

**The Bektashi türbes (former tekkes) in the Xanthi Region.
The case of the Hasib Baba and Kütüklü Baba türbe monuments**

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ABSTRACT: This paper examines the case of two Bektashi türbes (commonly known as “tekkes”). Both monuments, located in the Xanthi Regional Unit (Greek Thrace) were documented and photographed by Machiel Kiel in 1974 on his travels through the area. More specifically, these are the türbes (mausoleums) of the former Hasib Baba and Kütüklü Baba tekkes. Based on the historical context of the Bektashi presence in the region, the study of the türbes has been carried out using existing historical and ethnographic data in combination with field research. Thus, the historical dimension of these two Ottoman monuments is presented in relation to their dynamic socio-political context that has influenced their development until today, as well as their use by the current Muslims and/or Christians of the region.

Introduction

The presence of Bektashism in Thrace is directly linked to the consolidation of Ottoman power in the region. The conquest of most of Thrace between A.D. 1352 and 1373/1374 was accompanied by the colonization of the territory by nomadic populations¹ of various denominations (*Işık, Abdal, Kalender*). In this context, Bektashism served as a channel for connecting all the above Brotherhoods with which it shared common popular beliefs.² During the early phase of the Ottoman conquest, heterodox dervishes occupied a privileged position (for instance, they were exempt from paying taxes, they were in charge of guarding the roads, etc.) and contributed, to some extent, to the Islamization of the Christian populations. One of the priorities of the independent Turkish conquerors and sultans was, apart from maintaining security in the area, the establishment of numerous ‘zaviye’ or ‘tekkes’ as accommodation for the dervishes.³ It must be stated, however, that the Ottoman authorities did not have a consistent stance towards the Bektashi dervishes over the long period of Ottoman rule.⁴ In fact, it is certain that the connections they maintained with the supralocal structures played a very important role in their evolution into the various dervish brotherhoods, such as those of the Bayrami, Nakshbandi and Halveti orders from the 15th century onwards. In the Balkan context, Bektashism, which benefitted greatly from its close ties with the Janissaries, did not completely disappear when Sultan

Mahmud II abolished the Corps in 1826, rather it survived on the fringes.⁵ Moreover, the doctrinal content within the dervish circles over time was neither unified nor unchanging, in the same way that practices were neither fixed nor specific.

As regards the history of the Bektashi populations during Ottoman rule in Thrace, it is rather fragmentary.⁶ Traces of the surviving Bektashi places of worship, mainly in the form of türbes or open-air tombs of Bektashi saints, enable us to conceive the geography of Bektashism in the area; however, for the time being at least, many of the sources that could shed light on the complex life of the places of worship, the people, as well as the socio-economic and political environment in the previous historical periods are absent.

Today, within the context of the management policies of Ottoman heritage, several surviving Bektashi monuments in the wider Greek area⁷ are considered objects of protection, whose preservation and promotion are the responsibility of the local Archaeological Ephorates of Antiquities. Even after the de-Ottomanization of the region (i.e., from 1912 onwards), Thrace continued –and continues– to be a center of Islamic worship owing to the presence of the Muslim population who still live in Greek Thrace as in accordance with the Treaty of Lausanne (1923). However, a large number of Muslims abandoned the so-called Bektashi places of worship (tekkes) even from the 19th century, as a result of the gradual strengthening of Sunni Islam at the expense of Sufi practices. Other factors that contributed to their disappearance were the string of wars in the period from 1912 to 1919 (such as the Balkan Wars and the Great War) in the region, as well as the policies implemented by occupying or authoritarian governments in later years (such as during the Bulgarian occupation of Greece, 1941-1944 and the period of the Colonels' dictatorship in Greece in 1967-1974). There were other cases where Christians appropriated Bektashi places of worship and turned them into chapels, and there is no shortage of examples of other uses for these buildings by both Muslims and Christians. Finally, former Bektashi tekkes of iconic status, such as Seyyid Ali Sultan (or Kızıl Deli Sultan) in Roussa in Didymoteicho, are being revived under the new political and religious climate, creating new foci of research interest.⁸

The two examples of Bektashi monuments presented in this paper are examined in their historical dimension in relation to the negotiable, fluctuating and/or conflicting views concerning their past and their present. On the whole, surviving monuments exert a dynamism which shape the different cultural environments which are either accepted or rejected by the various actors at certain periods in time.

