



Sultan of the Coasts

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I.1 MİLAS

- I.1.a Great Mosque (Great Cami)
- I.1.b Firuz Bey Mosque

I.2 BEÇİN

- I.2.a Fortress
- I.2.b Büyük Hammam
- I.2.c Ahmet Gazi Madrasa
- I.2.d Bey Hammam (option)
- I.2.e Kızıl Han

I.3 ÇAMIÇI

- I.3.a Bafa Han (option)

I.4 BALAT

- I.4.a İlyas Bey Complex

Education in the Madrasa



Ahmet Gazi Madrasa, Lion relief on the left spandrel of the main iwan, 1375, Ahmet Gazi, Beçin.

The Byzantine Empire, an important power in the Balkans and in West and North Anatolia at the end of the 11th century, found itself unable to overcome the devastating effects of the Fourth Crusade (1204). The Anatolian Seljuq Sultans, who ruled over much of Anatolia, also fell in defeat against Mongolian attacks (1243). Distressed by Mongolian oppression, hundreds of thousands of people under the command of Turcoman *Beys* and some Seljuq administrators broke the resistance of the Byzantines, already greatly weakened in West Anatolia, and settled in the region.

*Great Mosque,
Entrance facade, 1378,
Ahmet Gazi, Milas.*



Menteşe Bey and his successors occupied

the area that was antique Caria and founded the Menteşe Emirate there (1280). They proceeded to co-operate with the local seamen, that is, the Rums, in order to develop themselves further by opening up to the seas. They controlled a part of Rhodes for a short time until the arrival of the Knights of St. John (1310). That Ahmet Gazi, who had a beautiful *madrasa* constructed in Beçin (1375), saw himself deserving of the title “Sultan of the Coasts” must be an expression of his aspiration to establish sovereignty over the seas. Having in hand the important trading port of Balat (Miletus), the Menteşe Emirate guaranteed peaceful trade by entering into six agreements with the Venetians between the years 1331-1414. According to these agreements, Venetian merchants would be free to trade on Menteşe land, allowed to settle in Balat, and able to worship at a church that would be named Saint Nicholas. The Venetian Consulate residing in Balat would act as the special trial authority on cases of interest to the Venetians; another Venetian would not be held responsible and arrested in place of a Venetian merchant who was in debt because of business. In order to increase the volume of trade, the Menteşe Beys minted silver currency of illustrated Neapolitan type with Latin script, called “Gigliati”. The Menteşe Emirate’s economy, based upon bountiful plains and safe trade, created an important source for the country’s development as it aspired to a rich and prosperous condition. Thanks to this healthy economy, monumental works were constructed in Beçin, Milas, and Balat. Crossing the Çanakkale Straits (Dardanelles), Ottoman forces conquered Thrace and progressed as far as Kosovo in

the 1350s. Then, once they had locked the Byzantines into Istanbul and its surroundings, they proceeded to annex the emirates in West Anatolia to Ottoman land. It has not yet been definitely determined in which year the Aydın and Menteşe Emirates were conquered. However, it is believed that Balat was captured in the years 1389-90. When Ahmet Gazi passed away in 1391, he was buried in the *madrasa* he had built in Beçin. The governor of Menteşe—the region is still named after him—under the Ottoman Sultan Beyazid I, Hoca Firuz commissioned the construction of the Firuz Bey Mosque in Milas, the construction of which was completed on 29 November 1396.

In 1424 the Ottoman State eradicated the Menteşe Emirate that had been re-established after the Battle of Ankara in 1402. After this date, towns like Beçin and Balat in Menteşe—an Ottoman *sanjak* (province) then—became less important and were eventually abandoned.

