

Bunun dışında, Gecek'de halkın gene "Tekke" diye adlandırdığı, eski yapısından fazla bir şey kalmamış, samanlık olarak kullanılan bir yapı daha bulunmaktadır.

SONSÖZ

Sivrihisar yöresi köylerinden tanıtmaya çalıştığımız tarihsel yapılar, yörenin çok katlı uygarlık kalıntılarından ilginç örnekler olmaktadır.

Özellikle Selçuklu dönemi cami tiplemesinde, adı geçmeyen tek üniteli-kubbeli geç gelenler bölümü de olan camilerin, İç Anadolu'da ve belki de Sivrihisar yöresinde erken örnekler vererek, grup oluşturmaya çoktan hak kazandıkları, doğal olarak akla gelmektedir.

1248 tarihli yazıtı ile ikili işlevli Mülk Köyü Mescidi (Türbeli Mescid), yazıtı olmamasına ve günümüze hemen tüm dış özelliklerini yenileştiren büyük onarımlarla gelmesine karşın, 1175 gibi erken bir tarihte ilk yapımı zamanlanan Gecek Ulu Camisi, geç gelenler bölümü de olan tek üniteli kuruluşları ile önemle ele alınması gerekli örneklerdir. Hele, 1259 yılına tarihlenen Hamamkarahisar camisi, yörenin, kubbeli-tek üniteli geç gelenler bölümü de olan bir plan üzerine düzenlenmiş yapılarının, çok önemli bir kanıtı olmaktadır. Yapının yaygın, yalın piramidal bir strüktür oluşturan kitle oluşumu son derece ilginçtir. Yapısal öğelerde olduğu oranda, tuğla istif şekillerinde, tuğla-mozayik bezemede ve örtü sistemlerindeki değişik kuruluşlarda, caminin XIII.yüzyıl ortalarına verilebilir özellikleri toplamış olduğu söylenebilir kanısındayız.

Yöre, sıcak su kaynaklarının bolluğu nedeniyle, çok eski zamanlardan günümüze dek hamamları ile ün salmıştır. Gerçekten de, inceleme olanağı bulabildiğimiz hamamlar, Roma hamamlarından çevrilme yapılarıdır. Tıpkı, ".bütün İslam tarihi boyunca, Müslümanların herhangi bir yapıyı camiye çevirerek kullanmaktan çekinmeyişleri"⁵² gibi, hamamlar da Romalı alt yapıları üzerinde Türklerin yaptığı ekler ve onarımlarla işlevlerini sürdürmüşlerdir.

Bölgenin en ünlü hamamları, Germa'da (Gümüş konak) bulunuyordu. Sayıca da çok olduğu öğrenilen Germa hamamlarından, zamanımıza üst yapılarını yitirmiş, temel kalıntıları kalmış az sayıda örnek gelebil-

miştir. İçlerinde yalnız biri, sıcak su dolu havuzu ile, en çok kalıntıya sahip olanıdır.

Germa hamamları doğaya bırakılırken, Türkler zamanında yapılan, cami, köprü ve çeşmeden oluşan bir grup yapıyla kuşatılan, Hamamkarahisar hamamı, yörede görebildiğimiz örnekler içinde, en sağlam olanıdır. Romalı temeller üzerinde 1175'de Türkler tarafından yapıldığı bildirilen hamam, kuşkusuz günümüze gelebilmesini çeşitli zamanlarda elden geçirilerek onarılmasına borçludur.

Yunak ve namazgâh gibi, geleneksel halk yaşantımızın önemli kuruluşlarına da, yörede tanık olmaktadır. Kamu kullanımına açık, çok yönlü bu kuruluşlardan, Gecek Yunağı, önünde yer alan ve suyunu sağlayan çeşme ile köyün yaşam kaynağı olarak, çok önemli bir yer tutar. Gene, Nasreddin Hoca köyü (Hortu) de, benzer bir yunağa sahiptir.

Son olarak da, Sivrihisar çevresi araştırmalarının yoğunlaşmasının, bilinmeyen tarihsel yapıların saptanarak değerlendirilmesinden daha da ötede, Anadolu mimarlık sorunlarını aydınlatacağı kanısını taşıdığımızı belirtmek istiyoruz.

