

AN OBSERVATORY IN TIRE ?

(English Summary)

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The foregoing Turkish article is a report of an investigation trip made to Tire, in the Aegian district of Anatolia, on behalf of the Turkish Historical Society, in February 1948. There is a local tradition concerning the existence of an old observatory in this town, and the object of the trip was to find out whether any evidences supporting this tradition were to be found.

A two story building, each story consisting of a single room, which forms part of a madrasa, is claimed to have served as an observatory. No relevant details nor any corroborating evidences exist, however. The date of foundation of the madrasa in question, the Yâwûqlî (or Yôghûrtjî) ûghlî Madrasa, cannot be determined with certainty.

There are other versions of the local tradition, according to which the building served as classroom or as residence for the head-professors of the madrasa. This shows that even if the building did really serve as a place of astronomical work, its use for this purpose was very likely limited to a short period of time. Moreover, the building in question does not have any features suitable for astronomical observation. Nor is it located on a height dominating its vicinity. It may have served, therefore, as a place of astronomical work or instruction, rather than one of observation. It may be of interest to note in this connection that the observatory of Ulugh Bey contained a two story building¹.

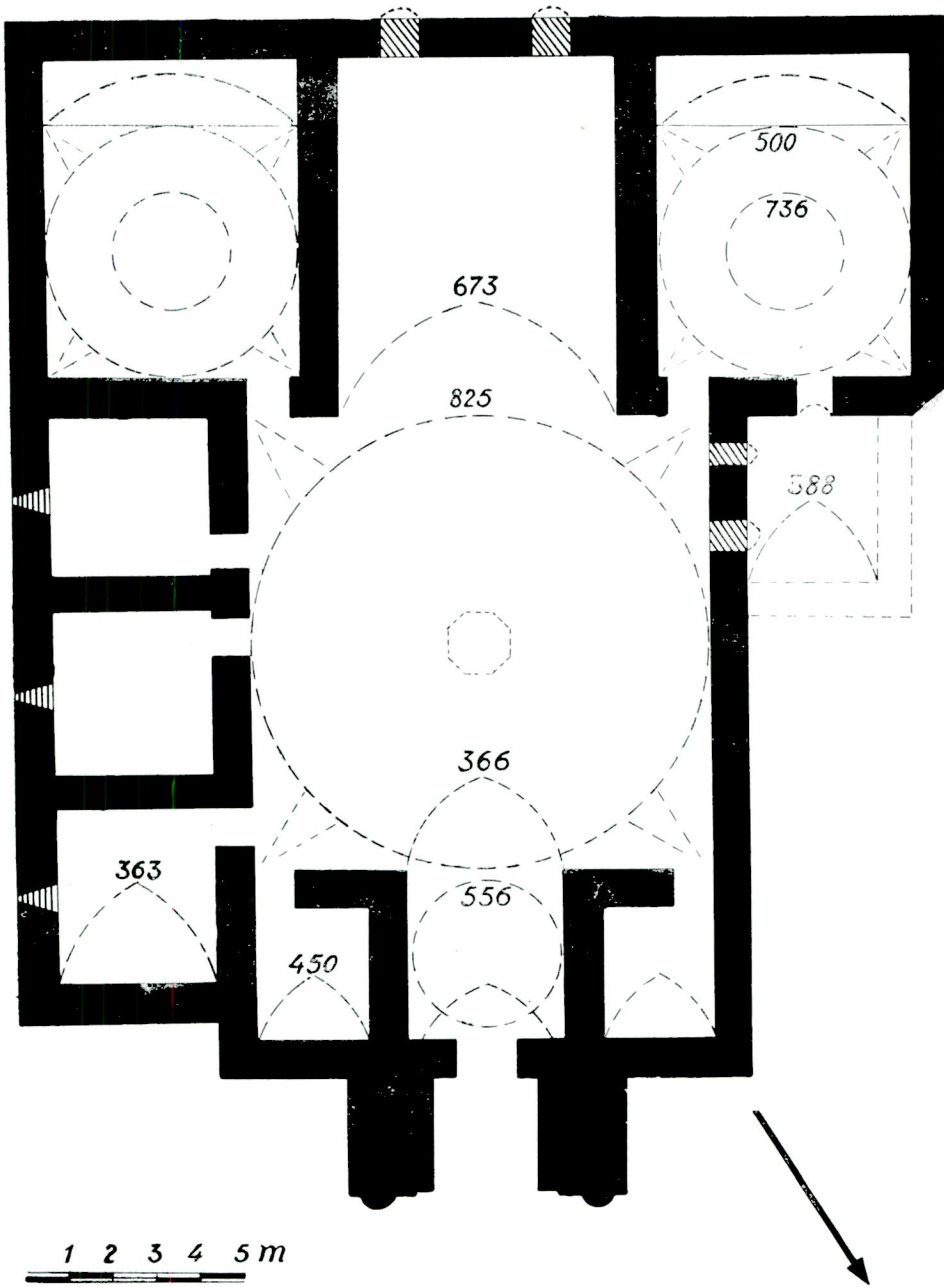
During my trip to Tire two items have come to my attention which are of interest specially to the historian of science.