The türbe of the former Hasib Baba Tekke

What remains of the Hasib Baba Tekke is the türbe in which lies the tomb of Hasib Baba. The building is located on the periphery of *Asağı Mahalle* at Xanthi's eastern entrance, approaching the city from Komotini, close to the west bank of the Kosynthos River. More specifically, it is found at the intersection of Christos Kopsidas Street and Stratou Avenue, next to a modern high-rise apartment building (Fig. 1). It is difficult to see the "tekke"⁹ as it has been obscured and its premises restricted by the construction of the avenue which was opened directly in front of it, the apartment building which has been attached on its right (Fig. 2) and the stone-wall blocking the facade. The original dirt road was on the same level as the "tekke" entrance, but due to the addition of asphalt paving and other interventions, the building is now slightly below street level. Thus, in order to enter the "tekke", one needs to descend two stone steps at the end of the added outer wall.

In the 1974 photograph taken by Machiel Kiel the now ruined section of the tekke is visible, as is the courtyard, which was larger than the existing one, extending from the right-hand side of the entrance as far as where the high-rise apartment building now stands.¹⁰ This was the side where the Baba's chamber was, as well as the tomb area. Today the tombs are located at the "tekke" entrance. The marble tomb of the co-founder, İbrahim Baba is located with three others in the courtyard under a cypress tree¹¹ (Fig. 3). It is the most impressive of the four as there is a twelve-fold *külâh* (Hüseyni) sculpted at the top of the tombstone, as well as a relief of the twelve-sided star (*teslim taşı* the stone of surrender or abandonment). The stele at the foot of the tomb also has a relief drawing of a flower and the inscription states that İbrahim Baba died in the year of Hegira 1311 (1893).¹² To the right of İbrahim Baba's tomb, directly in front of the door to the "tekke", is the tomb of Haşim Bey, who, according to the inscription on the tombstone, died in the year of Hegira 1340 (1921). According to E. Zegkinis, Haşim Bey's daughter, Emine Hanım, was the owner of the house

located within the precincts of the “tekke”. She settled in Turkey and rented out her house to a Muslim family, who looked after it.¹³ However, in his most recent book, K. Tsitselikis makes reference to the owner of the “tekke” as being Orhan Hacıibram, stating that it is perhaps the only private religious building in Thrace which has been preserved in such good condition to this day.¹⁴ The other two tombs belong to Hacı Salim Baba from Kadirli and Arif Baba, the tombstones of which end in four-fold *külahs* (Edhemi tac). According to the tombstone inscriptions, they both died in the same year of Hegira 1320 (1902). E. Zegkinis questions whether this date refers to their death, as they were successive religious leaders; he proposes that this date might indicate the year the inscriptions were engraved. What we do know for certain, however, is that both were married, on account of the fourfold *külah*.¹⁵

The “tekke” is a simple four-sided, stone building (5.6 x 6.5 m²) with a tiled roof and a small courtyard.¹⁶ The roof tiles in the center, where there is a raised quadruple mitre (*külah*), were replaced as part of the maintenance work that took place in 2018. On completion of the maintenance, a sign was placed on the left-hand side of the façade, informing in Turkish and in English what the monument is: HASİP BABA. BEKTAŞI TEKKESİ VE TÜRBESİ. TEKKE OF BEKTASHI ORDER OF DERVISHES¹⁷ (see Fig. 3).