A SURVEY AT SİVRİHİSAR REGION

The town of Sivrihisar on the ancient Route of Kings is in a region where the ancient settlements were concentrated. The region had been under the reign of Byzantines, Seljukids and Ottomans for long periods. It was visited by various travellers, mostly in 19th century (Pl. I, 1).

The aim of this research is to introduce some of the unknown historical Turkish buildings. During our search-travels on Ankara-Eskişehir highway, the first stop was Mülk village on a secondary road at the left, between Polatlı and Sivrihisar. (Fig; 1)

The second stop on the same road is a village called Nasreddin Hoca, surrounded by greenery. Close to Sivrihisar, a village road from the highway goes to the left and reaches a subdistrict named Günyüzü. The villages scattered around Günyüzü have various remnants of ancient civilizations. In particular, the elements of historical buildings in Pessinuntus, which was one of the important religious centers, have been taken to these villages to be used as building material.

Our investigations covered only the Hamamkarahisar, Gecek, Gümüskonak and Kayakent villages.

We will introduce the groups of historical buildings under the following topics.

I- Mesjids and Mosques

1- **Mülk Mesjid** (The mesjid with tomb) (Plan I; Pl. I, 2; II, 1-2; III, 1-2; IV, 1-2; V, 1-2; VI, 1; Fig: 2,3, 4)

It is on the top of a hill in Mülk village. According to the inscription it was built for Doğan Arslan, the ruler of the sub-province in 1248 A. D. (645 H.) during the reign of Sultan İzzeddin Keykavus.

The layout of the plan is in partial arrangement. The southern part is in square plan with an octagonal cone at the top. As it includes the tomb, it is the main section of the building.

The northern section, to the use of the late comers, is rectangular in plan with barrel vaulted upper structure. Although there is few information about it, the buildings is one of the interesting examples of its period because of its plan order and its geometrical mouldings and ornaments (the rosettes, stalactites, squinches, mihrab-southern niche, inner door and the others). The building is called "Kümbet" by some. The physical properties such as the conical superstructure over the main body and the tomb inside justify this name. In spite of these, we could not find any proof about the existance of the Crypta. Most probably the building was built as both a meşjid and a türbe. Indeed, there are the examples of two functional meşjids in the cities of central Anatolia (Konya, Akşehir and the others).

Thus, we believe that this building will be considered as one of the important examples of Anatolian architecture, with the addition of late-comers section to the two-functional building arrangement (Meşjid-Türbe). In the region, the mosques with the spared sections for the late-comers are in Gecek and Hamamkarahisar villages of Günyüzü.

2- Gecek Mosque (Plan II; Pl. VI, 2; VII, 1-2; Fig: 5)

The historical remains indicate that during the Turkish reign in Anatolia, the Gecek village was an educational center. There was various religious and civic buildings. The history of the village involves the earlier periods before the Turkish reign as proved by the archaeological remains.

One of the historical remnants in the village is the mosque-Great Mosque (Ulu Cami). It was restored by Vakıflar Genel Müdürlüğü (General Directorate of State Foundation). The Mosque is registered under the title of "Gecek Köyü Selçuk Camisi" (Seljukid Mosque of Gecek Village) in the archives of the State Foundation. The original inscription is lost. Due to the existing inscription, it was built in 1175 A.D.(571 H.). The mosque is being used at the moment. It is a single-unit type building with a square plan and domed superstructure. The additional space for the late-comers is in triple arrangement, covered by domes. The minaret is at the north-west corner.

Many spoliens have been used during the construction of the interior and the exterior walls.

The mosque displays some decorative and structural elements added to the building during the restoration. For instance, the minaret, the eaves (in rows of diagonally put bricks), double-storey windows are all rehandled.

Some structural peculiarities and the plan arrangement do not fit the properties of its construction period. Although the square plan and the domed single unit was adopted from the Seljukids, the additional space for the late-comers is not common in Seljukid architecture.

In spite of these general comments and the restorational work, we feel that the building was one of the original examples of 12 th century. Moreover it was in the frontier region and the Turkish influence was expanding over the boundaries by means of the Turcoman raids.

The Hamamkarahisar mosque confirms our conjectures.

3- Hamamkarahisar Mosque (Plan III; Pl-VIII, 1-2; IX, 1-2; X, 1-2; XI, 1-2; Fig: 6).

The Hamamkarahisar Mosque was built to provide the religious needs of the people who came to the turkish bath above the springs of hot water. There are also a fountain and a bridge nearby.

