

Mevlâna ve Akşehir Seydi Mahmut Hayran türbeleri. Bunlar başlı başına dilimli bir gövdeden ibaret olmayıp, kübik gövde üzerinde ikinci gövde durumundaki tanburları söz konusu tipte bağıntılıdır.

İran'da baldaken tarzında türbe tesbit edemedik.

İran'da örtü sistemi olarak, kasnaklı, soğanımsı kubbe-külâh arası çatılar, sivri külâh kadar yaygındır. Bunlar Anadolu'da istisnâ olarak uygulanmışlardır. (Hasan Keyf'te Zeynel türbesi gibi). Karaman'daki Alâaddin Bey türbesinin dilimli koni şeklindeki örtüsü, Meşhed'deki Mil-i Âhengân türbesindekiyle paraleldir denebilir⁸³.

Anadolu'daki, toprak üstünde yükselen, üst köşeleri pahlanarak gövdeye geçilen kübik oturtmalık tipini İran'da göremediğimizi de son olarak kaydetmeliyiz.

Bu konuyu özet olarak şöyle bağliyabiliriz :

Diğer yapı türleriyle birlikte bu devrin genel mimarisi için olduğu gibi, diğer sanat ve kültür alanlarında da görülen bu çok değişken genel manzara, Anadolu'da oluşan yeni Türk toplumunun siyasî ve sosyal hayatının gelişmesine paralel bir karakterdedir. Meselâ, İran'da da oldukça zengin bir form çeşitliliği bulunmakla beraber, hiç bir devirden, hiç bir İran yapısı için, "bu pek âlâ bir Anadolu yapısı da olabilirdi" denilemiyor. Aynı şekilde Türk fethinden önceki hiç bir Anadolu yapısında da, bir Türk eseri olabileceğini düşündürecek özellikler göremiyoruz. Fakat erken Anadolu Türk mimarisinde Malatya Ulu camisi, Mengücek, Ervah, Pınarbaşı türbeleri gibi birçok eserin İran'daki geleneklerin devamı denebilecek hususiyetleri vardır. Yine, Saltuk Kümbedi, Erzurum'daki İlhanî kümbedleri, İznik ve Bursa'daki Osmanlı Beyliği yapıları gibi birçok eserlerde Anadolu'nun Türk-öncesi gelenekleri hâkim durumdadır. Konya Alâaddin, Mama Hatun gibi bir çoğunda da yeni senteze katılan yerli ve ithal edilen unsurlar ayrı ayrı müşahade edilebilmektedir. Anadolu toplumu, zamanla Osmanlı idaresi çağında homojenliğe kavuştukça, Anadolu Türk mimarisinde de ayıklanma artarak birlik doğmuş, bir hâkim stil meydana gelmiştir. Klâsik Osmanlı mimarisi, bu varışın ifadesidir. Tabî ki, bazı muhafazakâr yörelerde eski gelenekler XVIII. yüzyıla kadar da devam etmiştir.

⁸³ A. Godard, *Athar-é Iran IV/1* 1949, s. 137-142, Fig. 120.

"TÜRBE" FORMS IN EARLY ANATOLIAN - TURKISH ARCHITECTURE

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In Anatolia, a türbe complete in its elements, consists of the following: a basement containing the Crypt, a space above it containing the symbolic sarcophagus, the shaft, and the super-structure. The basement which is sometimes called the "mummery" (mumyalık) since the bodies are usually mummified, remains below ground. Its outer form, related to the part above it, is either rectangular or cubical, the cubical one being the more common. In the interior, they may be again rectangular, cubical even in cross form in some cases. They are covered with barrel or cloister vault and sometimes-though rarely- with a low dome.

The shaft can be in numerous forms and the superstructure is designed to suit the shaft. The monumental character of the türbes find their expression especially in this element. It also is the main item under which the türbes are classified.

