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## Karasubazar: Historical Topography of the City of the Crimean Khanate in the 16<sup>th</sup>-18<sup>th</sup> Centuries

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**Abstract.** The article covers the main points of the town-planning history of Karasubazar, the city of the Crimean khanate, and, most importantly, offers a graphic reconstruction of its master plan for the last quarter of the 18<sup>th</sup> century, the final stage of the state's existence. Reconstruction of the historical topography of the late medieval city was carried out for the first time on the basis of three types of sources – written, cartographic, and archaeological. All the basic elements of the city's historical topography as well as the plan of quarterly residential development and a network of streets are reconstructed. Characteristic features of the location of the quarters inhabited by the Greek, Armenian and Jewish population among the main population of the Tatar inhabitants are revealed. City mosques, bathhouses, fountains supplying the citizens with water, hotels-caravanserais, shopping malls, and production workshops are localized. It is found out that Karasubazar was the second largest settlement in the state, its capital Bakhchisarai being the largest one. By the final stage of the Crimean khanate's existence the area of the urban development of Karasubazar was 109.0 hectares.

**Keywords:** the Crimean Peninsula, the Crimean khanate, the cities of the Crimean khanate, Karasubazar, historical topography, archaeology, master plan, mosque.

Research area: historical sciences and archaeology.

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## Introduction

The historical topography of the Crimean medieval cities is one of the main parts of their history. The formation of the cities' exterior was primarily influenced by political processes. Therefore, it is worth while considering the historical context of the Crimean khanate cities' formation first. The last quarter of the 15<sup>th</sup> century was a turning point for the region under the analysis. In the 2<sup>nd</sup> and 3<sup>rd</sup> quarters of the 15<sup>th</sup> century, at the early stage of the khanate formation on the territory of the Crimean Peninsula there were three dominating political entities (Fig. 1). The first of them, the Crimean khanate proper, is a fragment of the once united Golden Horde empire (Smirnov, 2005: 85-112). The second state is the late Byzantine Principality of Feodoro, formed in the late 14<sup>th</sup> – early 15<sup>th</sup> centuries on the lands of the Southwestern Crimea with their Byzantine (Greek) settled population (Muts, 2009: 21-45). The third one is the Genoese Gazaria, an autonomous state entity created by the Italian Republic of

St. George with its system of cities, significant rural districts and clear administrative borders (Bocharov, 2016: 263; Bocharov, 2018: 40-41). The situation changed drastically in 1475 (Fig. 2), when the Genoese possessions and lands of the Principality of Feodoro were conquered by the Ottoman Empire (Olgiati, 1991: 389), after which they became parts of the empire's separate province, the empire comprising the South Crimean lands as well as the territory of the Taman Peninsula and the Don river delta (Berindei, Veinstein, 1979: 390; Veinstein, 1990: 592). At the same time, the Crimean khanate partially lost its independence and became a vassal state to Turkey (Bennigsen, Lemerrier-Quellejey, 1970: 326).

The Ottomans in Taurica got the cities of Genoese Gazaria – Kefe (Caffa), Kerch (Vosporo), Sudak (Soldaia), Balaclava (Cembalo) and two cities of the Principality of Feodoro – Mangup (Feodoro), Inkerman (Kalamita) (Fig. 1, 2) (Bocharov, 2013: 16). Before the Ottoman conquest of 1475, the

