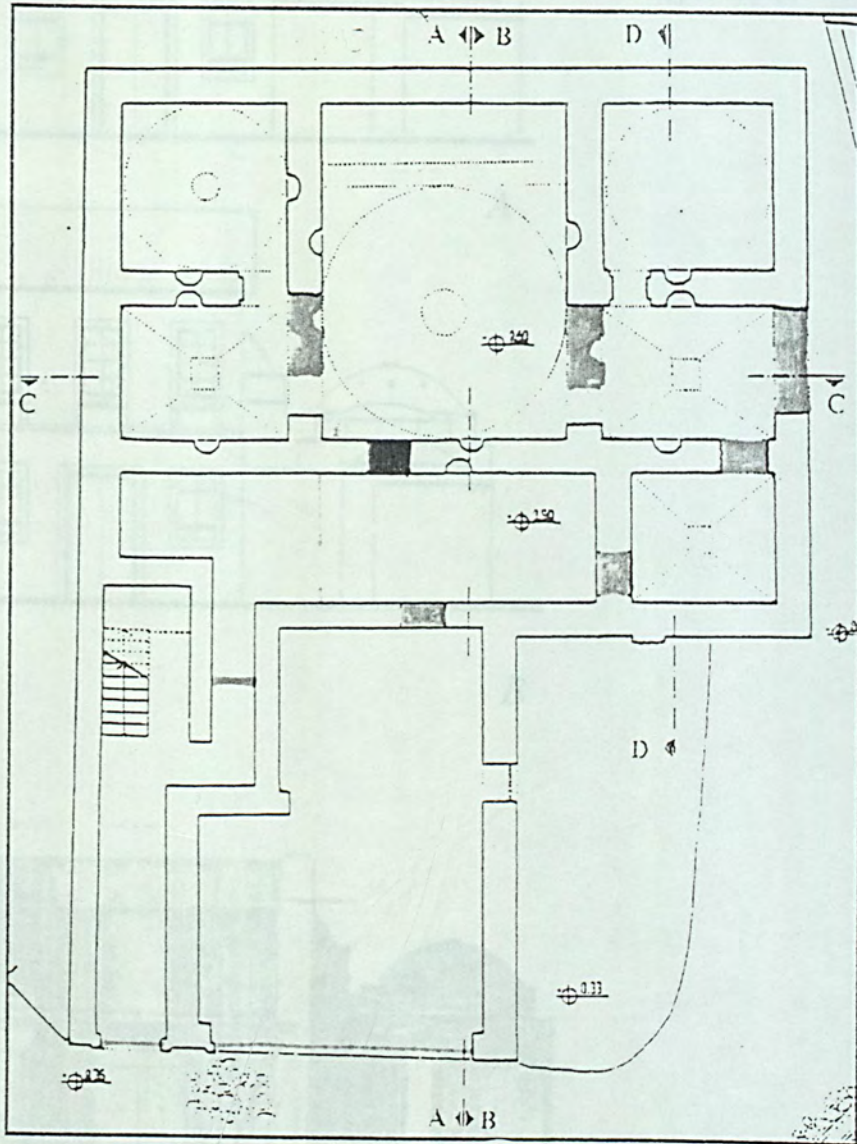
*House in the front of hamam, in 1995, 1996, and 1997*



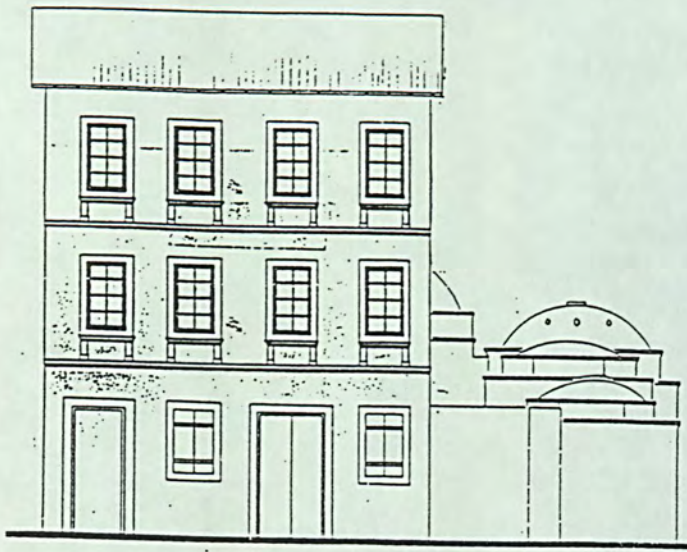
Because built in 1734, not in original function since 1870 and a building constructed in 1870 on the destroyed part of the Arsenal, the destroyed in 1972. Which intervention approach we should choose in the present building?