In the interior of the building, there is an octagonal dome decorated with geometric patterns, in whose center hangs a chandelier. The wooden coving which frames the ceiling is painted green. On the wall directly opposite the entrance (Fig. 4), there are various Bektashi symbols: three axes (*tebers*) of varying size, two different sized metal ordeal sticks (*mütteka*), and a horn (*nefir*).¹⁸ On the same wall there is a frame whose inscription, according to Machiel Kiel, is written with *talik*¹⁹ and was composed by the well-known Bektashi poet, Mehmed Ali Hilmi Dede (died in Istanbul in 1907).²⁰ The chronogram of the inscription extols the holiness and work of Hasib Baba, while the year of Hegira 1304 (1886) of when it was written appears at the bottom. On the same wall, in the corner to the right, there is a small wooden pulpit (*minber*) that has two rug-covered steps ending in an upright wooden base on which the name “Allah” is inscribed, followed by the names: “Ya Muhammed”, “Ya Ali”, “Ya Hasan” and “Ya Hüseyin”. Next to the pulpit there is another base with three steps also covered with a small rug. On the walls of the existing building, there are six

picture frames, of which five are of calligraphy and symbols found in Bektashi iconography, and one has the well-known image of Hacı Bektaş, who in his right hand holds a deer and with his left caresses a lion sitting in front of his left leg. It is assumed that these pictures are relatively recent additions as part of the “tekke’s” revival. There is a dirt floor covered with rugs and a small carpet outside the entrance, while on the left wall, as one enters the building, is the wooden tomb of Hasib Baba, the founder of the “tekke”, which is covered with green fabrics, and whose tombstone ends in a twelve-fold Bektashi mitre (*külah*).

According to the inscription on the front door (Fig. 5), the year the tekke was founded by the two Bektashi dervishes, Hasib Baba and İbrahim Baba, was 1882.²¹ It is quite likely that the tekke had existed before this and had later been abandoned, however, this supposition cannot be confirmed due to lack of evidence.

In sum, the conclusion can be drawn that the Hasib Baba “tekke” (today türbe) was founded –or possibly revived– in 1882, on the city’s outskirts in an area, with a chiefly Muslim population in its heyday. The development of the “tekke” in the following years is not at all clear as the ‘chain of succession’ (*silsile*) is not known and therefore, we do not have a record of who the ‘Babas’ were after 1902, that is, after the death of Hacı Salim Baba and Arif Baba. According to Machiel Kiel, the “tekke” operated up until 1967²², however, nothing is known regarding the conditions under which it functioned throughout the early second half of the 20th century. Kiel’s report on its closure in 1967 seems to be linked to the beginning of the Greek military junta and to the general climate of dictatorial repression. If we exclude the eight-year period of the Regime of the Colonels when it was prohibited from functioning as a Muslim place of worship, interest in the “tekke” by some believers in the years that followed, does not seem to have completely waned. Information from conversations with the local residents strongly suggests that the site of the former tekke has continued to be a pole of attraction for a segment of the local Muslim community (mainly Roma living close to the monument, and some Pomaks from Xanthi and the surrounding mountains); and it has never been abandoned. On numerous occasions, I personally have witnessed traces of human presence in the space (Fig. 6), such as extinguished candles on the graves or even bones from a hen or rooster after animal sacrifice. However, even if there are group prayers or the observance of some rituals at a group or individual level, there is no evidence of organized religious activity.