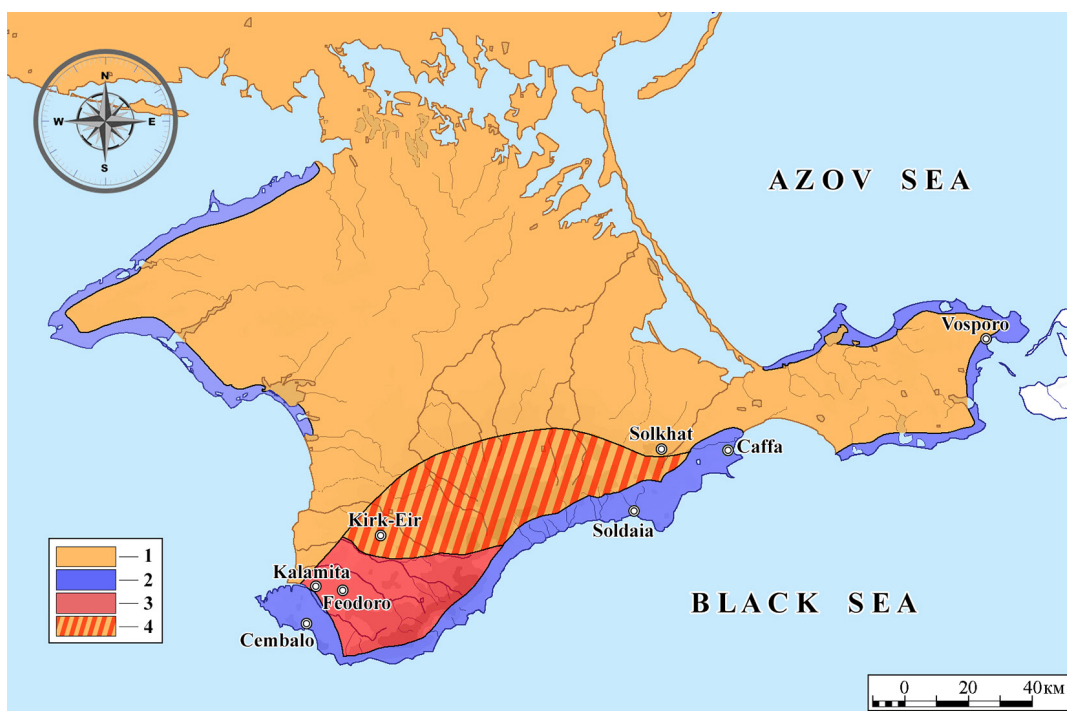


Fig. 1. Political map of the Crimean Peninsula with the location of the cities, the third quarter of the 15<sup>th</sup> century. 1 – the Crimean khanate, 2 – Genoese Gazaria, 3 – the Principality of Feodoro, 4 – the territories of the Crimean khanate inhabited by the Christian population

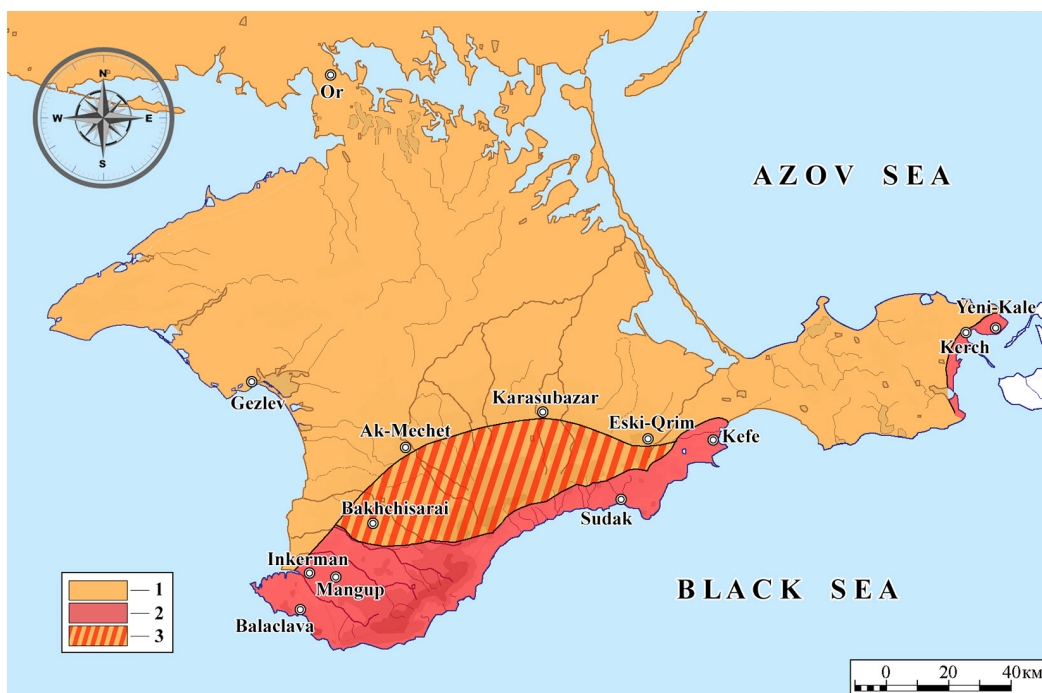


Fig. 2. Political map of the Crimean Peninsula with the location of the cities, 1475–1774.  
 1 – the Crimean khanate, 2 – the Ottoman Empire, 3 – the territories of the Crimean khanate inhabited by the Christian population

Crimean khanate did not have a developed system of urban centres. By the time of its emergence in the middle of the 15<sup>th</sup> century, the Crimean khanate had only two cities on the peninsula which were founded in the previous Golden Horde period – Solkhat (Staryi Krym / Old Crimea) (Kramarovskii, 1989: 141-157) and Kirk-Eir (Chufut-Kale) (Fig. 1) (Gertsen, Mogarichev, 1993: 39-58). During the three centuries of the Ottoman presence in the Crimea, the number of the subdued cities hardly changed (Veinstein, 1986, 221). In the 18<sup>th</sup> century, the seventh city – Yeni-Kale (Fig. 2) – was added to the previous six ones. It grew out of the suburb of a new Turkish fortress built to protect the Kerch Strait from the penetration of ships of the Russian Empire (Bocharov, 2015: 5).