- A. To reconstruct in the state before the war?
- B. To reconstruct partly, keeping first and second floor?
- C. To incorporate a new element in the today's existing structure?
- D. To show "addition" to the structure, as

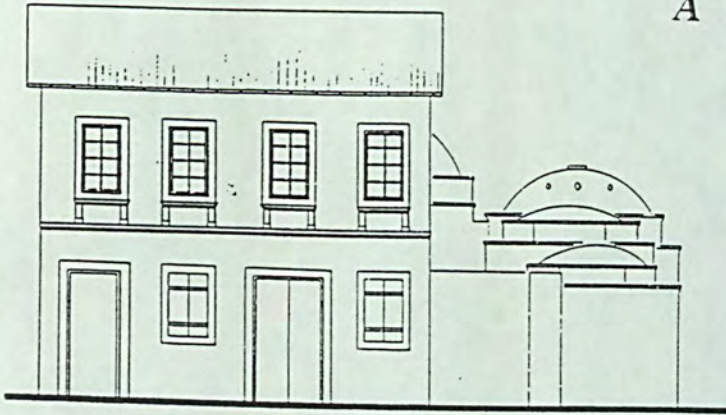
To answer the 3 questions.



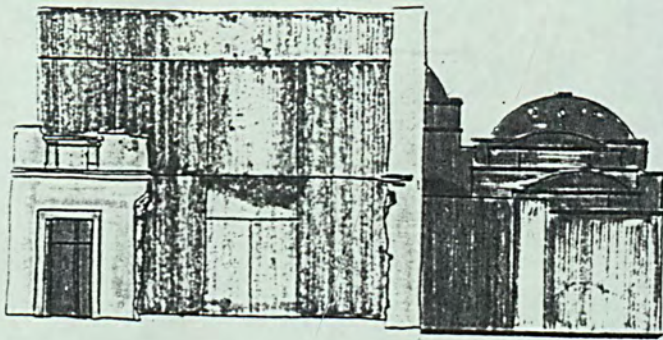
**Hamam: Proposed intervention**  
 To be closed  
 To be reopened



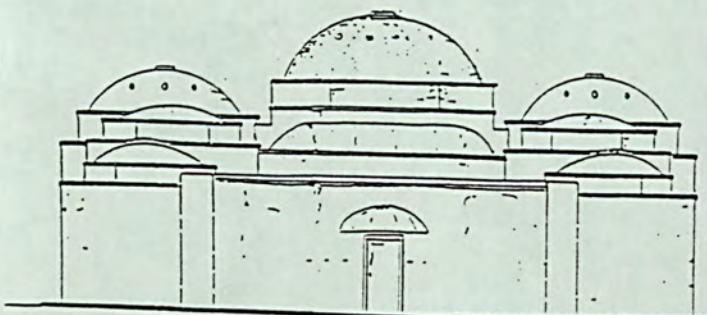
A



B



C



D

Hamam (built in 1554, not in original function since 1878) and a building (constructed in 1890 on the destroyed part of the hamam), are destroyed in 1993. Which intervention approach we should choose to the apartment building ?

- A. to reconstruct in the state before the war
- B. to reconstruct partly, keeping first and second floor?
- C. to interpolate a new element in the today's existing structure
- D. to 'clean' "addition" to the hamam, or

We support the B solution.