A. D.

This itinerary begins in the town centre of Milas in the ancient region of Caria and continues straight to the north until you reach your destination in the ancient region of Ionia. Having looked around Milas town centre and at the works in Beçin Fortress, continue down the main road heading north on D. 525. After passing the rugged territory on the southern shore of Lake Bafa, you reach Söke Plain, which was created by centuries of alluvium accumulation from the Büyük Menderes River (ancient Meandre River). Once you reach Söke, you need to decide where to spend the night: If you like, you can spend the night at the starting point of the next route, Selçuk, or, if you prefer, you can spend the night at the more lively coastal town of Kuşadaşı. Those visitors



Silver coin minted in the name of Ahmet Gazi (1359-91), Üstün Ereğ Collection.

who decide to continue in the direction of Selçuk, can stop for a rest at the town of Ortaklar on the way and drop by one of its many restaurants for a taste of the region's famous çöp şiş (a kebab made by grilling very small cubes of meat that have been strung on a small skewer over charcoal) and ayran (a drink made of yoghurt and water) or grilled sucuk (a very spicy sausage).

If you are using public transport, you may not be able to complete your visits in a single day.

However, a good transport network exists between cities in Turkey. You can reach Beçin from Milas by taking one of the dolmuş minibuses (shared cabs or vans) that leave from the front of the Great Mosque, opposite the Museum. To get to Balat by bus, you must first go to Söke and board a Balat or Didim dolmuş at the bus station. Bafa Han is located on the Milas-Söke main road; however, it is difficult to visit this building unless you have your own transport. Be especially careful driving on the road that stretches along the Söke Plain, there are tractors on the road loaded with cotton bales many of which are poorly lit and marked, especially during harvest season (September-October).

Milas

Great Mosque, west facade, 1378, Ahmet Gazi, Milas.



1.1 MİLAS

Known as Mylasa during Antiquity, Milas was the Carian capital in ancient times; however, Halicarnassus (present day Bodrum) assumed this title during the reign of Caria's Persian Satrap Mausolus (4th century BC). Due to the good relations he established with the Persians, Mausolus was able to rule without hindrance. Upon his death, his wife had a monumental grave (mausoleum) constructed for his burial: one of the Seven Wonders of the World, only traces of whose foundations are visible today. Mylasa continued to be important during the Hellenistic period due to the proximity of the religious centre Labranda (13 km. to the east), and later, during the Roman period, it served as an administrative centre. Not very much is known about Milas during the Byzantine period.

We do know, however, that the city regained its importance with the founding of the Menteşe Emirate.

1.1.a Great Mosque (Ulu Cami)

Hoca Bedrettin District (Mahallesi), İnönü Avenue, Milas. Across the street from the Museum.

Ruling between the years 1359-1391, the famous Menteşe Emir Ahmet Gazi administered a section of the land that had been divided up amongst his siblings after his father's death. Not only did Ahmet Bey remain in power longer than any other Menteşe Bey, his period of reign was also the Emirate's most brilliant. A few of the buildings that Ahmet Gazi had constructed in Beçin, Milas, Balat, Fethiye, and Çine, are still standing today. Of these, the Milas Great Mosque has

been completely restored in the last few years and is still open for worship.

The walls of the mosque, which is located in a beautiful garden full of shrubs and trees, were built with bricks, and stones gathered from ancient buildings; the blocks with inscriptions and the decorative brickwork here and there are especially noteworthy. Besides the main entrance in the centre of the north facade, there is also an entrance on both the east and west fronts. The stairs located to the right of the portal on the north facade were constructed to provide access to the roof for the chanting of the call to prayer. According to the Arabic inscription above the entrance, the mosque's construction was completed in October 1378. Another inscription, written in Ottoman on the top part of the entrance on the west facade, is a *waqf* charter dating from 1904. The variety seen in the building's supports and roof shows that it underwent important renovations at various times in history: the rather massive buttresses on all of the facades must be later additions.

Both the plan and roof design of Milas Great Mosque continues the Seljuq tradition. Like the Seljuq mosques with basilical plans, this mosque also has aisles that are perpendicular to the *qibla* wall; while the aisles are covered with various types of vaults, the bay in front of the *mihrab* is distinctly differentiated from the rest with a dome. The marble *minbar* decorated with several rosettes was renovated in 1879; however, the inscription of the former *minbar*, dated January 1380, was copied onto the new one.