In the Ottoman Crimea the cities founded by the Genoese and the Byzantines continue to exist even though acquiring some new oriental features. Yet, at the same time (the end of the 15<sup>th</sup> – the first half of the 16<sup>th</sup> centuries) five new cities emerged on the ter-

ritory of the Crimean khanate besides the two existing centres of Staryi Krym / the Old Crimea (Solkhat) and Kyrk-Eir (Fig. 1). They are Bakhchisarai, Karasubazar, Ak-Mechet, Gezlev, and Or (Fig. 2). These are not the two old cities that develop and prosper further, but the new ones mentioned (Bocharov, 2013: 16-17). Solkhat, the main Golden Horde city of the peninsula, will lose its administrative influence and economic importance; its territory will also significantly decrease. The city will receive a new name – Stary Krym (Old Crimea). Hadji Giray (1441-1466), the Crimean Khan dynasty founder, will move the capital to the city of Kirk-Eir from the Eastern Crimea to the Southwestern Crimea with its urban agglomeration of Eski-Yurt – Kirk-Eir that dates back to the 14<sup>th</sup> century (Bocharov, Kirilko, 2016: 373). Nevertheless, Kirk-Eir will not be the capital city for a long time (Gertsen, Mogarichev, 1993: 58-59). The third Crimean khan Mengli-Giray (1478-1515) will move the capital of the state from the fortified mountain plateau to the nearby valley, where

the city of Bakhchisarai will grow around the khan's palace. Kirk-Eir, the first khan's capital, will lose its urban status, but will not disappear. It will become the Jewish and later Karaite district of Bakhchisarai (Chufut-Kale) (Bocharov, Seitumerov, 2017: 16). This article results from the research of historical topography of Karasubazar, one of the new cities of the Crimean khanate.

### **Conceptual Bases of the Research**

The issues studied in the context of historical topography, and namely the growth of the territory, the city planning and development, and the location of public, religious, craft and residential buildings, can be associated with both natural conditions (natural topography, relief elements) and political and socio-economic features of the historical process affecting the increase or decrease in urban population and, as a consequence, the change of the urban landscape dynamics. Creation of the historical master plan of Karasubazar city will lead to a comparative interpretation of two centuries long urban development.

### **Problem Statement**

The historical topography of the cities of the Crimean khanate and the Crimean possessions of the Ottoman Empire today are at the initial stage of the research (Bocharov, 2013: 15-18). Historical master plans have been reconstructed for only two of the six cities of the Crimean khanate (Ak-Mechet (Bocharov, 2016: 5-10) and Bakhchisarai (Bocharov, Seitumerov, 2017: 22)) and also for three of the seven cities of the Ottoman province (Kefe (Bocharov, 2000: 3), Kerch (Bocharov, 2005: 145-151), Mangup (Bocharov, 2008: 191-212)).

In current scientific literature there are no studies on the historical topography of Karasubazar, the city of the Crimean khanate. This article is the first attempt to fill this gap.

Topographical information about Karasubazar can be obtained from historical chronicles (Lakhno, 1848: 693), data from kadiasker books (court registers) (Lashkov, 1886: 122; Özdem, 2010: 89), and travellers' reports (Kniga puteshestviia, 2008: 45; Dortelli d'Askoli, 1902: 109; Pallas, 1999: 151).

### **Methodology**

To solve the issues related to the study of the historical topography of the Crimean medieval cities three groups of sources are involved: written, cartographic, and archaeological. Written sources allow us to find out names and dates of construction or functioning of various city objects. Cartographic materials make it possible to localize these objects, whereas the results of archaeological research provide specific data on their size and structure. Such complex comparison favours the reconstruction of the medieval city's urban picture in all its diversity: to accurately measure the area of the urban territory; to localize the mosques, churches, synagogues belonging to different communities of the city and, as a consequence, to establish the urban neighborhoods which were inhabited by different ethnic groups. It makes it possible to identify the location of buildings associated with the economic life of the city (caravanserais, markets, and shops), to determine the location of the main sources of water supply. In this article, we primarily use cartographic sources. Written evidences and full-scale survey of the city area as well as specific objects of micro-topography are also used.

### **Discussion**

Written sources do not contain the descriptions of events associated with the foundation of the city and its early history in the 16<sup>th</sup> century. We claim that the city appears in place of the Golden Horde settlement. This settlement was located on the main road which connected the Golden Horde centres in the South-Eastern and South-Western Crimea, Solkhat, and Kirk-Eir (Eski-Yurt agglomeration) and facilitated the movement of people and goods from the 14<sup>th</sup> century. Later, it became a spot for Bakhchisarai, a new capital of the state. There was another city of the Crimean khanate on this road, the city being Ak-Mechet (Bocharov, 2015: 6). Interestingly, each of the four urban centres was at a distance of two days' marches from each other. The distance from Solkhat to Karasubazar was about 40 km, from Karasubazar to Ak-Mechet was about 45 km, and from Ak-Mechet to Bakhchisarai was about 35 km

(Bocharov, 2015: 6; Bocharov, Kirilko, 2016: 373).

The cartographic sources have made it possible to draw the master plan of the medieval city of Karasubazar (Fig. 3), the sources being master plans introduced by Russian military topographical engineers in the 70-90s of the 18<sup>th</sup> century. The medieval urban planning has been reconstructed and the location of public, religious, craft and residential buildings has been illustrated. The total area of the city territory, excluding the cemeteries, was 109.0 hectares in the last quarter of the 18<sup>th</sup> century. It was the second largest city of the Crimean khanate after Bakhchisarai, the capital (121.9 hectares), which was the biggest (Bocharov, Seitumerov, 2017: 28).