The mosque is on the southern part of the building complex and was built by Emir Seyfeddin Kızıl in 1259 A.D.

The inscription is missing. Due to plan arrangement the inner section is a domed single square unit, and the additional section is in the form of triple space.

There is no minaret.

At the exterior the mass of the building has certain peculiarities; The triangular passages between the exterior walls and the dome on the south-west and south-east corners give the impression of pyramidal appearance.

The three domed late-comers section is closed at the sides. At the front, the middle arch is smaller than the others; the balance between the arches is provided by means of a projected panel framing the middle arch. There are traces that originally the inner of panel had geometrical passages different than the brick courses at the upper structure of facades.

The brick domes of the late-comers section have some peculiarities. The brick courses of the middle section is not usual in Seljukid buildings. The brick coursed superstructure starts as a barrel vault at the sides and becomes the dome at the center. The brick coursings in different direction make an eye-like pattern at the center. Most probably, this type of pattern has a religious reason. The plan order of Hamamkarahisar Mosque might cause trouble in determining the date of construction. It differs from the general types of 13th century buildings but has common features with other regional buildings such as Gecek Mosque and Mülk Mesjid. On the other hand, this single-unit type mosque holds the properties of the 13th century because of its structural elements, brick coursings and brick-mosaic ornaments of the façade. The the information about Emir Seyfeddin Kızıl in the written documents justifies this comment.

II- The Baths (Hamams);

1- Hamamkarahisar Bath (Pl. XII, 1).

Originally it is a Roman bath. During the Turkish movement through Anatolia, it was reconstructed and the upper structure was added (1175). It was used up to the present by means of some additions and restorations. The villagers call the building "Selçuk Hamamı" (Seljukid bath).

It is composed of two different domed spaces. One is for men, the other is for women. The heat of the water is 31° C. The walls surround the octagonal pool of the bath. There are niches in the eight walls of the building. The bath is still at use.

2- The Bath in Gümüşkonak (Germa, Jörme) (Pl. XII, 2; XIII, 1).

Because of natural hot water and baths in the region, the village is called Germa. Today there is only an octagonal pool of a bath left. Since the heat of the water is 31° C., it is possible for children to swim and bathe in the pool.

III- The Fountains:

1- Fountain in Hamamkarahisar (Pl. VIII, 2).

The fountain is one of the elements in the groups of historical buildings. It is out of use today. The amount of reused stones (spolien) is very interesting.

2- Fountain in Gecek (Plan IV; Pl. XIII, 2; XIV, 1; Fig. 7).

It is the most important element in the life of the village. Together with the "Yunak" at the back, they form the two portions of a unit. In spite of the non-existence of inscription, it is noted that the fountain was built in 1175 together with the mosque, the medrese (fallen down) and the minaret.

3- Fountain in Kayakent (Pl. XIV, 2).

It is in the middle of the public square. Since the spring water is considerably below the ground level, it is reached by means of a stairway.

IV- The Yunaks (Washing Places):

Although the washing places do not exist in the cities, they still stand in the villages and were important features of Turkish traditional life. We want to mention two of these social and multi-functional elements.

1- Yunak in Gecek (Plan IV; Pl. XIII, 2; XV, 1).

It gets water out of the fountain and forms a complete unit with it. The "Yunak" is rectangular in plan. The furnice and the beating stone are arranged on a stone bench. The door openings and the pillars supporting the roof are really interesting.

2- The Yunak in Nasreddin Hoca village (Hortu) (Plan V).

Rectangularly planned, this Yunak, in general, has the same properties with the others.

V- The Namazgâhs (Open space devoted to prayer)

One of the important foundations in the social structure of Ancient Turks are Namazgâhs. They were established on plain and large areas for the mass praying on special days, when the crowd could not be contained by the mosques.

1- Namazgâh in Gecek (Pl. XV, 2).

It is behind the harvest place. The entire structure is composed of reused stones. Probably this building is the remnant of a period when Sivrihisar was at the frontier.

VI- The Tekkes and Zaviyes.

Being at the frontier, the region had a great responsibility in the Islamic movement in Anatolia. Therefore, to serve the various religious orders (tarikât), construction of the tekkes were increased.

The construction continued again during the second half of the 13th C., that is the declination period. The meaning of various "Zaviye" and "Zaviyedarlık" will be understood if we think the effect of the Ahi Organization in Sivrihisar and the surrounding villages.