R. H. Ü.



1.1.b Firuz Bey Mosque

Firuz Pasha District (Mahallesi), Kışla Avenue, Milas. Continue north along the main street in front of Great Mosque and turn left at Kışla Caddesi.

This mosque is located in the middle of a spacious courtyard in the town centre. The *madrassa* cells lined up along the courtyard's western edge lost their special features as a result of renovation and the graves in the mosque courtyard were transferred to another cemetery in the 1930s. The build-

Firuz Bey Mosque, view from the northwest, 1396, Hoca Firuz, Milas.

Milas



*Firuz Bey Mosque,
south facade, 1396,
Hoca Firuz, Milas.*



*Firuz Bey Mosque,
mihrab, 1396, Hoca
Firuz, Milas.*

ing, completed in 1396, recently underwent a complete renovation and is still open for worship. All the external facades are faced with blue-veined marble plates. The Turkish traveller Evliya Çelebi wrote that, “because of the blue-coloured marble, the Turks named the building the ‘Gök Camii’ (Sky Blue Mosque)”. The two rows of windows are very attractive: each window has a unique decorative composition. The minaret usually located on one of the side walls, on the end closest to the entrance side and rising from a special base, is here, however, placed on top of the wall of the prayer hall. The portico in front, striking with its elaborate arches, lattice marble balustrades with geometric decoration and an elegant portal, is five arched but three bayed, the central one of which is topped with a dome, while the side bays are covered with cradle vaults. The floral ornamentation seen around the inscription panel above the entrance and below the portico’s central bay are indications of a break with the Seljuq tradition. A variant of multifunctional mosques that served as a place of worship as well as a guesthouse, the Firuz Bey Mosque has *tabhanes* at both its east and west ends, and the inner court between the tabhanes and the prayer hall are much smaller than normal. The elegant domes are covered with paintings of a later date; yet the *mihrab* catches the eye immediately with its carvings, and the plain marble *minbar* has a simple *Solomon’s-knot* (David’s-star) motif as decoration. An architect named Hassan Ibn Abdullah constructed the building, while a master craftsman named Musa Ibn Adil executed the ornamentation.

R. H. Ü.



Beçin Fortress, general view from the west, 4th-14th century, Beçin.

Milas is a lovely, lively town with a variety of things to offer the visitor: the Museum located in the old town has a small but good collection of works from antiquity; the old town full of Ottoman houses with charming local-style chimneys; the Gümüşkesen Tomb from Roman times; the local market on Tuesdays...

The remains of the Mausoleum, one of the Seven Wonders of the World, is located in Bodrum (ancient Halicarnassus), 50 km. from Milas. The St. Peter's Fortress, constructed by the Knights of St. John using stones from the mausoleum, is a worldwide famous Underwater Archaeology Museum today. Bodrum is a charming coastal town that attracts both native and foreign tourists during the summer months.

Beçin is situated to the south of Milas, just 4 km. from the city centre. You can reach Beçin by taking one of the Beçin dolmuş minibuses that leave from the front of the Great Mosque.

1.2 BEÇİN

Built on top of a flat plateau on the edge of the Milas Plain, and 200 m. above, the fortress rises majestically on a weird looking rocky outcrop, like a crown over the head of the modern town. The remains on the top and outskirts of the steep slope to the north have given rise to speculation that this area was used as a necropolis during antiquity. The remains of foundations dating to the Hellenistic period to the east, along with the temple (4th century BC) at the southeast corner of the city walls, are evidence that the fortress existed before the Turkish period.