1) An aqueduct was constructed in Tire by Malak Khâtûn,

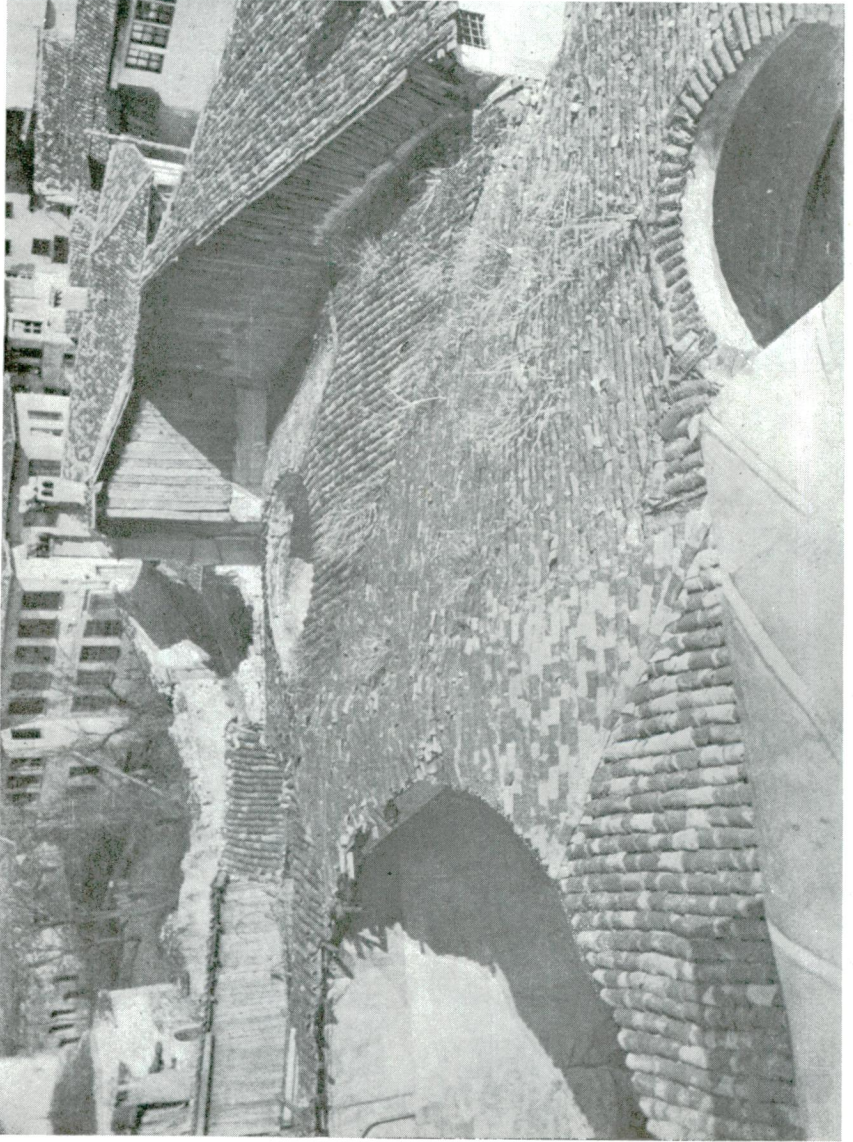
¹ See footnote 4 Turkish text.

daughter of a local ruler called Umûr Bey. Its inscription, which is in the Tire Museum, is dated 774 (1372—73A. D.).

2) The oldest Moslem-Turkish inscription (written in Arabic) in Tire bears the name of a veterinarian, Bahâdur Ibn Sayf al-Dîn al-Baytâr. It is dated 739 (1338—39A. D.) and is in the Tire Museum. It belonged to a mosque and zâwiya (derwish fraternity) of which Bahâdur al Baytâr was the founder.