The planning of this city of the Crimean khanate was determined by several factors. The first one is the natural flat terrain of Karasubazar's location. The second factor is availability of a river with a constant watercourse (the city emerged on the right bank of the Biyuk-Karasu river). The third factor is geographical (the city was the place of intersection of two main highways from the areas with the settled population of the South-Eastern Crimea to the South-Western Crimea and from the Central Crimea to the Black Sea steppe. The central part of Karasubazar is marked by the intersection of these two highways (Fig. 3: 73). It is the place of the economic city centre of the city, its market square. The city blocks had an irregular layout. Two main streets of the city ran from the central market square to the north-west and to the south-east directions. The former was 290 m long. It ran up to the square on the Biyuk-Karasu river bank. The latter was about 730 m long. It started from the market square and ran through the city blocks in the north-west direction, where it turned into a highway leading to the steppe Crimea. There were two other city streets (630 m and 750 m correspondingly) that ran almost parallel to each other from the central market square in the south-west direction through dense residential and economic built-in area and turned into the main road from the South-East Crimea to the South-West Crimea. These four central streets can be regarded as the main city-form-

ing elements of Karasubazar. Other streets led to these central city arteries or squares around them. We have managed to localize nineteen mosques (Fig. 3: 1-18, 64), the Greek temple (Fig. 3: 9), the Armenian-Gregorian church (Fig. 3: 20), the Armenian catholic church (Fig. 3: 21), the temples of the Jewish (Fig. 3: 22) and the Karaite communities (Fig. 3: 23) among the city blocks. There were four caravanserais (Fig. 3: 24-27), trading and forge market stalls (Fig. 3: 40, 41) along the main street. Water mills were located on two drainage ways from the Biyuk-Karasu river (Fig. 3: 33, 34). There were two large bathhouses in the city (Fig. 3: 28, 29). Along the banks of the Biyuk-Karasu river, besides residential quarters, there were workshops for leather-tanning processing (Fig. 3: 47-52). Pottery centres (Fig. 3: 42-46, 60) were located on the city outskirts. Administratively, the city was divided into quarters with Tatar and Islamic population – mahalla (Özdem, 2010: 74), as well as quarters of the Greeks, the Armenians, the Jews, and the Karaites. The network of streets with the residential areas (Fig. 3: I, II) and trading market stalls (Fig. 3: VIII-X) layout as well as the areas covered with gardens and orchards (Fig. 3: I) were reconstructed; the territories of the city cemeteries (the area of 25.2 hectares) (Fig. 1: 62-66, 67, 68) were identified.

There is a very detailed description of the 17<sup>th</sup> century city by Evliya Çelebi, a Turkish traveller who visited the Crimea in 1666–1667. It is worth while trying to compare the data of our reconstructed master plan of the city with those in the chapter of the Ottoman author's book "Description of a large city and an ancient building, a friendly country, or a populated Karasu port" (Kniga puteshestviia, 2008: 144-151).

In the beginning Evliya Efendi describes the area of the city on the left bank of the river, which was the Armenian quarters' location, and provides the reasons for the Armenian population growth (Fig. 3: 20): "*The Karasu river flows through this city, buildings and facilities are scattered along both banks. There are Qiblas on the hills; the houses are mainly those of the Armenians. On the western side, the place being a flat steppe, there are 5,500*