Our classification of the Anatolian türbe includes only individual buildings, or those which make part of a building but are distinguished by individual türbe characteristics. The cases which give the function of a türbe to any of the spaces of another building without showing special türbe treatment, is beyond the scope of this article. The classification is done in chronological order according to the appearance of the various types, giving only the most important examples of the various types and their variations.

It is possible to classify the Anatolian türbes as those, predominantly, horizontal and those vertical. Although there are examples where horizontality and verticality are in balance, they belong to the subgroups of the two main types due to their construction.

The VERTICALLY DESIGNED TÜRBEs can be further grouped as :

- 1 — Those with polygonal shafts and pyramidal caps :
 - a. Those with octagonal shafts and octagonal pyramid caps :

The use of this type strats in the very early türbes as the Halifet Gazi (from the mid 12th century), in Amasya, and the Sitte Melik (1196) in Divriği, and continues as the türbe of Sarı Süleyman Bey in Hoşab, dating from the sixteenth century.

In the türbe of Halifet Gazi there is a pillar in the middle of the crypt (fig. 1).

In the türbe of Mengücek Gazi in Kemah which is guessed to belong to a period between the end of the 12th and the beginning of the 13th century, there also is a pillar in the octagonal crypt (fig. 2).

The anonymous türbe in the Bekâr village of Aksaray, probably built at the end of the 12th century or the beginning of the 13th century, has a cut stone shaft followed by a pyramidal cap (pl. 1). The stalactite cornice immediately below the brick cap shows strong relationship to Persian structures.

The now demolished türbe in the cemetery of Ervah in Aksaray, belongs to this group also¹. The decorative use of brickwork is reminiscent of the typical Persian türbe (pl. 2).

The unfinished türbe in the courtyard of the Alaaddin mosque in Konya was probably built during the first quarter of the thirteenth century. It is a classical work due to its simple but superior workmanship. The interior surfaces are articulated with niches and rich profilation. (Fig. 3).

In the turbe of Melik Gazi in Kırşehir, which is thought to be built around 1250, the upper corners of the octagonal shaft are treated as «external pendentives» on which the conical cap is placed. Thus, it stands aside as a variation of its group and also presents itself as a very plastic structure as a result of its organic planning. (Pl. 3).

The türbe of Huand Hatun in Kayseri, was added to the complex probably later than mid thirteenth century². The intricate com-

¹ H. Edhem, *Einige Islamische Denkmäler Kleinasiens*, In *Memorium Strzygowski*, (Stuttgart 1929) Dresden 1923, pp. 243 - 244 and the footnote 1 in p. 246.

² Looking at the rather squeezed placement of the türbe between the mosque and the medrese, one thinks that it might belong to a later date. There is no date on the grave stone, but, "Mahperi Hatun the mother of deceased Sultan Gıyas-üddin Keyhusrev, son of Keykubad" is written there (H. Edhem, *Kayseriyye Şehri*, İstanbul 1334, p. 68). İbni Bibi mentions "the mother of Sultan Gıyas-üddin" twice, long after the deaths of Keyhusrev II in 1247 and Karatay in 1254 (H. Edhem, *op. cit.* p. 72, foot note 2). That is to say, Mahperi Huand Hatun must have died after 1254.

positions both on the spandrels of the blind-arcaded facade and the cornice, indicate a development over the mosque and the medrese. Especially the marble basement, which is formed by courses of stalactites getting wider towards the top, can be called unique.

In the Eşrefoğlu türbe in Beyşehir (1301), the octagonal shaft is followed by a sixteen sided narrow drum on which the conical cap is placed.

In Niğde the türbe of Hüdavent Hatun, dated 1312, and that of Sungur Bey, dated 736 H. = 1335 A. D. are essentially similar in their construction. Both have octagonal shafts which are transformed into a sixteen sided section at the top by means of stalactite consoles, and are crowned by sixteen sided pyramidal caps. (pl. 4). In the turbe of Hüdavent Hatun we also encounter the richest example of stone carved ornamentation in Anatolia (Pl. 4).