Türbe of the former Kütüklü Baba Tekke

The türbe of the former tekke of Kütüklü Baba is situated in the area known as 'Kalami' in the village of Selino (Kereviz or Gereviz in Turkish), which lies on the plain that extends from the western shore of Lake Vistonida in the Xanthi regional unit (Fig. 7). It is one of the most remarkable surviving monuments of the Ottoman period. The elegance of the structure suggests the possible existence of a similarly beautiful tekke complex, whose traces have been permanently lost, most probably as a result of the anti-Bektashi policy of Sultan Mahmud II in 1826. Taking the location into consideration, -very close to *Via Egnatia*- it can be assumed that the tekke was important lodging accommodation for the Bektashi dervishes, who contributed to the Ottomanization of the region. When precisely the tekke was founded remains unknown,²³ as to date, no written sources or inscriptions that would help document its history have come to light. Having identified some of the weaknesses in the hypotheses of previous scholars, Heath Lowry concludes that the Kütüklü Baba Tekke must have been built in the late 14th or early 15th century.²⁴ Having made the assertion that the establishment of tekkes throughout the region was part of the settlement tactics applied by Gazi Evrenos, he considers it unlikely that this particular tekke was founded by Evrenos himself. It is probable that a dervish attaché of the military commander's army settled in the area (after the conquest of Boru and the surrounding area, 1354-1357) and that the tekke was founded as an expression of honoring the memory of Gazi Evrenos. Lowry's view that the tekke must have been founded somewhere between 1357 and 1428 is supported by the publication of an entry in *Tapu Tahrir Defter #77* (a detailed cadastral survey for the provinces of Edirne and Paşa compiled in 1519) which is mentioned in the work by M. Tayyib Gökbilgin.²⁵ This entry lists a number of villages in the *Kaza* (sub-province) of Buri/Bori whose incomes were alienated on behalf of the pious foundation established by Sultan Murad II, in h. 830 (1428) on behalf of his mosque in Edirne. Among the Buri/Bori villages thus named is that of 'Kütüklü'.²⁶ Lowry comments as follows: *this document seats the name firmly between the years 1354-1357 (when Boru and the surrounding region were initially conquered by Evrenos) and 1428 (the date of Murad's Edirne vâkıfyıye). The fact that Murad II's pious foundation included the village of Kütüklü locates the individual who gave the site his name in the late 14th or early 15th century*

and strengthens the supposition voiced earlier that he may have in fact been one of the dervish leaders attached to the forces commanded by Evrenos.²⁷

Regarding the hypothesis that prior to the tekke, there was a Byzantine temple of St. Nicolas in this place²⁸, Lowry observes that the building material of the tekke must have been transported from somewhere else as it was not from spoils that abounded in the area of Anastasioupolis, nor from the material of a temple that already existed which could probably have been used for its construction.²⁹ Finally, the lack of evidence on who Kütüklü Baba actually was, made a deep impression on Lowry. He came to the conclusion that the absence of Kütüklü Baba's name in Bektashi hagiography is probably related to the fact that the relevant hagiographical literature on Bektashi saints was developed in the late 15th century, and did not incorporate the earlier saints.³⁰ It should be noted here that besides the viewpoint that supports the existence of the church of Agios Nikolaos (Saint Nicolas) in this particular location, there is also another version which asserts that the church of Agios Georgios (Saint George) Kalamitziotis was located on the site of the tekke during the Byzantine period.³¹

The surviving monument (türbe) consists of two connected buildings, the larger of which is a stone-built octagon (exterior dimensions 3.24 m.)³² capped with a tiled dome (Fig. 8). It has an arched entrance on its eastern side and two arched windows (one on the southern and the other on the northern sides). The smaller building is a stone-built square structure (4 x 4 m²) with a south entrance, whose roof also consists of a tiled dome. It is an antechamber serving as an entrance to the main space where the Baba's tomb is located (Fig. 9). Before the restoration work by the Ephorate of Antiquities, which began in the 2000s, the structure was abandoned with serious signs of decay. The second, smaller chamber was almost entirely covered in soil forming a small hill.³³

Today, in the eastern part of the monument, in the antechamber of the türbe, there are a number of Christian portable icons (mainly of St. George) including a sand candelabrum where candles are lit, which obviously serves as a place of worship for Orthodox Christians (Fig. 10). There has been criticism from some members of the Muslim community as concerns the placement of the icons, who consider it a deliberate intervention to Christianize the monument.³⁴ The Baba's tomb in the large

chamber is covered with various fabrics, and there are also pitchers, small towels, wooden clogs and a broom, confirming the visitation of the site by Muslim believers. The door of the türbe is open every day of the year for Muslim and Christian visitors. Nowadays, the Muslims who visit the türbe are Sunnis from the surrounding area (mostly Roma), but also from the mountainous region of Xanthi, who usually pray individually, while any form of collective religious practice has disappeared. From the testimonies of some Muslims in the area, we are informed that until the 1960s ritual animal sacrifices (*kurban*) were held and oblations made, as well as the tying of ribbons on the tree next to the türbe in order for the believer to have good health. In fact, tents would be set up for two or three days, a ram would be sacrificed, and then cooked with rice which was distributed to those present. Furthermore, young Muslim girls (13-14 years old) would visit the türbe to make offerings and pray at their coming-of-age ceremony where they first wore the headscarf.³⁵