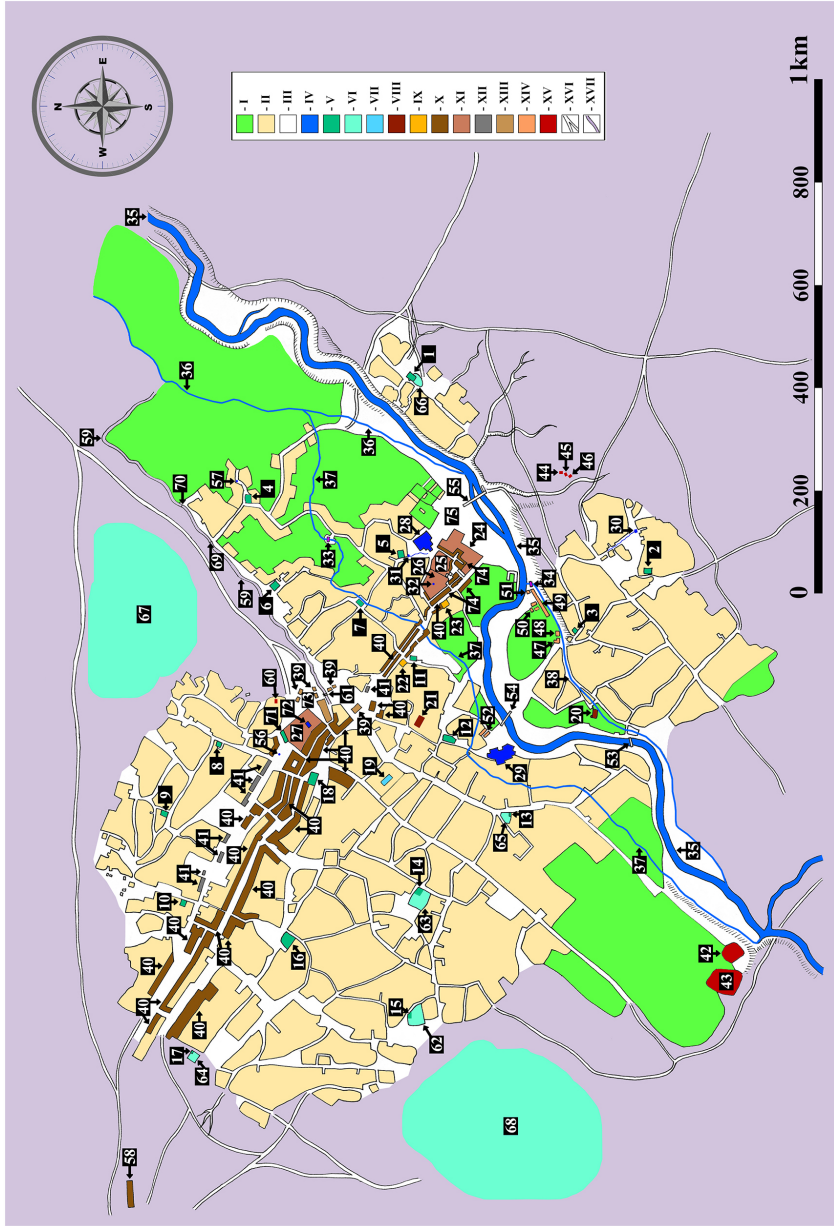


Fig. 3. Karasubazar. Reconstruction of the master plan. Colour explanation: I – gardens, II – city blocks, III – streets and squares, IV – bathhouses, fountains, rivers, brooks, V – mosques, madrassas, cemeteries, VI – Muslim cemeteries, VII – Greek temple, VIII – Armenian temples, IX – Jewish temples, X – shopping malls, shops, workshops, XI – caravanserais, XII – forges, XIII – food stores, XIV – tanneries, XV – tile factories, XVI – roads, XVII – drainage ditches.

City objects: 1-18, 71 – mosques, 19 – Greek temple, 20 – Armenian-Gregorian temple, 21 – Armenian-Catholic church, 22 – Jewish temple, 23 – Karaite temple, 24-27 – caravanserais, 28, 29 – bathhouses, 30-32, 72 – fountains, 33, 34 – water mills, 35 – the Biyuk-Karasu river, 36-38 – drainage channels, 39 – food stores, 40 – shopping malls, shops, workshops, 41 – forges, 42-46, 60 – tile factories, 47-52 – tanneries, 53-55, 61, 69, 70 – bridges, 56, 57 – wells, 58 – state bread shop, 59 – drainage ditch, 62-66 – Muslim cemeteries near the mosques, 67, 68 – Muslim cemeteries, 73 – central market square, 74 – shoemakers' stalls, 75 – slave market

two-storeyed, tiled houses with gardens and vineyards. In some places there are houses covered with turf. By now they have built high palaces with upper and lower floors on all four sides of the city. This city is being built up and populated day by day. It is inhabited by mostly those who escaped from Anatolian oppression from Tokat, Sivas, and Amasya. They arrived in the Crimean country, where they met cordiality and justice. This is the reason why the city is being built and decorated” (Kniga puteshestviia, 2008: 144).

Watermills also became the objects of the traveller’s attention (Fig. 3: 33, 34): “There is a river running through this city, and there are more than 100 rotating watermills on it. Springs murmur and wash the gardens throughout the city” (Kniga puteshestviia, 2008: 144). The main areas covered by gardens and orchards were located in the north-eastern and south-western parts of Karasubazar (Fig. 3: I).

Then the traveller mentions the bridges across the Biyuk-Karasu river: “There are 8 bridges made of wood, since the Karasu flood has destroyed the stone bridges to the ground. The floods are furious there, they are roaring and hissing. It’s a big river. The water is pure in this river” (Kniga puteshestviia, 2008: 147). By the end of the 17<sup>th</sup> century there were only three stationary wooden bridges across the river (Fig. 3: 53-55), whereas the river was waded in other parts.

Evliya Çelebi informs that there are 5 schools for the clergy (madrassas), 4 monasteries (tekkes), and the city mosques in the city: “In total there are 28 mihrabs. The cathedral prayer is held in 5 of them. All these 5 cathedral mosques are built of stone, covered with tiles and have stone minarets... There are no buildings covered with lead at all in this city. All of them are covered with ruby-red tiles and well built” (Kniga puteshestviia, 2008: 147). As a rule, madrassas were located at the mosques. By the final stage of the existence of the city of the Crimean khanate, the number of mosques had decreased by 9 buildings, only 19 mosques were left (Fig. 3: 1-18).