In Mut the so called Great Türbe or Şih Hocendi, probably built towards mid fourteenth century, attracts special attention because of its proportions. The section over the basement is $1/3$ shaft and $2/3$ pyramidal cap. The pediment over the portal and the pointed dome of the interior are other characteristics that should be mentioned.

In Kayseri the turbe of Ali Cafer, again dated towards mid fourteenth century, presents one of the most important variations of its group. There is a vestibule in front of the entrance (Pl. 5).

The turbe in Bitlis, attributed to Şerefhan II., was probably built during the second half of the fifteenth century. Here the upper corners of the cubic basement are chamfered (to form pyramidal tromp like zones which) create the transition to the prismatic shaft (fig. 4).

The anonymous turbe in Selçuk (Ephesos) most probably belongs to the Aydınoğulları in the fourteenth century. This building has an arched portal as high as the shaft itself which at first glance, reminds of an eyvan (Pl. 6). Furthermore, it is interesting to note that the cap is a star shaped pyramid in plan.

In Gelibolu with the 1442 dated türbe of Saruca Pasha we reach the west end of the kümbet type. This also has a porch at the entrance.

The 1465 dated türbe of Karabaş Veli in Karaman is an example to the baldaquin type where the facades are pierced with arches.

We can assume the Eminüddin türbe in Karaman to be built ca. 835/1482 and "Kızlar türbesi" (Pl. 7) towards end of fifteenth century. These again are covered with domes on octagonal drums. Since the exterior, of the domes are destructed it is not possible to determine whether they had conical caps or domes. Both had porches which have now been destroyed. These examples can be placed among the proto-types of the classical Ottoman turbes.

b. Those with ten sided shafts and decagonal pyramidal caps: the turbe of Kılıçaslan II. in Konya (second half of the twelfth century) is the unique example of this type. The interior is cylindrical and has niche recessions which extend up to the ring of the dome (Fig. 5, Pl. 8).

c. Those with dodecagonal shafts and dodecagonal pyramidal caps: As an individual building the first example of this type is the türbe of Halime Hatun in Gevaş, dated 1358 (fig. 6). This type is especially seen around Lake Van. The turbe of Alaaddin Bey in Karaman, dated 1388 is an only example to this type in central Anatolia (Pl. 9). The rich articulation seen in the examples around Lake Van is not found here. Only the portal is decorated. The massive character of the other facades is counter balanced by polilobed form of the cap.

d. Those with hexagonal shafts:

The türbe of Hızır Bey belonging to the Taşkın Paşa complex in Ürgüp Damseköy was probably constructed in mid 14 th century. Each side is articulated with a blind arch (fig. 8).

e. Those with pentagonal shafts:

In Anatolia there is an almost unique example which is the türbe of Yürük Dede in Ankara. Over the shaft there is a decagonal drum on which again a decagonal pyramidal cap is placed. It is a simple construction, provincial in character. The walls are built with one course of rubble stones alternating with three courses of bricks, and back the opinion that they are built in the 14th century (fig. 9).

2 — Those which occupy a medrese room, and are covered with a system reminiscent to a kümbet on the roof:

In the 1206 dated Çifte Medrese in Kayseri, the türbe attributed to Gevher Nesibe, occupies the space beside the east eyvan of the

second medrese. There is a crypt underneath. It is octagonal in plan, and the upper structure is an octagonal pyramidal cap over an octagonal drum. Each facade of the drum, except the east and west ones, has half cylindrical projections, reminiscent to towers.

In 1220, the türbe of Keykâvus I was placed in the south eyvan of the Keykâvus hospital in Sivas, built in 1217. The square plan of the lower structure was not altered, and it was covered by a dome resting on a band of triangles. The entrance of the eyvan, opening to the courtyard, was closed with a blind arch. This blind arch was then pierced with a door at the center and flanked by two windows, thus creating a tripartite arrangement below the tympanum. A dodecagonal high drum rises over the roof. Apparently the cap which is now demolished, was pyramidal (fig. 10).