The town of Beçin was probably a small settlement when it passed into the hands of the Mentese Beys towards the end of the 13th century. The small dimensions of the Byzantine chapel situated in the ruins of the town supports this thesis. The famous Arab traveller Ibn Battuta, who visited the city in the 1330s, lends further credence

Beçin



Büyük hammam, general view from the southwest, 14th century, Beçin.

to this theory when he writes that it was “a newly founded city with new buildings and *masjids*”. That the majority of what remains of the ruined city dates back to the Turkish period, is proof that the city developed rapidly during the period. Due to a rapid increase in population and development, the majority of the town’s buildings originate in the 14th century.

R. H. Ü.

I.2.a Fortress

The road turns right in front of the stairs going up to the fortress. Just in front is a fountain, probably dating to the *Menteşe* period, and a few steps up on the right is a cistern that provided the water for the fortress. In spite of the large number of water sources and wells in the ruined city of Beçin itself, it was impossible for water to be brought to the fortress because it rises on a steep mass of stone 50 m. higher than the plateau upon which the city lies.

A section of the circular city walls, currently in need of restoration, rest in the south upon the foundations of an ancient

temple which is thought to be dedicated to Zeus though it still has not been examined in detail. The dilapidated houses inside the fortress, though today deserted, were used up until the 1980s and the oldest of them dates back 100 years at the most. The presence of a deteriorated 14th-century *hammam* makes one think that the settlement inside the fortress should be much older.

R. H. Ü.

I.2.b Büyük Hammam

The famous Turkish traveller *Evliya Çelebi*, who visited Beçin in the middle of the 17th century, reports that there was no *hammam* in Beçin. However, because the ruins of five *hammams* are visible in the city today, it must be concluded that the baths were either in ruins or no longer operating at the time of *Evliya Çelebi*’s visit.

The *Büyük Hammam*, literally the Large Hammam, located in the olive grove to the right of the road from the fortress to the *Ahmet Gazi Madrasa*, is one of the city’s most magnificent structures. Although much of its roof has caved in, great portions of the wall are still standing. The vaulted rectangular room to the north is the water depot and on the outside can be seen the stokehole arch through which the fire was fed. The large hall to the east is the *soyunmalık*. Excavations have revealed two fountains, one in the *soyunmalık*, the other in the *ıııklık*. A particularly interesting characteristic of this *hammam* is the existence of two doors that provide access to the outside in the disrobing area, as almost all baths have only one entrance to the disrobing area so as to prevent heat loss.

Some Turkish baths were constructed as two separate, adjoining baths designated for men and women. In these baths, the entrance to the section set aside for women opens onto a generally not too busy side street so that women could comfortably enter and exit the baths. There are no *hammams* designated for women only, other than these double *hammams*. In case of a single *hammam* only women would be allowed into the baths on one or two days of the week. Of the two entrances seen at the Büyük Hammam, the one on the east side opens onto the street, while on the west is a secondary entrance of small dimensions not visible from the street. On the days that the *hammam* was set aside for women, the main entrance looking onto the street would probably have been closed so that women customers could enter and exit through this door at the rear of the building.

Passing through the small chamber to the west is the *ılıkılık*; to its north it adjoins the *sıcaklık* with three *iwans* forming a T-shape and in the corners are the *halvets*. The whole floor is covered with large, re-used marble blocks and the walls bear traces of plaster.

R. H. Ü.

I.2.c Ahmet Gazi Madrasa

This *madrasa*, commissioned by the famous Menteşe *Bey* Ahmet Gazi, is the best preserved of all the buildings of the Menteşe Emirate to have survived until the present day. Restoration work, begun in recent years, still continues. According to the Arabic inscription above the entrance, “the Great Ruler, the Sultan of the Coasts Ahmet Gazi” had this *madrasa*

built in the year 1375. Ahmet Gazi’s use of the title “Sultan of the Coasts” proves that efforts to establish sovereignty over the Aegean, which were increased during the time of the Menteşe rulers Mesut Bey and Orhan Bey, came to a successful conclusion. The commercial activities and human traffic revived with the Aegean islands, Italy and southern France during this period, resulted in the first appearance of some foreign elements in Turkish architecture. Although it has all the components of the traditional Seljuq portal, there are important differences in detail on the *madrasa*’s entrance. From up close, the numerous mouldings that frame the main niche of the entrance recall portals of the Gothic Order.