For the Christians of the region, the türbe is associated with the cult of Saint George. It is said that when the Christian refugees from Eastern Thrace arrived in October 1922 and settled in the village (present day Selino), they were impressed by this monument. They were convinced that it was a Christian church dedicated to Saint George, who was also venerated by some Muslims. Their conviction was based on the fact that the building had a dome and its sanctuary faced the east, as is the case with Christian Orthodox churches.³⁶ For the inhabitants of the village of Selino, as well as the neighboring villages, the türbe is a favorite place, on the one hand, because it is connected with their childhood memories - they remember it as a place where they would go to on excursion or where they used to play, and on the other, because like their Muslim counterparts, they made votive offerings and/or prayed for good health. Today, visitors who come to see and admire the monument, usually also light a candle.

On my visits to the türbe, from 2008 until now, I have often wondered about whose identity is hidden in the two broken stone tomb sculptures, which have been placed on top of the Baba's tomb (see Fig. 9). These are obviously two *külahs* and the question that primarily arises is whether they both belonged to the same tomb. The second observation has to do with the type of *külahs*. In my opinion, their shape points to *elifi külah*,³⁷ and in fact, the one on the right looks very similar to the *külah* worn by Hacı Bektaş, as we know from the representations of the founder of the

order. If they are indeed *kūlah* of this type, it means that it was worn by someone high up in the Bektashi hierarchy and would, thus, greatly strengthen the view that the former tekke must have been an important Bektashi center in the region. Finally, in the context of putting the restored monument to use with the added aim of making it known to the wider public, a concert is organized every August in the area in front of the türbe, during the Festival of Classical Eastern Music (Festival Logias Anatolikis Mousikis) organized by the Progressive Association of Xanthi (FEX) with the support of the Municipality of Avdira.³⁸

Conclusions

The monuments presented in this paper are what remains of two former Bektashi tekkes in the regional unit of Xanthi. They are türbes, which recall the presence and activity of Bektashi dervishes in previous times. In accordance with the existing evidence, it is believed that around the former tekkes of Hasib Baba in the city of Xanthi and Kütüklü Baba in Selino, there was an organized, thriving Bektashi community in the past. The major factors contributing to the destruction of the tekkes, was the Ottoman sultans' change of attitude towards the Bektashis, which began from the middle of the 15th century onwards, and particularly after the establishment of the Bektashi order in the 16th century, which was further heightened by the especially, destructive policies of Sultan Mahmud II in 1826. Even though there appears to have been a revival of the destroyed tekkes by the Bektashi communities during the Tanzimat period (1839-1876), the difficult conditions of the 20th century did not allow the Bektashi places of worship to function as such - at least not in the two cases examined here. Nevertheless, it seems that some after-memories of devotional practices have not been completely eliminated. Today, for a small portion of Muslims in Thrace, there is a vibrant popular religiosity associated mainly with the worship of funerary monuments and holy figures of the Bektashi tradition, which occupies more of a complementary position next to mainstream orthodox Sunni practice.

Acknowledgement

This research has been co-financed by the European Regional Development Fund of the European Union and Greek national funds through the Operational Program

Competitiveness, Entrepreneurship, and Innovation, under the call RESEARCH-CREATE-INNOVATE (project code: T2EAK-02564).

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ZEGKINIS 1996 ΖΕΓΚΙΝΗΣ, Χ. Ευστράτιος, *Ο Μπεκτασισμός στη Δ. Θράκη. Συμβολή στην ιστορία της διαδόσεως του μουσουλμανισμού στον ελλαδικό χώρο*, β' έκδοση (Θεσσαλονίκη: Π. Πουρνάρα, 1996).

