




A Restoration Proposal On Antalya Yivli Minaret (Mevlevihane) Bath

Serkan KILIÇ^{1*} 

ORCID 1: 0000-0001-9314-5337

¹ Akdeniz University, Faculty of Architecture, Department of Architecture, 07070, Antalya Türkiye

* e-mail: serkankilic@akdeniz.edu.tr

Abstract

Turkish baths and bath culture have a very special place in the social life of Turkish society. In addition, due to the importance given by the Islamic religion to cleanliness and especially to cleaning with rivers, our baths are one of the indispensable architectural monuments of our social life. As in all civilizations, baths have an important place in Anatolian culture. Baths are divided into two as public baths and private baths. Public baths are used by the public, while private baths are baths that serve a limited number of people. In this study, the Yivli Minaret (Mevlevihane) Bath, located within the Yivli Minaret Complex in Antalya Kaleiçi, is discussed. The construction date of the bath, which is included in the group of private baths, is not known exactly. In 2019, extensive excavation work was carried out in the bath by the Antalya Museum. After the excavations, it was determined that new units belonging to the bath emerged. In the light of these findings, different suggestions about the original plan of the bath will be put forward than those known so far.

Keywords: Antalya, Kaleiçi, architecture, Yivli Minaret, bath, restitution.

Antalya Yivli Minare (Mevlevihane) Hamamı Üzerine Bir Restitüsyon Önerisi

Öz

Türk toplumunun sosyal hayatında, hamamlar ve hamam kültürü çok özel bir yer tutmaktadır. Ayrıca İslam dininin temizliğe ve özellikle akarsuyla yapılan temizliğe verdiği önem dolayısıyla hamamlarımız toplumsal hayatımızın vazgeçilmez mimari anıtlarının başında gelmektedir. Hamamlar, bütün medeniyetlerde olduğu gibi Anadolu kültüründe de önemli bir yere sahiptir. Hamamlar, genel hamamlar ve özel hamamlar olmak üzere ikiye ayrılmaktadırlar. Genel hamamlar halkın kullandığı, özel hamamlar ise sınırlı sayıda insanlara hizmet eden hamamlardır. Bu çalışmada, Antalya Kaleiçi'ndeki Yivli Minare Külliyesi içerisinde bulunan Yivli Minare (Mevlevihane) Hamamı ele alınmıştır. Özel hamamlar grubu içerisinde yer alan hamamın inşa tarihi tam olarak bilinmemektedir. 2019 yılında Antalya Müzesi tarafından hamamda geniş kapsamlı kazı çalışması yapılmıştır. Kazı çalışmaları sonrasında, hamama ait yeni birimlerin ortaya çıktığı tespit edilmiştir. Bu tespitler ışığında, hamamın özgün planı hakkında bugüne kadar bilinenlerden farklı öneriler ileri sürülecektir.

Anahtar Kelime: Antalya, Kaleiçi, mimari, Yivli Minare, hamam, restitüsyon.

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1. Introduction

The lexical meaning of the word hamam (hammâm), which derives from the root hamm (hamem) meaning "to warm; to be warm" in Arabic, is "a place that warms" and is used in the meaning of "a place for bathing". Its Persian equivalent is germâb (Eyice, 1997). There are religious, legal, moral and traditional rules regarding bathing in baths (And, 1979; Önge, 1992; Uzun & Albayrak, 1997; Çimrin, 2008; Denктаş, 2010). Those who serve female customers in the baths are called "natır" and those who serve male customers are called "tellak". At the same time, servants generally called "hamam servants" such as furnaceman, meydancı, peştamalci, çıkmacı and kahveci work in the baths. Western travelers who came to Istanbul between the 17th and 19th centuries also provide important information about the baths and bathing culture (Grelot, 1680; Pardoe, 1838).

There is limited information about the baths built by the Turks in the regions where they settled before the conquest of Anatolia. The Seljuk bath in Nigar in the south of Kirman is similar to the Turkish baths in Anatolia in terms of the arrangement of the caldarium (Denктаş, 2000). The baths built during the Anatolian Seljuks can be analyzed in two groups in terms of the water used: baths with natural hot water and baths with heated cold water.

Anatolian Seljuk Turkish baths consist of four main sections. These are the undressing (camekân), corridor, tepidarium and caldarium sections. In addition to these, there are two installation spaces consisting of cold and hot water tanks and the ashtray section. The baths built in the Ottoman Period consist of three main sections. These are the undressing, tepidarium and caldarium sections. In this period, water tanks and furnace sections continued the architectural tradition.