The *iwans* of the main entrance is located opposite the main *iwans* of the structure. The *madrasa*’s eight chambers and two *iwans* open onto a courtyard of lateral rectangular shape. The porticoes that we are used to seeing in most of the *madrasa* courtyards are

Büyük hammam, soyunmalık after excavation and conservation, 14th century, Beçin.



Beçin



*Ahmet Gazi madrasa,
Entrance facade,
1375, Ahmet Gazi,
Beçin.*

not present here. The two large chambers on either side of the main *iwān* are classrooms. There is a fireplace in each of the cells as well as in the classrooms. On the spandrels of the *iwān*'s main arch are two lion figures which are very simply engraved and each holding a banner in its hands; the lion on the left holds a banner that reads "Ahmed Gazi" in Arabic script. We know that some animal figures like the "eagle" and the "lion" were used as symbols of the sultan during the Seljuq period, too; however, none of these were depicted carrying banners in their hands as they do here. Of the two graves in the main *iwān*, the one closer to the courtyard belongs to Ahmet Gazi. It has been suggested that the grave adjoining might belong to another Menteşe ruler, Şücaeddin Bey. The locals, who believe that these are the graves of great religious people, make offerings and pray when they visit the graves.

R. H. Ü.

I.2.d Bey Hammam (option)

The Bey Hammam is located 25 m. north of a large two-storey mansion located 50 m. to the west of the *madrasa*; the mansion probably belonged to one of the city's prominent people, perhaps even to Menteşe Bey.

Likely to have been constructed at the beginning of the 15th century, Bey Hammam lies approximately 100 m. away from the Büyük Hammam, which is dated to the second half of the 14th century. The close proximity of these two functionally identical structures leads one to believe that Bey Hammam may have been a private bathhouse belonging to the nearby mansion. The ornamental remains, traces of which can still be seen on the plaster inside the structure, shows that the building's workmanship was very fine. Although the superstructure has completely collapsed, a considerable portion of the walls

is still standing. Excavations have revealed the foundations of the ruined disrobing area.

R. H. Ü.

I.2.e Kızıl Han

Directly across from Ahmet Gazi Madrasa in the town centre stands Orhan Mosque (1330-31), the largest one in Beçin. The road continues left round Orhan Mosque, past another fountain on the right, and then arrives at the Kızıl Han.

One of the most important Silk routes stretching from Europe to China traversed Anatolia; since the end of the 12th century, the Turks who ruled over Anatolia realised the material benefits brought about by transit trade and took measures in order to develop it. *Caravanserais*, constructed with this aim of development in mind, ensured traders a safe place to spend the night, while the market places established nearby made trading possible. Trade activities suddenly came alive once the emirates in West

Anatolia, which had been in dispute with one another in the 14th century, came under Ottoman rule in the early 15th century and the region was made safe. Thus, the first *hans* constructed in West Anatolian towns like Bergama, Menemen and Tire, date to the 15th century.

The *hans* in West Anatolia are not magnificent and imposing like *caravanserais* of the Seljuq period. The two *hans* in Beçin, partly in good condition, are also plain, unimposing structures. Kızıl Han is a two-storey structure; its walls are still standing today, although its superstructure has almost entirely collapsed. Its general layout resembles the *Döğer Caravanserai* near Afyon. Made up of a single lateral rectangular area, the ground floor is the stable where the pack animals were tethered and where some of the travellers would have spent the night. Traces of a staircase that would have led to two rooms on the upper floor are still visible to the left of the entrance door; travellers spent the night in these upper rooms, too.

R. H. Ü.



Kızıl Han, south facade, 15th century, Beçin.

Çamiçi

Bafa Han is on the way to Söke from Milas (D.525) and right on the border between Aydın - Muğla provinces, and about 40 km. away from Milas.