1- Tekke in Gecek (Pl. XVI, 1-2).

It is called Tekke by some, and, the Ahi Evran Türbe by the others. It is a simple rectangle in plan. The reused stones on the exterior walls are more attractive than the tomb inside.

It is one of the rarely seen examples with window order and triple spans.

Conclusion:

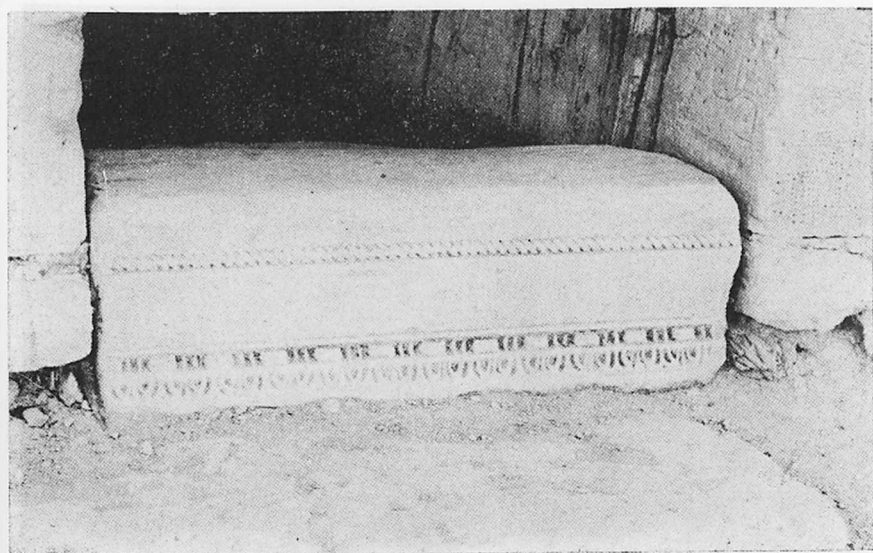
Surveying the historical buildings showed that the investigation of the cultural remains in the region will help to reveal and solve the problems of Anatolian architecture.