Kaleiçi, one of the oldest port cities of Antalya, has been home to many settlements from the ancient period to the present day. It is known that the demographic structure of the city in the Ottoman period began to form during the Seljuk period and that Muslims and Christians lived in separate neighborhoods during the Seljuk period (Dinç, 2020). About Antalya Kaleiçi, Battuta mentions that Muslims lived in the very center of the city, there was a Friday Mosque, a madrasah, many baths, crowded and rich bazaars with a very regular plan (Ibn Battuta, 2016). It is known that this settlement order in the Seljuk period continued in the Ottoman period (Evliya Çelebi, 2016).

This study focuses on the Yivli Minaret (Mevlevihane) Bath located in Kaleiçi in Antalya. It is aimed to introduce all the architectural features of the bath to the scientific world in detail together with its location, the repairs it has undergone and the new units unearthed after the excavations.

2. Material and Method

This study focuses on the Yivli Minaret (Mevlevihane) Bath located in Antalya Kaleiçi. In the first stage, a general survey was conducted around the bath. Detailed photographs of the bath were taken during the on-site investigations and the measurements were taken and drawings were made in the Autocad program. In the second stage, a literature and archive search was made about the bathhouse and other bathhouse structures that may have a similar plan with the bathhouse were tried to be identified. In the third phase, a restitution proposal for the original plan of the bath was put forward by interpreting the new units identified during the excavations carried out in 2019.

2.1. Yivli Minaret (Mevlevihane) Bath

The bath was built adjacent to the Yivli Minaret Complex in the Muratpaşa District of Antalya Province. The date of construction and the owner of the bath are unknown. Önge (1995) suggests that the bath was built in the 14th century, while Kırmızı (1986) suggests that it was built during the Ottoman period. Yılmaz (2002) suggests that the bath may have been built in the first quarter of the 13th century. Evliya Çelebi, who came to Antalya in the 17th century, mentions the Mevlevihan within the complex. However, it is noteworthy that he did not give any information about the bath. Evliya Çelebi (2016) mentioned that there was a bathhouse only in the mevlevihan. In 1971, the General Directorate of Foundations carried out demolition and cleaning works (Tiryaki, 2013). In 1979, the bath was registered as an immovable cultural heritage (Antalya Cultural and Natural Heritage Preservation Board Directorate, 22.09.1979 dated and 1850 numbered decision). In 1982, it was restored (Yılmaz,

2002). In 1994, it is understood that the bath was rented to a person (Antalya Cultural and Natural Heritage Conservation Board Directorate, decision dated 01.02.1994 and numbered 191). The bath is not in use today. In 2019, excavation work was carried out by the Antalya Museum.

The bath has a plan with a central space and two halvets (secluded cell) and consists of a dressing room, tepidarium, temperature, halvet, toilet and water tank. The average wall thickness of the bath is 0.72 m (Figure 1).

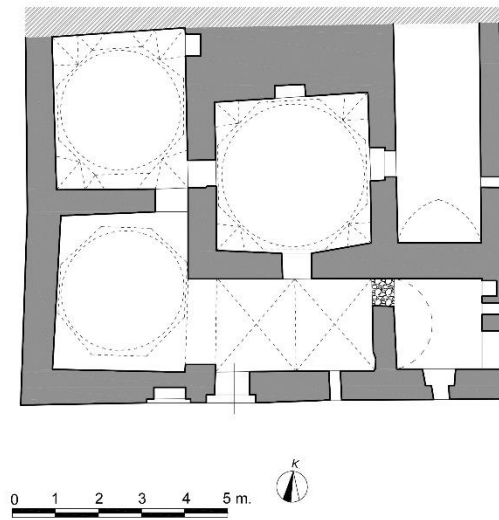


Figure 1. Plan of the Yivli Minaret Bath (edited from Yılmaz)

Rough masonry was employed in the walls of the bath and cut stone was used in the joints of the walls and in the north of the eastern façade. Brick material was preferred for the arches and window pediments inside the bath and for the upper cover. Today, the interior walls, benches and floor of the bath are covered with marble. The upper cover of the bath was plastered with cement from the outside (Figure 2).