3 — Those with square shafts :

The türbe of Melik Gazi in Kayseri - Pınarbaşı, attributed to the end of 12th or the beginning of 13th century, is built of brick over stone built basement. The interior is covered with a dome, yet the exterior covering is conjectural³.

In Ahlat, the türbe of Şeyh Necmettin, dated 1222, has a square lower structure. Since the upper part has fallen down the covering can not be determined (Pl. 10, fig. 11).

In Konya, the türbe of "Mursaman" can be dated to the end of 13th century. The shaft has a square plan and it is built of brick. The dome is still extant but the shape of the cap, if there was a cap, is not definite (pl. 11).

A türbe dated 1452 from the Dulkadir principality at Koçcağız to the north of Kayseri-Malatya road could be classified under this group. The crypt is placed above ground and the body constitutes a prismatic monolith without any discernible boundary between the basement and the upper part. Like most other türbes, this one is rather an austere structure except for an arched opening on one facade at the second storey (fig. 12, pl. 12).

4 — The türbes with cubical shafts, and pyramidal caps over polygonal drums:

³ T. Özgüç - M. Akok, Melik Gazi Türbesi ve Kalesi, Belleten 71, Ankara 1954, p. 333.

a. Those which pass to the drum through squinches that can be seen from the exterior :

The first application of this type is seen in the türbe of Ebu'l Kasım in Tokat, dated 1234 (pl. 13).

Again in Tokat the türbe of Nureddin ibn Sentimur belong to this group, only its cap is a star shaped pyramid.

The türbe of İbrahim Bey in Karaman dated 1433, and that of Husrev Paşa in Van belonging to the 15th century are the late but beautiful examples of this type.

b. Those in which the passage to the drum is obtained by bevelled triangles from the corners of the cubical shaft:

The türbe located on the north east corner of the Cacabey Medresesi in Kırşehir, dated 1272, which is emphasized as an individual turbe belongs to this group.

The türbe which makes part of the Taşkın Paşa complex in Ürgüp-Damseköyü, the türbe of Gazi Alemşah in Sivrihisar dated 1308, the similar anonymous türbes in Ahlat (pl. 14) and Kayseri, dating from the mid 14th century, the türbe of Şerefhan IV in Bitlis dated 1533 are the individual türbe structures belonging to this group.

The following buildings are the best examples of the variations of the type in question :

The "Gündoğdu Türbesi" in Niğde dated 1345 (pl. 15) has a so narrow drum that the dodecagonal pyramidal roof seems to have been directly placed over the cubic shaft.

The türbe of "Emir Ali" in Ahlat from 14th century has an opening formed by a big arch which creates the impression of an eyvan. There is a small walled in courtyard in front of the building used as a cemetery (pl. 16).

5 — The türbes which are covered by domes directly placed on the cubical shaft :

In the interior of "Seyyid-i Şerif türbesi" in Develi, the transition to the dome is obtained through a belt of triangles. Externally, the dome raises on a cubical shaft. Twelf stone steps which are decorated under in the form of a shell encircle the dome in a spiral⁴.

⁴ T. Özgüç - M. Akok, Develi Abideleri, Belleten 75, Ankara 1955, p. 382.

The türbe of Aşık Paşa in Kırşehir probably built in 1333 has a barrel vaulted vestibule at the north. The portal facade on the west is constructed in marble. The combined effect created by such features as the displacement of the portal from the axis on the facade composition, the half-dome of the portal in the form of an oyster shell, to a certain extent, the form of the dome remind the islamic Syrian-Egyptian architecture⁵.

Notable variations of the type :

The türbe of Sahib Ata in Konya (1268 ?) is placed on a gallery which joins the mosque and the khaneqah (cloister). The hall is cubical and domed, there is also a crypt below it. The hall opens to the gallery through a big arch similar to an eyvan (fig. 13).

The türbe of Saruhan Bey (died in 1345) in Manisa: The facade of the building projects from the sides and rises higher than the building itself. The main facade has a large blind arch giving the impression of an eyvan.

The türbe called "Üstü Açık Künbed" in İznik, must be built in 14th century. It is a baldaquin type of building, the dome resting on four arches supported by four piers⁶.