“There are 8 large khans for merchants. The best of them is the khan of the great vezir

Sefer Ghazi-aga. It is located in the market, in the centre of the city. It is like a fortress of the city of Karasu. This is because there is no fortress here. The circumference of this huge premise is 400 paces. It is a beautiful fortress, built of stone, Shaddad-way powerful and strong. There are two iron gates here. There is a source of water of life inside. The number of rooms (both external and internal) on two floors is 120. On all four sides, there are loopholes; and on the four corners, there are large towers like guard towers. In case of siege, this great khan may turn to be stronger than a fortress. However, there is no ditch around it, because the khan was built in a narrow place of the city, in the middle of the market. If this khan had a ditch like the fortress, it would be a powerful stronghold... There is a rebuilt and two-storied monastery without a minaret in this khan. At the door, the guards are watching the comers and goers, and they do not let an ordinary person in. Under the arch of the gate, they inquire about a person’s status, and if he turns out to be a merchant, or if his intentions in this khan turn out to be peaceful and good, they let him enter. That is how the guards stand the watch. This is because fabulously rich merchants from all seven climates live in this khan. And over the new iron gate the following *tarikhi* is inscripted: “Sefer Ghazi-aga, wise as Asaf, / Built this khan according to the laws of geometry. / Seeing the completion of the construction of this khan, / Fethi said: let “Built by Aga” be a *tarikhi*. / The year of 1065” (1654-1655 AD)” (Kniga puteshestviia, 2008: 148). In this passage the Turkish traveler describes the caravanserai located in the central part of the city (Fig. 3: 27). He points out quite accurately that there was a central market place (Fig. 3: 73) at the bazaar (guesthouse), the place being precisely the junction of the road to the northern Black Sea steppe and the path from the South-eastern Crimea to the Southwestern Crimea. Most likely, this place was the oldest point on the map of the city. We also learn about the location of another nineteenth mosque (Fig. 3: 71) inside this caravanserai and another fountain (Fig. 3: 72) in this closed territory.

Then follows the description of another inn: “Not far from this khan, in the shopping

*malls of the shoemakers, there is Shirin Bey's khan. It is built as if according to the drawing of Sefer Ghazi-Aga's khan; but it is small. Apart from these two, there are no more khans with iron gates like fortresses here. Yet, other khans are comfortable*" (Kniga puteshestviia, 2008: 148). Shirin Bey's caravanserai was located at the very end of the central city street in front of the square near the Biyuk-Karasu river (Fig. 3: 24). This note makes it clear that there were workshops and trading malls of shoemakers near this khan (Fig. 3: 74). In general, by the time when the Crimean khanate joined the Russian Empire the number of caravanserais became twice less, from eight to four.

The Ottoman author left a description of the city bathhouses: *"There are only 4 bathhouses there, the bathhouses being the places of delight of the heart. First, there is a small bathhouse of Tayman-Murza in the market. The air and its building are lovely. Then, there is Shirin Bey's bathhouse, a really sweet bathhouse bringing joy. There is another excellent bathhouse on the same side, the bathhouse being roughly painted like a chameleon"* (Kniga puteshestviia, 2008: 148). It has become possible to localize two bathhouses of Shirin Bey at the caravanserai of the same name (Fig. 3: 28) and the Chai-Hammam bathhouse (Fig. 3: 29) on the plan of the city.

The Turkish author gives the following recollection of the trading places: *"There are 1140 shops: shoe shops, the ones for manufacturing the bows, as well as numerous boza-khans, because the Tatar people love boza very much. The shops of bozadji are up to 105. Yet, there is no bedestan built of stone. Still, the khans have a lot of various beautiful goods. Many other crafts flourish. There are 10 coffee shops and 40 wine shops"* (Kniga puteshestviia, 2008: 149). The shopping malls, shops and coffee shops were concentrated on the sides of the central city street (Fig. 1: X, XII).

Then follows the description of the condition of the city streets and the improvement of certain trading places: *"There are few paved streets inside this city. In winter, when many hundreds of thousands of Tatars come to the city on horseback, their movements turn the dust of the city into a sea where the people get*

*drowned. Yet, the floors are paved on markets covered with wood. From one street corner to another there are hammered poles to prevent the mounted Tatars from their entering from the streets"* (Kniga puteshestviia, 2008: 150). Only certain sections of central streets, the areas in front of facades, and internal spaces of shopping malls were paved. Most of the city streets had no paving.

Evliya Çelebi mentions the number of different non-Tatar inhabitants of the city: *"2,000 Armenian citizens paying haraj, 500 Greek infidels paying haraj, and 300 Jews paying haraj dwell in this city. All the citizens wear the caps called sepertimu, the caps being similar to Tatar caps. Greek and Armenian infidels wear blue brocade badges of a 1-Kurush coin size on their blue and purple caps. As for the Jews, they put pieces of yellow brocade on their caps. All the Jews are the Karaites. The Jews, the Armenians and the Greeks have no right to wear bath shoes in the bathhouse. That is why they tie bells to their ankles and wash in a secluded place. These signs show that they are infidels and Jews"* (Kniga puteshestviia, 2008: 150). Each of non-Muslim communities of the city had its dominant – whether a church (Fig. 3: 19, 20, 21) or a synagogue (Fig. 3: 22, 23). The areas of the Greeks', Armenians' or Jews' compact residence should be subject to search, these spatial markers serving the basis of this search.