NOTES

1. For the early Ottoman period in Thrace, the changes that occurred in the demography of the region, as well as for the policy of Islamization, see VOGIATZIS 1998.

². Bektashism in the 14th century was still an unformed order. Therefore, the proto-Bektashi communities or brotherhoods formed mainly by nomadic populations did not have any institutional organization. Their doctrines were a synthesis of pre-Islamic religious and pagan elements. In a very interesting paper, Yuri Stoyanov attempts to compare the Islamic and Christian heterodox cosmogonic, anthropogonic and diabolical traditions that emerged in the Balkans in the Ottoman period. As the case may be, both traditions have at times retained and reinterpreted archaic concepts from the pagan past, and at others borrowed elements from the Christian tradition. See STOYANOV 2005, 188. Furthermore, for a pluralistic approach to Bektashism through a variety of works, see POPOVIC & VEINSTEIN 1995.

³. See LOWRY 2010, where the central role played by Hacı Evrenos (Gazi) in the conquest of the Balkans by the Ottomans is presented.

⁴. See for example, FAROQUI 1995.

⁵. See MÉLIKOFF 1983.

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- ⁶. For Bektashism in Thrace, see ZEGKINIS 1996, YILDIRIM 2001, MÉLIKOFF 1996.
- ⁷. For contemporary approaches to the issue of Ottoman heritage, see KOLOVOS, PALLIS, POULOS 2023, as well as MARKOU 2015.
- ⁸. For a more detailed account on the case of the Ottoman monuments in Thrace, see MARKOU 2023.
- ⁹. It should be noted that the term *tekke* is here put in quotation marks because although the monument no longer functions as a tekke, this is how it is widely referred to and recognized. The term *tekke* (from Arabic *takiyya*) typically denotes an establishment belonging to a Sufi brotherhood, where the latter gather around a *Sheyh* or *Baba*, responding to its needs and activities, such as teaching, rituals and worship. Nowadays, there is no-one acting as a *Sheyh* or a *Baba* nor is there any organized religious activity which takes place. What is observed is visits from a portion of Muslims who pray, light a candle or perform some ritual in the courtyard, without the presence of a religious representative (*Sheyh* or *Baba*).
- ¹⁰. For the photographs taken by Machiel Kiel (1974), see NIT 2012. The garden of the “tekke” is imprinted in the memories of the local residents, including the author’s. It was full of rose bushes and trees, and had a side building, as depicted in M. Kiel’s photograph, where a guard lived (towards the end of the 1970s). After the construction of the apartment building and the destruction of the garden (in the 1990s) there was always someone who looked after the “tekke”. According to G. Mavrommatis, who visited the “tekke” in 2004, there had been an old man of the Sunni faith, who was from one of the mountain villages of Xanthi, and who for many years had lived in the building up to the time of his death in 2003. See MAVROMMATIS 2019, 240, note 110.
- ¹¹ Heath Lowry comments on the importance of the cypress tree in this particular türbe and the respect it commands due to the sanctity of the place. See, LOWRY 2011, 261.
- ¹². The second date in parentheses refers to the Gregorian calendar.
- ¹³. See ZEGKINIS 1996, 216, note 144. During his visit to the “tekke”, Heath Lowry photographed a certain Cem Bey, the self-appointed *türbedâr* (keeper of the tomb). See LOWRY 2011, 261-262.
- ¹⁴. See TSITSELIKIS 2012, 342. The information comes from a personal interview the author of this book had with the owner of the “tekke” which took place in Xanthi, 5.11. 2008.
- ¹⁵. See ZEGKINIS 1996, 217.
- ¹⁶. See TSIGARAS 2009, 259. Also, for a description of the building, see ZEGKINIS 1996, 213-217; MELKIDI 2007, 237-242; AYVERDİ 1982, 227.
- ¹⁷. A question which one might think to ask is why the sign is not also in Greek.
- ¹⁸. Zegkinis also refers to them and they still exist today. See ZEGKINIS 1996, 214.
- ¹⁹. TA’LĪQA in scholarly activity refers to “appending upon” a text or “deriving from an author and then to the resulting notes, glosses, comments, excerpts and appendices. Further uses of talik refer to a particular script and/or as a grammatical term. See, ROSENTHAL 2000, 165.
- ²⁰. See KIEL 2000.
- ²¹. See ZEGKINIS 1996, 215.