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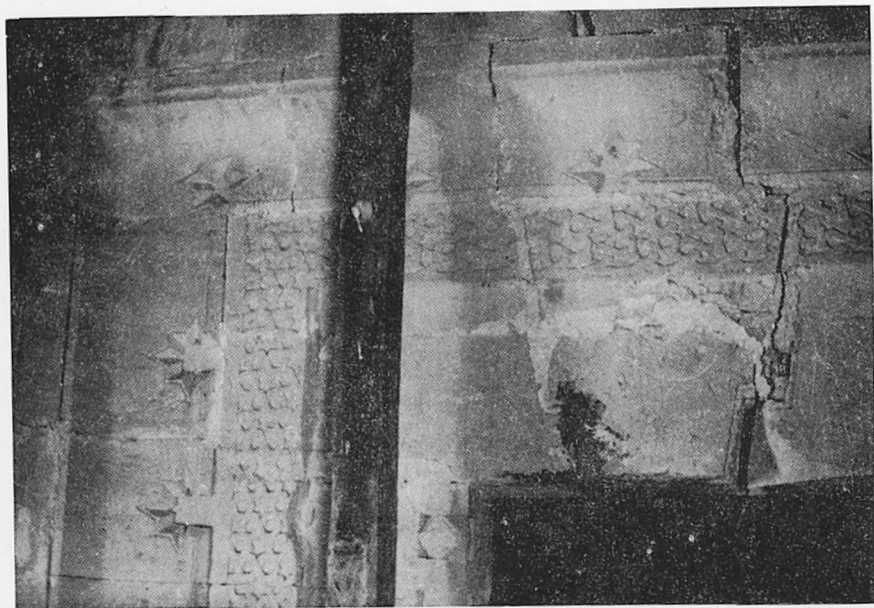
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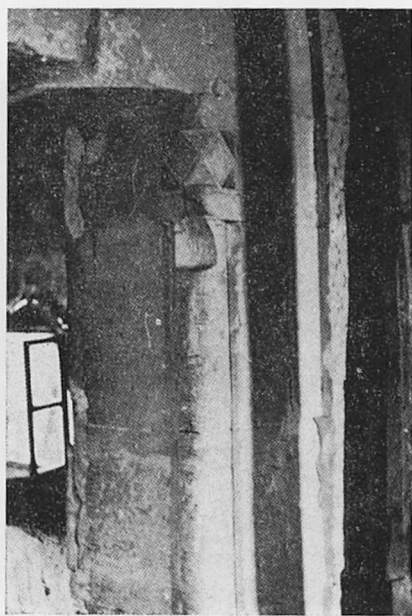
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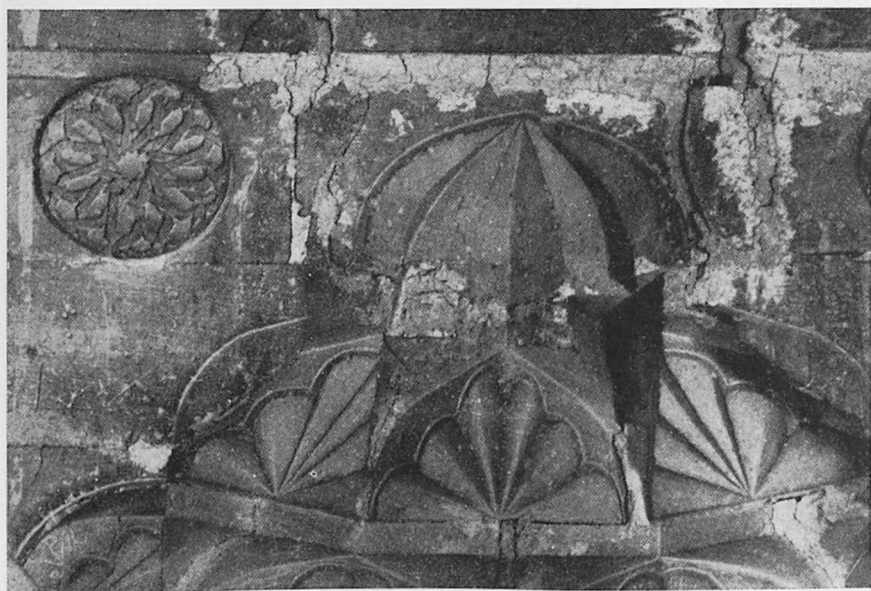
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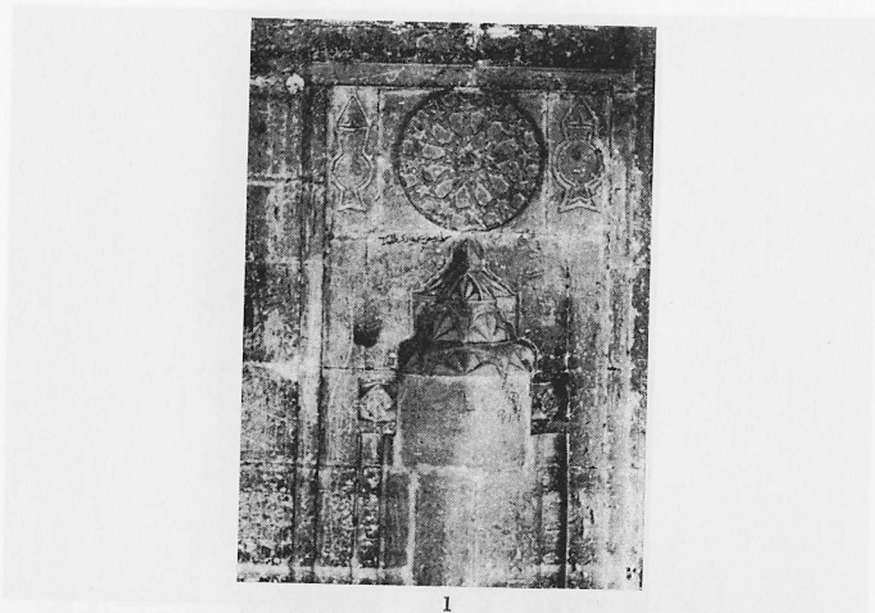
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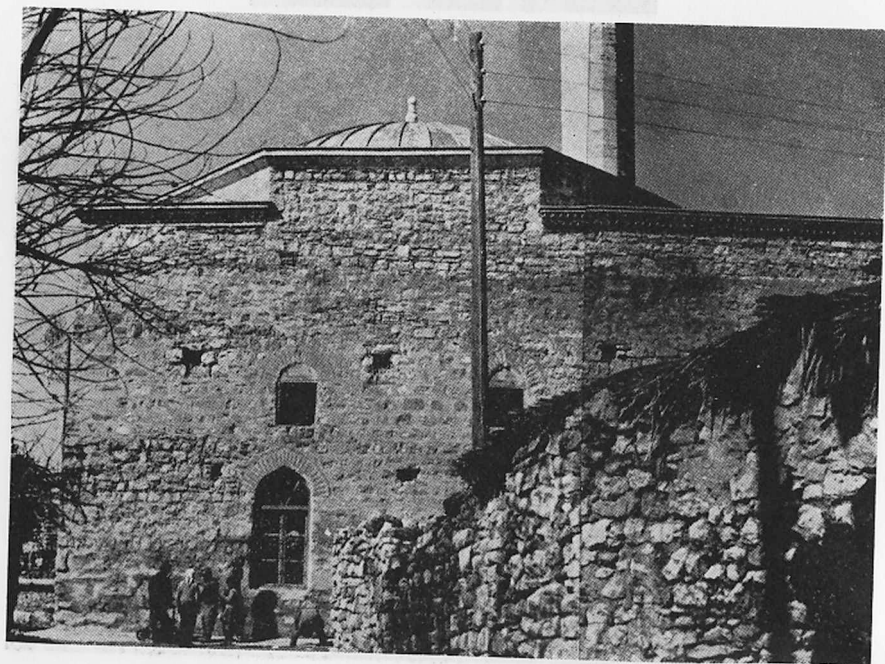
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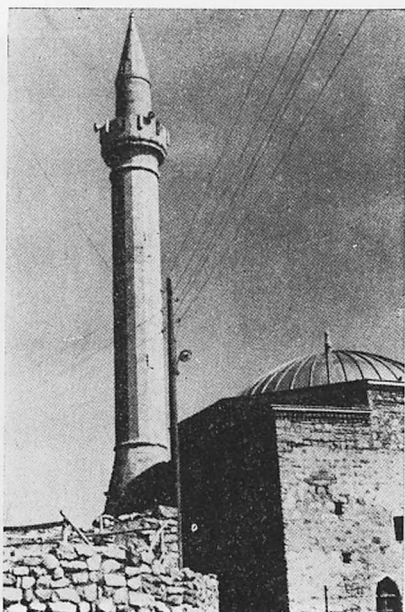
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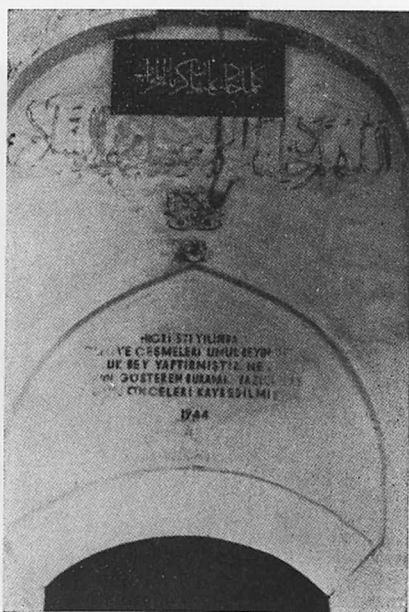
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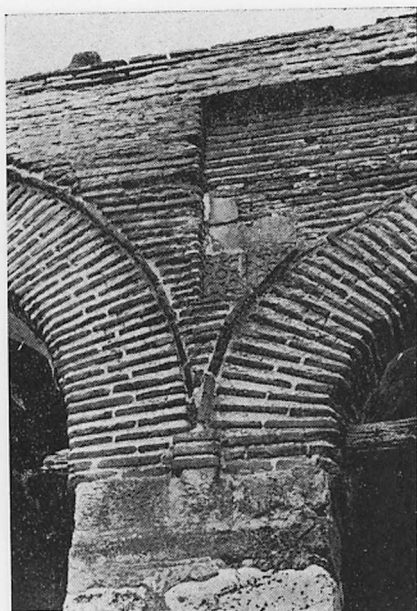
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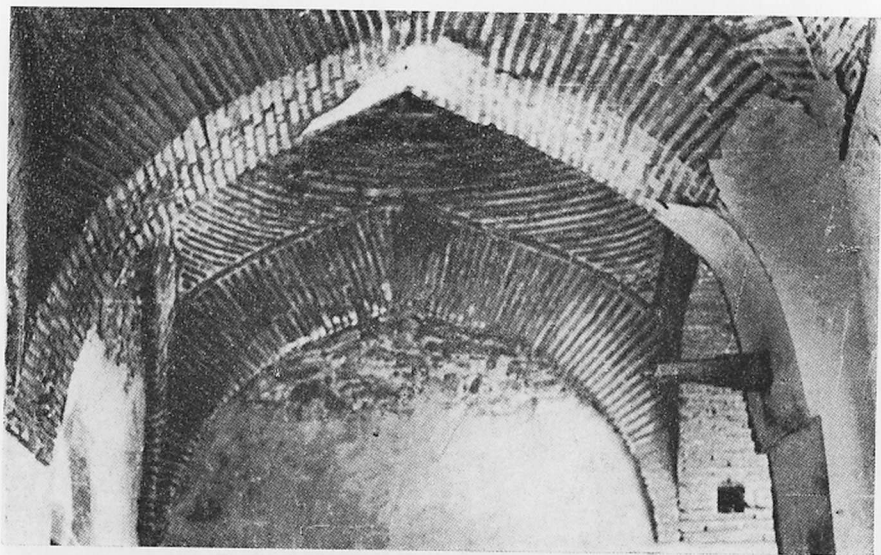
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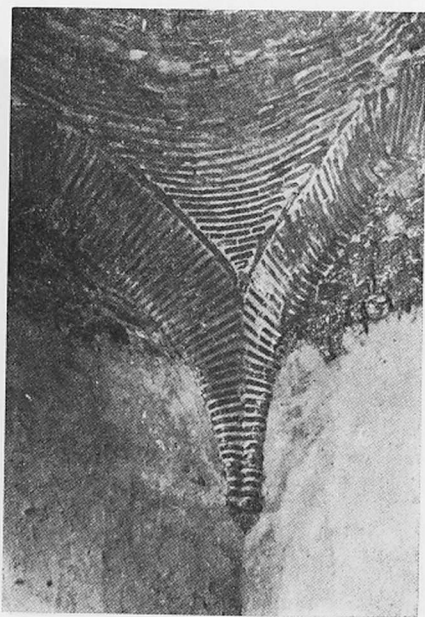