The traveler also described the place of slave trade in the city: *"Near the big bridge, on a wide square, under the walls of Shirin Bey's khan, there is a large slave market. It is a model market. The people here are ill-fated. They say: "May God curse the seller of men, the woodcutter and the stonemason in this world and in the next world", another version being "the one who kills cows" instead of "stonemason". The words are about slavers. It is because slavers are absolutely ruthless. Those, who have not seen this market, have not seen anything in this world. This is the place where they tear mother from son and daughter and son from father and brother. They all cry, complain, weep and moan; still, they are sold"* (Kniga puteshestviia, 2008: 150). The slave market (Fig. 3: 75) was located on the square near the walls



of caravanserai, Shirin Bey's bathhouse (Fig. 3: 24, 28) and the Biyuk-Karasu river (Fig. 3: 35).

Evliya Efendi briefly mentioned considerable city spaces covered with gardens and orchards along the Biyuk-Karasu river (Fig. 3: I): *"Innumerable gardens and vineyards growing on the two sides of the city to the right and to the left of the Karasu river are praiseworthy. Yet, the grapes taste sour and are not worthy of praise"* (Kniga puteshestviia, 2008: 151).

To identify the changes in the landscape of Karasubazar from the second half of the 17<sup>th</sup> century to the end of the 18<sup>th</sup> century one can also compare the master plan of the city reconstructed in this article with almost simultaneous (1793) description of the city made by academician P.S. Pallas (Pallas, 1999: 95, 111, 112, 151, 204, 205).

The scholar formulated his first impression of the city the following way: *"As far as the city of Karasubazar unpleasantly strikes the eye with its pathetic and dirty appearance, so it wins when looked at from the height of the shore. Its view... is particularly remarkable for the depiction of the great Tash Khan, the most significant commercial institution; several mosques and numerous poplars"* (Pallas, 1999: 95). As follows from the above passage, the author points to Shirin Bey's caravanserai as the most fundamental construction (Fig. 3: 24). He then describes the peculiar features of Karasubazar's location: *"Compared to the surrounding hills and mountains on all sides, the city is located in a very low valley. On the western side, where there are no mountains, the valley descends to a brook, which is crossed while going over a stone bridge. Despite the fact that there is no good drinking water in the city, it is not considered unhealthy, but one can rarely find blooming faces among its residents. As in all Tatar cities, the streets are narrow, incorrectly located and crushed by the walls of dwellings and courtyards on the sides. A few good houses, large stone shops and mosques with their towers give Karasubazar a certain look. It is especially beautiful when viewed from the southern side of the mountain along the brook"* (Pallas, 1999: 111). According to the reconstructed master plan, the city layout was actually irregular (Fig. 3: II, III), which,

according to P.S. Pallas, is a characteristic feature of all eastern cities.

The academician also lists the religious sites of Karasubazar: *"There are twenty-three Tatar mosques, three churches in the city, including an Armenian-Catholic one. The Jews have a synagogue"* (Pallas, 1999: 111). The number of mosques in the city had been decreasing for two centuries. In the city area, we managed to localize 19 mosques (Fig. 3: 1-18, 71). P.S. Pallas (1793) mentions 23 religious buildings, whereas Evliya Çhelebi (1666) reports 28 mihrabs.

The number of the city population had been also decreasing: *"The number of commercial warehouses, or khans, both large and small are 23, shops – 310, coffee shops – 23, and private dwellings – 915"* (Pallas, 1999: 111). The location of shopping malls and coffee shops had not changed, they were located along the central street of Karasubazar and its adjacent squares (Fig. 2: 40).

*"There are seven mills in and around the city; they work by the power of various brooks"* (Pallas, 1999: 111). The mills were erected on special drainage channels (Fig. 3: 33, 34).

The academician defines the composition of the city population: *"The permanent male residents are one thousand five hundred, of which almost a thousand are the Tatars, more than two hundred are the Jews (they are mostly Talmudists); the Armenians are almost the same in number, of which less than a half are Catholics; the Greeks are about a hundred, and the Russians are very few. The number of women is no more than a thousand. The different nationalities of foreigners are about two hundred. They are the Greeks, the Armenians, the Italians, the Jews, and the Russians"* (Pallas, 1999: 111). The city houses the traditional late medieval communities of the Tatars, the Greeks, the Gregorian Armenians and the Armenian Catholics, the Talmudic Jews (Krymchaks), and the Karaites. These are added by a small number of the new Russian population.

The city preserved considerable areas of gardens and orchards: *"Gardens give fruits and vegetables in abundance, a lot of fruit are also delivered from the village. Due to such an*

*abundance of grapes in autumn the inhabitants, especially the Jews, find it profitable to stomp it and make wine. For this they use pressure vats made of whole limestone. Various kinds of cattle are sold in large numbers and cheaply in the market weekly*" (Pallas, 1999: 111). Large agricultural plots were located just outside the residential area (Fig. 3: I).