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- ²². See KIEL, encyclopedia entry.
- ²³. Some place the establishment of the tekke in the 16th century see DOUKATA 2008. While others believe it was founded in the 15th century, see BAKIRTZIS 2008 and DEDE 1984, 19.
- ²⁴. See LOWRY 2010, 49-55 and LOWRY 2011, 41-45.
- ²⁵. See GÖKBİLGİN 1952 cited by LOWRY 2010, 53 and LOWRY 2011, 42.
- ²⁶. See LOWRY 2010, 53 and LOWRY 2011, 42, who cites GÖKBİLGİN 1952, 208.
- ²⁷. See LOWRY 2010, 53 and LOWRY 2011, 42. We also note that the name of the village (Kütüklü) is mentioned in the work of G. Vogiatzis, who lists the *waqf* villages of Sultan Murad II, thus confirming its existence in the first half of the 15th century. See VOGIATZIS 1998, 355.
- ²⁸. This is the hypothesis that a Byzantine church of St. Nicolas existed on this site which is linked to the death and burial of the Catalan Berenguer de Entença. It is said that in a conflict that took place in the area between de Entença and Rocafort, in 1307, de Entença was killed and buried in the church of St. Nicolas located near the present site of the turbe. See BAKIRTZIS 1994.
- ²⁹. See LOWRY 2011, 44.
- ³⁰. See LOWRY 2011, 44-45.
- ³¹. This view has been supported by Nikolaos Kinigopoulos. See KINIGOPOULOS 1997. According to the author, the church of Agios Georgios is mentioned in a chrysobull issued by Andronikos III in 1329. This church was located near Anastasioupoli, in the location “Kalamitzi”. He, thus, believes that the current area, which the locals call “Kalami” within which the türbe is located, is the same as the place where the church of Agios Georgios Kalamitziotis used to be.
- ³². See BAKIRTZIS 2008, 318, who notes that the configuration of the upper part of the masonry into an octagon creates four triangles, which are covered, in two’s, alternating, with single-pitched or gabled roofs.
- ³³. For the photographs taken by Machiel Kiel (1974), see NIT 2012.
- ³⁴. See the article RODOP RÜZGÂRI 2007.
- ³⁵. See SIROPOULOS 2004, 15. Some legends about the “tekke” are also included in his book A. Dede, see DEDE 1978.
- ³⁶. See SIROPOULOS 2004, 14.
- ³⁷. A soft, pointed cap compressed to taper to form a pointed crown that formed a stiff high ridge from the front to the back, which when viewed from the side looked like the first letter of the Arabic alphabet, called elifi.
- ³⁸. For the activities during the Festival go to <https://fex.org.gr/politistikes-draseis/festival-logias-anatolikis-mousikis/>



Fig. 1. The türbe of the former Hasib Baba Tekke. View from Christos Kopsidas Street. Author's photograph.



Fig. 2. The türbe of the former Hasib Baba Tekke. View from Stratou Avenue. Author's photograph.



Fig. 3. The courtyard of the Hasib Baba Türbe with four tombs. Author's photograph.



Fig. 4. The interior of the Hasib Baba Türbe. Author's photograph.



Fig. 5. The inscription on the front door (1882) of the Hasib Baba Türbe. Author's photograph.



Fig. 6. Hasib Baba Türbe. Traces of human presence in the space. Author's photograph.



Fig. 7. The türbe of the former Kütüklü Baba Tekke. Author's photograph.



Fig. 8. The tiled dome of the former Kütüklü Baba Tekke. Author's photograph.



Fig. 9. The tomb of Kütüklü Baba. Two stone tomb sculptures (*kılaks*) are indicated by red arrows. Author's photograph.



Fig. 10. The Christian place with the icons of St. George in the antechamber of the Kütüklü Baba Türbe. Author's photograph.