1.3 ÇAMIÇI

1.3.a Bafa Han (option)

The caravan traffic between the Menteşe Emirate's important city port of Balat (Miletus) and the capital Beçin was quite heavy. Though this traffic slowly began to decrease after the Emirate ceased to exist, it nevertheless continued for a very long time. Thus the Turkish traveller Evliya Çelebi, who visited Balat in the 1670's, recounts that active maritime trade was taking place in the town. The Bafa Han is located on the caravan route that stretches from Balat to Milas and Beçin. The *han*

is made of a single rectangular area, and its entrance looks onto the road that passes in front of it.

The cistern adjoining the *han*, believed to have been built in the 14th century, attracts more attention than the *han*'s simple plan. A great number of cisterns exist in the rather rugged territory of Muğla province's rural area. Although not rich in natural water resources, the region receives the second highest rainfall in Turkey. These cisterns were constructed to collect rainwater in the autumn, winter, and spring months, to be used during the summer months, when almost no rain falls. Furthermore, water was always needed by travellers and pack animals spending the night at the *han*.

In order to collect water for the cistern, small channels were constructed on the long sides of the *han* at the level of the eaves. Rainwater that fell on the roof of the *han* was directed to the cylindrical cis-



Kızıl Han, a pendentive in the northern upper-storey room, 15th century, Beçin.



Kızıl Han, covered section, 15th century, Beçin.

tern by means of these channels. The cistern is in good enough condition to be used even today, with the help of some simple renovation.

R. H. Ü.

The Milas-Söke main road (D.525) runs along the southern shore of Lake BaŒa, a National Nature Park today. The steep stone-covered mountains (Beş Parmak Mountains) that descend sharply on the lake's northern shore offer an attractive view. If before reaching the lake you turn north from the village of Çamiçi and follow the shore of the lake, you will arrive at the remains of the ancient city of Heraclea-under-Latmus (today's Kapıkırı).

Balat is the Turkish name of the ancient city of Miletus. To get from Milas to Miletus you must take the main road D.525 in the direction of

Akköy for approximately 55 km. If you are using public transport, go to Söke first and board a dolmuş minibus to Balat. İlyas Bey Mosque Complex stands among the magnificent remains of buildings from the ancient world.

1.4 BALAT

The ancient city of Miletus, upon which Balat was founded, was one of the most important cities of the Ionian region. In those days, the city was located on a peninsula in the area where Büyük Menderes River (ancient Meandre) poured into the sea; however, today the city is nine km. from the sea because alluvium carried by the river has filled in the region. Laid out according to the famous city planner Hippodamus' grid plan, the

Balat



İlyas Bey Complex, view of mosque and madrasa from the north, 1404, İlyas Bey, Balat.

city became rich with the colonies it founded on the coasts of the Mediterranean and Black Seas and thereby became a chief site in the Ionian world. Although the city had once been home to the famous philosophers Thales, Anaximenes, and Anaximander (7th-5th century BC), and architects like Hippodamus (5th century BC) and Isidorus (who built Ayasofya in Istanbul in the 6th century AD), it only managed to preserve its importance up to the Roman period. After that it began to lose its popularity, once trade came to a halt as its harbours filled up with alluvium and became swamps. From this point on, it searched in vain for its magnificent days of the past. During the Byzantine period, a fortress was constructed on the hilltop where the theatre was located. In fact, the name Balat comes from the Turkish interpretation of the Greek name “Palatia” meaning palace.

At the beginning of the 1390s, the Menteşe Emirate was annexed to Ottoman territory. However, in the war that ensued between Sultan Beyazid I and Tamerlane around Ankara in 1402, İlyas Bey from the Menteşe dynastic house participated as an ally of Tamerlane. Once Sultan Beyazid I was defeated and taken prisoner, Tamerlane reinstated İlyas Bey to the Menteşe throne, as he did with the other rulers who assisted him. The capital of the re-established Menteşe Emirate was transferred from Beçin to Balat. The new capital became a market site where goods like saffron, sesame, honey, beeswax, and rugs were sold, especially during the time of the Menteşe Emirate. Wheat was also exported from here to Cyprus and Rhodes during this period. By the 19th century, however, the city was in a state of complete abandonment.