Res. 1 — Vâcidiyye Medresesinin plânı.
Fig. 1 — General plan of the Wâjidiyya Madrasa



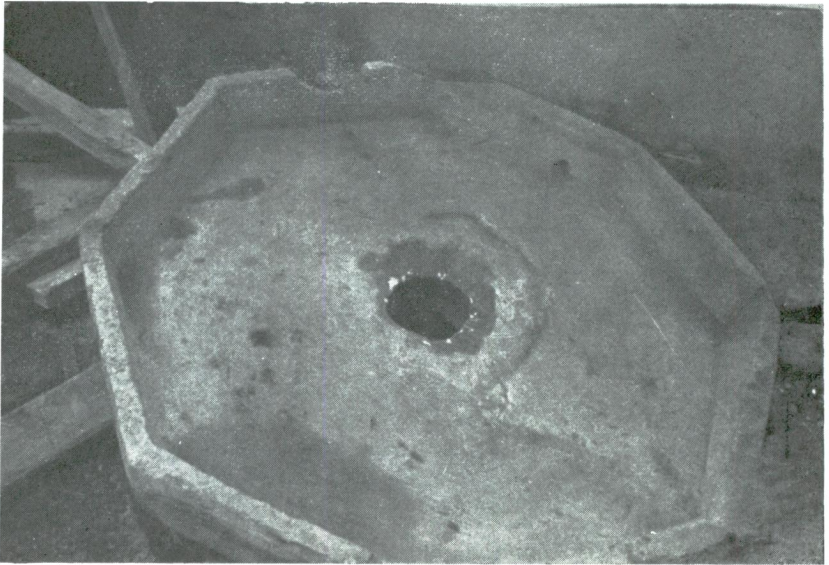
Res. 2 — Medresenin yukarıdan görünüşü
Fig. 2 — The view of the Madrasa and its vicinity as seen from the minaret of a neighboring mosque.



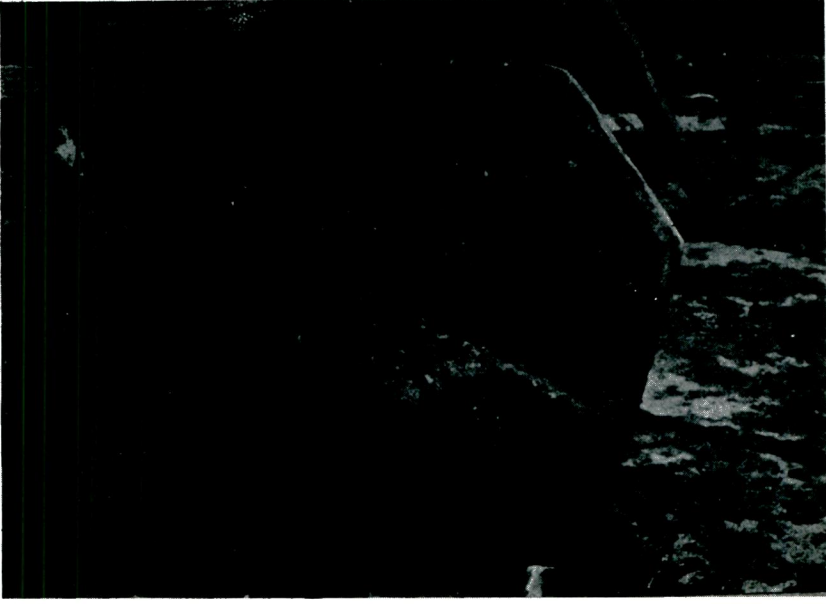
Res. 3 — İç avlunun bir köşesi.
Fig. 3 — View of a section of the central yard.



Res. 4 — Silindir şeklindeki taş.
Fig. 4 — The cylindrical stone.



Res. 5 — Sekizgen taş.
Fig. 5 — The octagonal stone.