The academician's notes about the material for constructing the buildings in the city are of importance: *"There are a lot of buildings from raw bricks of large size. The work with it is much faster, cheaper and stronger than that from the rolls from clay and straw, which takes a lot of time. The longer the contact of raw brick with the air is, the stronger and more solid the walls will be"* (Pallas, 1999: 111). *"The entire area between Bol'shoe and Maloe Karasu provides with excellent calcareous stone for construction and other needs. These supplies are due to limestone strata deposited along a large territory and as if cast in one piece. One can cut the largest columns and building stones from them"* (Pallas, 1999: 112). It becomes clear that in addition to wood the city used two main building materials: raw brick and natural stone, as well as sources of this raw material.

P.S. Pallas especially highlights several handicraft industries which the city was famous for: *"In the city there are also quite a lot of craftsmen and factories producing morocco and leather products, candles, soap, pots, bricks, tile factories, forges, etc."* (Pallas, 1999: 111). These are primarily workshops on fine leather dressing: *"... there are four factories producing red morocco in Karasubazar... The Crimean morocco, dressed of two colours only – red and yellow, – compare well with the Turkish one; thousands are annually used on shoes and horse harness"* (Pallas, 1999: 204). It became possible to localize these industries in the city territory. Tanneries concentrated near the Biyuk-Karasu river and drainage channels that was due to the production cycle specifics (Fig. 3: 47-52). Besides, *"in Karasubazar, the Greeks and the Armenians run a soap factory and a good candle factory. In the same city the Armenians make pottery of mediocre quality, tiles and water pipes"* (Pallas, 1999:

205). Ceramic production, including those associated with the manufacture of tiles, was fire-dangerous. It was relocated either outside residential areas (Fig. 3: 42-46) or to their periphery (Fig. 3: 60). The forges were located in the north-eastern part of Karasubazar on a separate street running from the central market square (Fig. 3: 41).

If we compare Evliya Çelebi's descriptions of the city and P.S. Pallas's notes, it becomes evident that there are no cardinal changes in the urban landscape and its main elements. In the middle of the 17<sup>th</sup> century, the city is in the period of its highest prosperity.

### Conclusion

On the basis of the three categories of sources (cartographic, historical and archaeological) it became possible to reconstruct the master plan of the city of Karasubazar for the last quarter of the 18<sup>th</sup> century (Fig. 3). A scheme of the medieval city planning with residential development and a network of streets is proposed. Public, religious, handicraft and economic buildings are localized on the city plan. The plan also includes 19 mosques, an Armenian temple, an Armenian Catholic church, a Greek Church, and 2 synagogues. The main part of Karasubazar was located on the right bank of the Biyuk-Karasu river. The city blocks had an irregular layout. The Muslim cemeteries of the city (Fig. 3: 62-68) occupied an area of 25.2 hectares. The city emerges at the intersection of two main highways – from the areas with the settled population of the South-Eastern Crimea to the South-Western Crimea and from the Central Crimea to the Black Sea steppe. It is in this place that the economic centre of the city – its central market square – is formed (Fig. 3: 73). Four main city streets running almost through the entire city led to three directions from the central market square. A slave market and the main living yards (caravanserai) (Fig. 3: 75) were located at the entrance to one of these streets, by the Biyuk-Karasu river. A large part of the city area was covered with gardens, vineyards, and orchards (Fig. 3: I). The area under the city development was about 109.0 hectares. After the reconstruction of the master plan of the medieval city and the

measurement of its area, it was found out that Crimean khanate after Bakhchisaray, its capital (121.9 hectares). Karasubazar was the second largest city of the

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## Карасубазар — историческая топография города Крымского ханства XVI–XVII веков

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**Аннотация.** В статье будут затронуты основные моменты градостроительной истории города Крымского ханства Карасубазара и, главное, предложена графическая реконструкция его генерального плана для последней четверти XVIII века, финального этапа существования этого государства. Реконструкция исторической топографии позднесредневекового города выполнена впервые на основании трех массивов источников — письменных, картографических и археологических. Воссоздаются все основные базовые элементы исторической топографии позднесредневекового города. Реконструирован план квартальной застройки и сети улиц. Выявлены особенности размещения кварталов, занятых греческим, армянским и еврейским населением, среди основного массива татарских строений. Локализованы городские мечети, бани, фонтаны, снабжавшие горожан водой, гостиницы — караван-сарай, торговые ряды, производственные мастерские. Удалось установить, что это был второй по величине населенный пункт государства, уступающий в размерах только его столице — Бахчисараю. К финальному этапу существования Крымского ханства площадь городской застройки Карасубазара составляла 109,0 га.

**Ключевые слова:** Крымский полуостров, Крымское ханство, города Крымского ханства, Карасубазар, историческая топография, археология, генеральный план, мечеть.

Научная специальность: 07.00.00 — исторические науки и археология.