The structure can be reached either by proceeding along the ruins of the ancient city of Miletus (by passing through Faustina Baths), or by taking the main road leading from the ticket office to Balat village, and then following the road that turns left approximately 200 m. later. It is necessary for visitors travelling by car to park at the car park next to the ticket office.

the inner courtyard. A tower-like structure to the west of the outer courtyard is hidden under the large tree behind the wall. Approaching the entrance to the inner courtyard, the section seen on the left, without a window, topped with a dome is the *dershane* of the *madrasa*; the large dome in the distance belongs to the mosque.

1.4.a İlyas Bey Complex

The two separate paths that lead from the main road and Faustina Baths join up by the cemetery to the west of the *hammam*. Going through an opening in the modern walls one reaches the outer courtyard. Past the graves is the entrance to the inner courtyard shared by the mosque and the *madrasa*. The main entrance of the complex seems to be the gate structure on the east, which is connected via a path to another gate in the northeast corner of

İlyas Bey Mosque

Although not of any special importance architecturally, the fine marble workmanship and rich ornamentation of the İlyas Bey Mosque is especially attractive. The walls are faced on the outside with marble from the ruins of Miletus; the marble work on the facade is similar to that seen in Milas Firuz Bey Mosque or the Selçuk İsa Bey Mosque, as well as in contemporary structures in neighbouring towns. Although this use of marble was



İlyas Bey Hammam, detail from the plaster decoration in the halvet, early 15th century, İlyas Bey, Balat.

Balat



İlyas Bey Hammam, sıcaklık, early 15th century, İlyas Bey, Balat.

almost certainly due to the abundance of available marble from ancient ruins in the vicinity it may also be seen as a response to the architectural fashion of the period, a style we see in Italy, as well. On the eastern, western and southern fronts are four windows arranged in two rows; among the rich decorations on these window frames, the colourful stone inlay work is especially worth noting. The design of the monumental entrance on the northern facade is different from

the traditional designs of the Seljuq period that continued partially during the Emirates period. Two arches of the three-arched doorway are closed with latticed marble banisters. The arches have elaborate marble work. According to the Arabic inscription located on the central arch, İlyas Ibn Mehmed of the Menteşeoğulları Emirate commissioned the building, which was completed around the middle of the year 1404.

Walls over two 2 m. thick hold up the large, 14 m. diameter dome that covers a square prayer hall. The ornamentation seen here on the ceilings of the lower row of windows, consisting bands of calligraphy along with colourful inlaid stones, is present in very few structures. The marble *mihrab* (with a height of over 7 m. and a width of over 5 m.) also has superb stonework. The minaret, which would have been located above the northeast corner and reached via stairs set inside the wall, no longer exists.

İlyas Bey Madrasa

The *madrasa* cells surrounding the mosque courtyard on the east, west, and north sides are of various dimensions. The chambers' lack of orderly planning is in contradiction to the extremely careful workmanship of the mosque; therefore, the *madrasa* must have been constructed after the mosque. The small domed area across from the mosque is the *dershane*. Excavations conducted over the past several years have revealed the foundations of another *madrasa* adjoining the chambers at the west wing of the courtyard. This second *madrasa* is of an even later date.