Figure 2. Yivli Minaret (Mevlevihane) Bath

The central space of the caldarium, the tepidarium in the northwest of the caldarium and the halvet in the southwest are covered with a dome; the halvet in the south of the bath is covered with a cross vault; and the dressing room, toilet and water tank are covered with a barrel vault. The domes are arranged without pulleys. Hexagonal and circular shaped light eyes were opened on the dome ridges. In the vaults, only a square shaped light eye was placed in the center of the water tank (Figure 3).



Figure 3. General view of the upper covers of the Yivli Minaret (Mevlevihane) Bath

The western and northern facades of the bath are plainly designed. The entrance door to the halvet is located to the west of the south façade. The door is round arched and collapsed inwards. Immediately west of the door, a niche with a collapsed, pointed arch was placed. A small niche was opened in the west corner of the south facade. In the east corner of the south facade, there is a round arched window. A small rectangular upper level window was positioned in the middle of this window and the entrance door to the halvet.

A trace of dilatation was found on the eastern wall of the bath. The intensive use of cut stone in the masonry of the northern wing of the eastern wall suggests that the northern wing of this façade was demolished at an unknown date and later repaired. On the south wing of the east wall, there is a rectangular upper level window. In the center of the façade, the inscription positioned close to the ground level draws attention. The three-line inscription, which we think was used as a spolia, reads;

- 1) *Resmi bi hazihi "I-imareti es-Sultan el-Muazzam"*
- 2) *El-A'zam ale'd-dünya ve'd-din Ebu'l-Feth Keykubat bin Keyh (üsrev)*
- 3) *Ala elyed el-abdüz zaif Tuğrul fi sene isna aşer...s...* (Numan, 1982). A hole was drilled in the center of the third line of the inscription. A round arched niche is placed just above the inscription. A rectangular door was opened in the north corner of the east facade. This door leads to the undressing section, which was uncovered during the excavations in 2019 (Figure 4).



Figure 4. East facade of Yivli Minaret (Mevlevihane) Bath

The dressing section has not survived in its original form. Most probably the space to the east of the north façade has been completely demolished. During the 2019 excavations, a door with a flat arched doorway providing access from the dressing room to the tepidarium was found. The north façade of the dressing area is now approximately 3.00 m. under the soil (Figure 5).



Figure 5. Yivli Minaret (Mevlevihane) Bath door providing passage from the dressing room to the tepidarium section

The tepidarium section is entered through a door with a flat arched door opening to the west of the dressing room. Today, this door has been converted into an interior niche. The space has a trapezoidal rectangular plan with average dimensions of 3.60x2.90 m. The tepidarium is covered with a dome and a squinch is used in the transition to the dome. A total of five light eyes, round in the center and hexagonal in the periphery, were opened on the dome ridge. The four walls of the tepidarium are covered with marble slabs 1.30 m. high from the floor. Seating benches were added to the space from four directions. These benches are also covered with marble. The door on the north of the east façade of the tepidarium leads to the caldarium. This door has been closed and converted into a niche today. The pointed arched door located at the east corner of the south façade of the space leads to the halvets (Figure 6). After the complete demolition of the dressing area and loss of its function, the rectangular space to the south covered with a cross vault and the space to the west of it covered with a dome were transformed into the dressing area. During this transformation, the door on this façade must have been opened.



Figure 6. Yivli Minaret (Mevlevihane) Hamam cold section

The hot room is entered through a pointed arched door opening to the center of the north facade of the halvet covered with a cross vault in the south. Measuring 3.66x3.60 m., it has a slightly trapezoidal square plan and is covered with a dome. A squinch was used in the transition to the dome. A total of five round shaped light wells are opened on the dome ridge. The skirt of the dome is decorated with a thin moulding. Similar to the halvet, marble wall coverings and benches are encountered in this section. A pointed arched niche was added to the centre of the north wall of the hot spring at the

upper level. This niche corresponds to the window found in the centre of the south wall of the dressing room during the 2019 excavations. A window was placed in the centre of the east wall of the hot spring. The window is beveled on the sides and has a pointed arched pediment. The window is associated with the water tank to the east of the bath (Figure 7).



Figure 7. Temperature section of Yivli Minaret (Mevlevihane) Bath

There are two halvets in the south of the bath. The halvet located in the centre of the south façade is entered through a rectangular door with pointed arches opening to the centre of the south façade of the caldarium. The space extends in the east-west direction and measures 3.68x2.16 m. It is covered with two rows of cross vaults. There is a toilet in the east of the cell. However, the door providing access to the toilet section has been filled and cancelled today. To the west of the cell room is the other halvet. Both halvets are separated by a pointed arch (Figure 8).