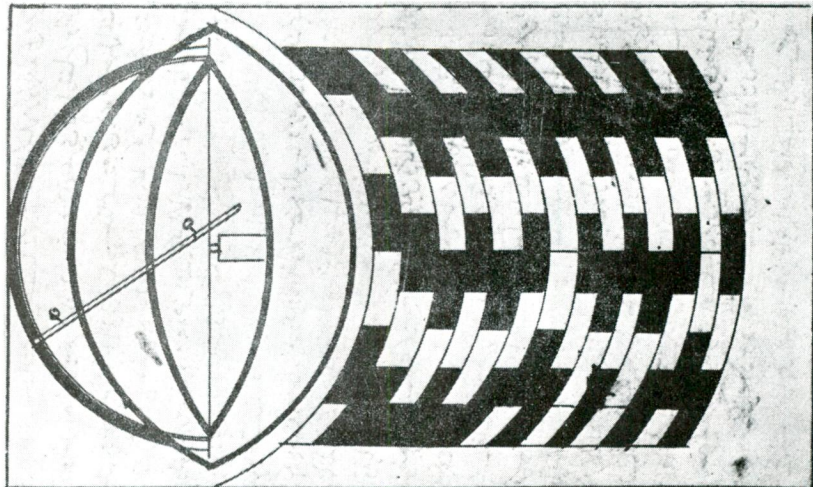


Res. 6 — Sekizgen taşın arkası.
Fig. 6 — The back of the octagonal stone.



Res. 7 — Medresenin kitabesi.
Fig. 7 — The inscription stone of the Madrasa.

ات فانه ذات السمات والارتفاع برشكله زهه نك
 وعطاردك احوال صعب لري رصده اولند وعشده ن غيري
 سا بر كواكبك دقي سمات وارتناع معلوم قانور بوالتى بوا
 واملو سبون دشتمار برتب ايدوب ودمكورلك رصده ازبند
 مرا غيغيتنل اولنوب وسمه اين شاطرد دقي دشتمده دوروب
 وقولاند وعي حطقد رده حال ارمده جديدا اچون سول ناي
 نقي الدين اقتدي ذكر اولان ائيمه دقي خوب برتب اقسده ودمه له كه
 بر طولا دق مده و ساسن قله كي يوقا رده چنار بولوب كه ارتناع
 طري دان ايجى راع حكيده و اشته نهف داي صدل ائى اوسلو بچم
 خللر دن اولان نهف حلقه سى كي برتب حلقه دقي خللر دن دوروب طولا
 اوز رده دكوب بوزون حلقه سى ذات الارتناع دبر رده بوقا رده كوي
 نكسم الدين اوز االه قانور اولوب وطر طردون ذات الارتناع لك
 بل كى كى اچون مركز وضع اولنوب سبه ذبيت الارتناع بر حلقه
 حلقه غيب ايله قنيد اولنور و مركز ذات الارتناع كى بل
 وعود ايله ايجى هله لوب سى حلقه سى اولوب اوتونكله ارتناع
 لوبور بر ارمده ذات الارتناع تحريك ايدوب وركب
 سى غريك لم رصده اولنوب بر لبات دقي اشاعيه
 غير ايليه وشكل قولم بود كرم اولندى
 شكل قولم رصم



Res. 8 — Takiyüddin'in kullandığı zât-üs-semt ve'l irtifa.
 Fig. 8 — The dhāt al-samt wa'l irtifā' of Taqī al-Dīn.



Res. 9 — İzahat arka sayfadadır.
Fig. 9 — See the following page.

Bu taş Vâcidiyye Medresesi antresinin Güney-doğu köşesinde, yani avlunun başladığı yerde ve avlunun Kuzeyinde, yerden itibaren büyükçe bir duvar taşı teşkil edecek şekilde duvarın içine gömülü bir mermer saffhadır. Boyutları $15 \times 70 \times (160 +)$ sm. dir.

Üzerindeki metin neşredilmiş bulunuyor: Georgius Kaibel, *Epigrammata Graeca Ex Lapidibus Conlecta*, Berlin 1878, s. 141, No. 363. Fakat Profesör G. Rhode'nin vardığı neticeye göre, bu fotoğraf, adı geçen eserde neşredilen metnin tamamen tatmin edici olmadığını göstermektedir. Fakat, diğer taraftan da, bu fotoğraf, metnin tesbitini sağlayacak durumda değildir. (Metnin tamamen meydana çıkması için, duvarda bir kısmın kazınması ve destek vazifesi gören bir direğin yerinden kaldırılması lâzımdır). Bu bir mezar sandukası kitabesidir. Metin daha etraflı ve dikkatli bir şekilde tetkik edilmiye değer.

*The stone seen above stands at the southwest corner of the entrance to the Madrasa yard. It forms a wall stone, is situated just above the ground, and is in the form of a plaque. Its dimensions are: $15 \times 70 \times (160 +)$ cm. The Greek text which stands engraved on it has been published (Georgius Kaibel, *Epigrammata Graeca Ex Lapidibus Conlecta*, Berlin 1878, p. 141, No. 363). According to Professor G. Rhode of the Ankara University, however, the above photograph shows that the text, in its published form, may be in need of some alterations, although the above photograph is of course insufficient for such a study. This stone represents one side a sarcophagus.*