Hamмам

It is generally believed that İlyas Bey also commissioned the two *hammams* north of the mosque. It is not known for certain why two separate *hammams* with a 2 m. wide passageway in between were built right next to each other. In written sources, there are entries relating to the construction of *hammams*, which indicate that they would be built first to allow workers involved in the construction of the mosque to bathe when necessary. According to Islamic tradition, Muslims are required to wash their bodies completely and perform ablutions after sexual intercourse because a Muslim who goes onto the streets without having washed after sexual intercourse is believed to have committed a sin. Thus, it is thought that the smaller of the two baths here was constructed for the use of the workers. However, once it was realised that this bath of

very small dimensions was going to be insufficient, a second, larger bath must have been constructed right next to it. After the construction of the mosque was complete, the newly built Büyük Hammam was supposedly set aside for men and the small one for women. In the Büyük Hammam, the rectangular vaulted chamber on the west is the water tank. The entrance is to the northeast into the *soyunmalık*, which is now in ruins. Going through a small room in the northeast corner, one reaches a small chamber –*ılıkık*– connected to another small chamber to the south –maybe the *traşlık*– and a very small one to the north adjoining the passageway. The large hall to the west is the *sıcaklık* with a T-shaped main section and two *halvets* in the corners. There are traces of beautiful plaster decoration on the walls formed by pressing moulds onto the wet plaster.

R. H. Ü.



Madrasa students, Codex Vindobonensis, 8626, Österreichisches Nationalbibliothek, Vienna.

Madrasas were educational institutions that first appeared in Islamic countries. Before *madrasas*, mosques were used as schools only outside the hours of worship and the education consisted solely of making students memorise the Koran and giving them religious information. In later times, it was considered inappropriate for mosques, which were used as places of worship, to be simultaneously used as schools, and so *hodjas* began giving lessons in their homes.

The earliest traces of buildings known as *madrasas* date to the 10th century and are found in the Khorasan and Transoxiana. These buildings consisted of rooms lined up around an internal courtyard: an *iwan*

in the middle of each side and student cells located in between. This layout also influenced the plans of *madrasas* constructed in Anatolia: a courtyard, *iwan*, winter *dershane* and student cells are found in all of the *madrasas* constructed in this period that have survived up to the present day. In addition to these architectural elements, some *madrasas* also have elements like *masjids*, *türbes*, fountains, and minarets. Not all of the *madrasas* constructed during the Anatolian Emirates and especially the Ottoman periods have the same plan layout.

Madrasas built by wealthy people and high state officials were not bound to the state; therefore, the state did not meet the

expenses for feeding students or other expenses such as employee salaries and the structure's maintenance and repair work. For this reason, those who had the *madrasas* built would devote to their *madrasas* a part of their properties that regularly brought in income so that the *madrasa's* expenses could be met after their death as well. As a result, each *madrasa* was a *waqf* institution.

The lessons taught, the periods when school was in session, the hours of daily lessons, and holidays differed from one *madrasa* to another. A *madrasa* was named according to the particular type of education given there: for example, *madrasas* in which the sayings of the prophet were taught were called *dDarülhadis*; those in which people were made to memorise the Koran were called *Darülhuffaz*; and those where medicine was taught were called *Darüttıb*. Lessons were taught by teachers called *müderriş* and in every *madrasa*, there was one or more *muid* that helped the students and made them repeat the lessons given by the *müderriş*. Every *madrasa* had a doorman, a cleaning person, a librarian, and a "pointillist" who checked the attendance of the *madrasa* staff and students and reported absentees

to the *waqf* board of trustees. Education in various fields was given in the *madrasas*, which were rated according to the wage of the *müderriş*.

Between 20 to 40 students were educated in a single *madrasa*. However, *madrasas* constructed by the Ottoman sultans would accept as many students as there were student cells. In addition to meeting all their expenses, students were also given a small allowance.

Y.D.

Located 20 km. to the south of Balat, the Didyma Apollo Temple (Didim) still preserves its magnificence in spite of being largely in ruins today. The Altınkum beach is just 5 km. from the temple.

16 km. north of Balat, on the Balat-Söke main road, the ancient city of Priene charms its visitors with its magnificent location.

Another corner of the region worth visiting is the Dilek Peninsula National Park which functions as a plant and animal reserve and is located 30 km. south of Kuşadası. However, the Büyük Menderes River Delta, part of the National Park, can be visited by turning north at the village of Tuzburgazı; also the old village of Doğanbey will give a taste of Aegean and Mediterranean cultures.