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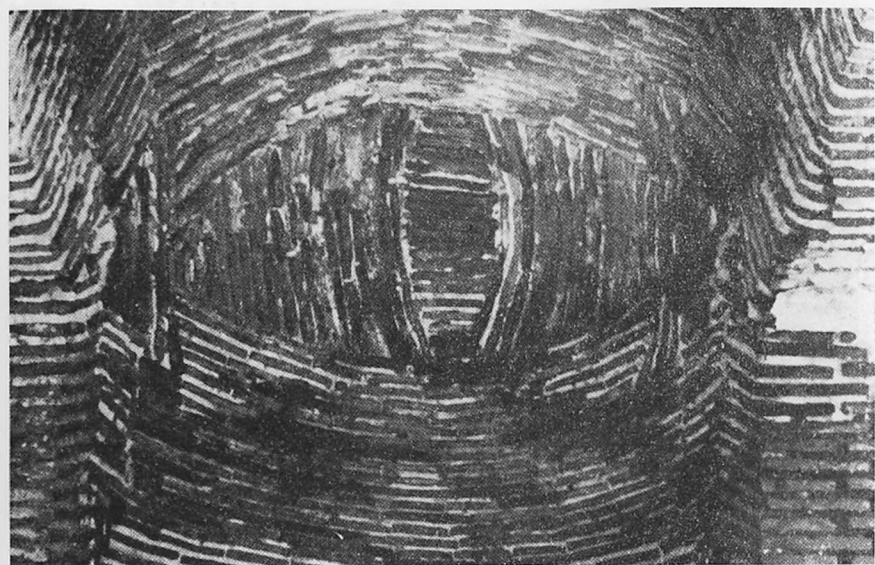