Figure 8. General view of the halvets of the Yivli Minaret (Mevlevihane) Bath

The halvet in the southwest measures 3.58x3.07 m and has a slightly trapezoidal rectangular plan. This section is covered with a dome and a pendant was used for the transition to the dome. This section is illuminated by a total of six light wells, round in the centre and hexagonal in the periphery, which open onto the dome ridge (Figure 9). The water tank is located to the east of the bath and measures 3.62x1.98 m. The tank is covered with a barrel vault.



Figure 9. The south-western halvet of the Yivli Minaret (Mevlevihane) Bath

3. Conclusion and Recommendations

The date of construction and the owner are unknown and the bath is simple in terms of ornamentation. The bath has been subjected to many interventions and repairs until today. In 2019, during the excavations carried out on the north façade, a part of the dressing section of the bath, which was buried under approximately 3.00 m. of soil, could be reached. From the information obtained from this excavation, it was confirmed that the dressing section of the bath was located on the north façade, contrary to what was known until today. From the information obtained during the excavations, it is understood that the length of the south wall of the dressing section is approximately 6.60 metres. However, excavations need to be completed in order to be able to give an accurate opinion on both the dimensions and the upper cover of this section. During these excavations, the arched doorway providing passage from the dressing room to the tepidarium section and the arched window providing connection with the temperature were also reached. Particularly in Anatolian Turkish bath architecture, it is noteworthy that the window application opening from the undressing area to the caldarium is encountered here for the first time. This application can be explained by the fact that this bath was not a public bath and was a private bath serving only a limited number of people (Figure 10). Likewise, the bath was built in accordance with the land condition of the Yivli Minaret Complex. For this reason, since this bath does not fit into any of the typologies in Turkish bath architecture, the plan of the bath is evaluated within the special bath typology.

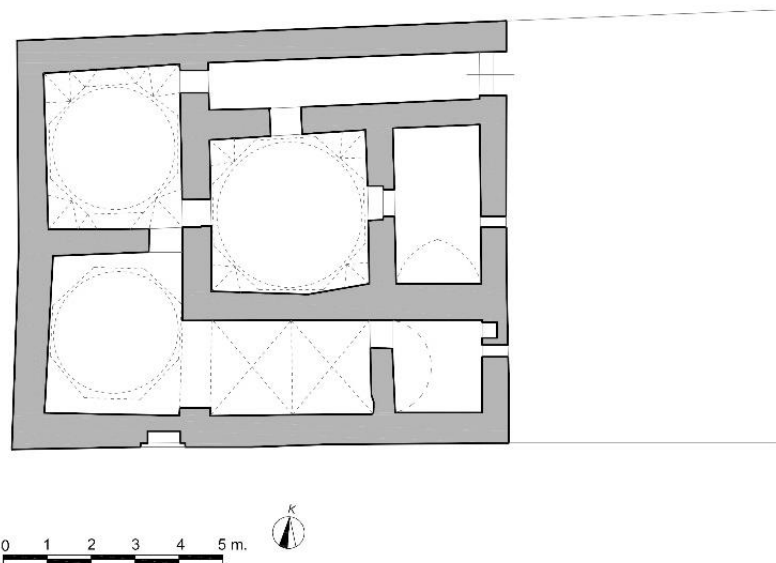


Figure 10. Yivli Minaret (Mevlevihane) Bath Restitution plan

In our opinion, the bath, which has been subjected to many repairs, was designed as a bath with a central space of undressing, tepidarium and two halvets. However, the dressing section was completely demolished and out of use in a period for which we do not yet know the reason. Later, due to the need, a door was added to the walls of the halvets on the south façade and these were then converted into a dressing room and the bath continued to be used for some time.

Firstly, the intensive use of cut stones on the northern wing of the eastern wall of the bath indicates that this wing was partially or completely demolished and then repaired. During this repair work, it can be suggested that the inscription, which we think as spolia material, was added. When the plan of the bath is examined, it is understood that the toilet in the southeast corner is entered through the door opening to the east wall of the halvet section. However, this door is closed today. In addition, the round arched window in the south corner of the water tank has been filled and cancelled today. It is also thought that this window is not original. Because in the toilet rooms, large windows close to the floor and in terms of their dimensions are not opened. Likewise, considering the place of the bath in Turkish bath architecture, it is understood that the doors and windows on the south façade are not original and were opened at an unknown date.

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Author Contribution and Conflict of Interest Declaration Information

The article has a single author and there is no conflict of interest.

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