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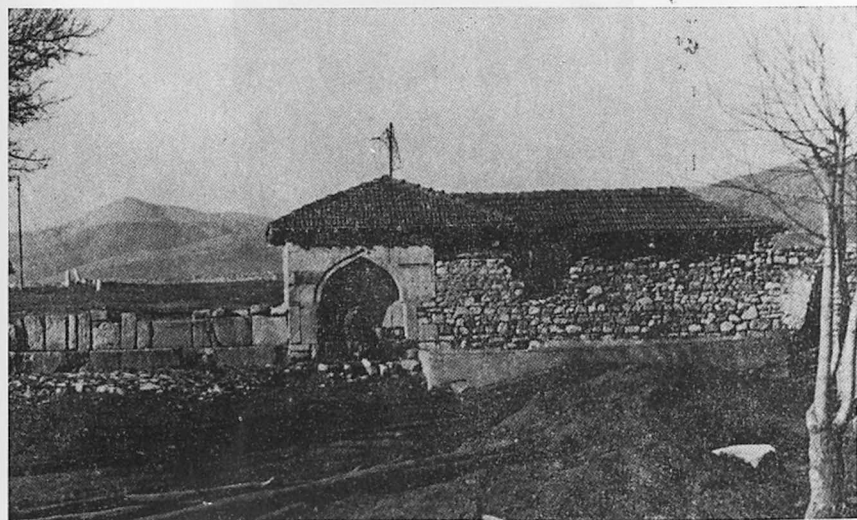
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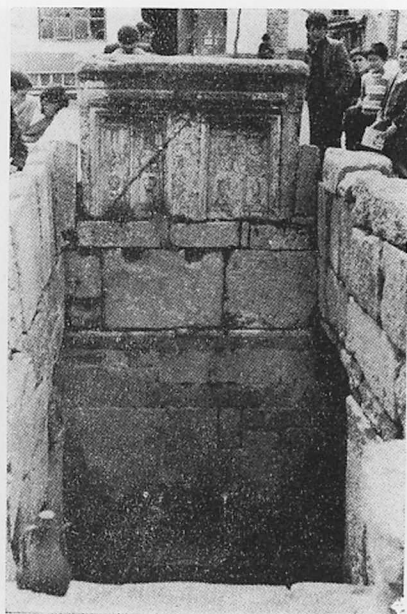
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EIN DATIERTER SILBERFUND AUS URARTU

HANS-JÖRG KELLNER

Im Zuge der Vorbereitung der Urartu-Ausstellung anlässlich des 7. Kongresses für iranische Archäologie und Kunst in München erlangte ich 1975 Kenntnis von einer Gruppe von 10 urartäischen Silbergefäßen, die ganz unzweifelhaft aus einem Fundkomplex stammten. Die Stücke wurden in einer Kunsthandelsgalerie angeboten, und ich konnte sie, dank der Liebenswürdigkeit des Besitzers, fotografieren und kurz studieren. Hierbei stellte sich sehr rasch heraus, daß es sich um einen Komplex von einzigartiger wissenschaftlicher Bedeutung handelt. Da eine Erwerbung durch die Prähistorische Staatssammlung von vorneherein nicht in Frage kam, wurde versucht, den Komplex aus wissenschaftlichen Gründen geschlossen in einer Privatsammlung oder in einem anderen Museum unterzubringen. Diese Versuche jedoch führten ebensowenig zu einem Erfolg, wie der, den türkischen Staat zu einer rückführenden Erwerbung anzuregen, nachdem die Stücke vermutlich in der Osttürkei gefunden worden waren. Da die genannte Galerie schon seit Jahren nicht mehr besteht und so das weitere Schicksal der Stücke unbekannt ist, komme ich hiermit gerne der freundlichen Anregung von Prof. Ekrem Akurgal zur Bekanntgabe des Fundes an dieser Stelle nach.

Die Fundgruppe bestand aus folgenden Stücken:

- 1.) Zylindrischer Eimer mit gerader Wandung und doppelter Randleiste (Taf. I, 1). Außen-Dm. Mündung 13 cm (Foto). Unter den Randleisten läuft ein goldbelegtes, reliefiertes Band (H. 2,55 cm) um den Eimer, auf dem fortlaufend beiderseits des Heiligen Baumes jeweils zwei bärtige Gestalten mit Hörnerhelm, Spendenkübel und Frucht wiedergegeben sind (Taf. II, 1). Die Gestalten in den Gruppen tragen alternierend lange geschlossene oder geschlitzte Gewandung, die dann ein Knie heraustreten läßt. Unten ist die Leiste mit einer Girlande aus Halbbögen abgeschlossen, an denen jeweils ein spitzovales Ornament (Knospe) hängt.