The so called "Hasbey Dar-ül-Huffazı" dated 1421 in Konya, must be considered a türbe under this category because of the crypt under it.

The türbe of Abdal Mehmed in Bursa (1450) reminds the general scheme of the "Aşık Paşa türbesi", only, the entrance hall is at the front in this example⁷.

"Şeyh Şücaüddin türbesi" in the Musallâ cemetery in Konya, must be built in 16th century. The transition to the dome is obtained by external corner squinches and is adorned with a polilobed dome (pl. 17).

6 — The türbes with cylindrical shafts :

The early examples of this type are found in Ahlat, namely the "Hüseyn Timur-Asan Tigin Künbedi" (1279/80) and the "Buğatay Aka-Şirin Hatun Künbedi" (1281).

⁵ A. S. Ülgen, Kırşehir'de Türk Eserleri, Vakıflar Dergisi II, Ankara 1942, p. 260.

⁶ A. S. Ülgen, İznik'te Türk Eserleri, Vakıflar D. I, Ankara 1938, P. 60, fig. 39 - 40.

⁷ A. Gabriel, Une Capitale Turque Brousse-Bursa, Paris 1958, p. 147, fig. 89.

As can be observed, the upper corners of the cubical basement are chamfered to form a dodecagonal base which supports a cylindrical shaft crowned by a conical cap. The crypta is square in plan and is covered by a cloister vault. The chambers of cenotaph are also cylindrical topped by a dome. (Fig. 14). In fact, these two examples represent the biggest türbes in Anatolia. Although the cubical basement appears to be quite above the ground level, no trace for a possible flight of steps leading to the hall is found. This very fact makes one think that the türbes were equipped with portable wooden steps. The buildings are faced with carefully coursed ashlar blocks. And decorated with low-relief bordures. These bordures create an arch form in rectangular frame in one of the kumbets whereas in the other one they only create the rectangular frames. An inscription in one of the niches indicates which niche is the portal.

The Künbet of Usta Şagirt (Fig. 15); so called by the inhabitants of Ahlat, is similar in essence to the künbets mentioned above. This Künbet without an inscription is one of the most elegant türbes in Anatolia, larger than the other two in size, and more ornate. On the exterior of the cylindrical shaft there are four oblong, slash formed niches triangular in plan, which correspond to the axis between the windows. Just below the cornice there is a triple stalactite projecting cornice which is more plastic than the ones in the other two cases. It is assumed that this Künbet was constructed towards the end of the 13th century, and later than the other two künbets.

In the cases of the Künbet of Togay Hatun in Kemah (XIVth Cent.)⁸ and the Sırçalı Künbet in Kayseri (mid fourteenth cent.), the general appearance of the buildings is dominated by the cylindrical shaft (Pl. 18). The crypta of the one in Kemah has a crusiform plan and its conical cap still survives. The künbet in Kayseri has a dodecagonal inner plan and only the dome is existing from the superstructure. Most probably it also had a conical cap similar to the Kemah case.

The türbe of "Cimcime Sultan" and an Anonymous türbe in Erzurum: they both cylindrical buildings with similar features (fig. 16). Originally, both buildings must have had basements with crypt, but at the present only the cylindrical shaft is seen over the

⁸ A. Kemali, *Erzincan Tarihi*, İstanbul 1932, pp. 237 - 238.

ground. No excavation has been done so far to anearth the crypts. The cylindrical shafts of both buildings are decorated by heavy mouldings creating blind arcades. The anonymus künbed is more richly decorated than the "Cimcime Sultan". Again in both cases, the dome is crowned by a knob shaped stone finial. They are both thought to belong to the Ilkhanid period, that is to the 14th century.

The türbe of Emir Bayındır in ahlat (1481), illustrates an interesting variation with its door located on the north of the cylindrical shaft: The south side of the shaft is treated as a gallery supported on stout columns (pl. 19).

The türbe of Zeynel, a prominent personality of the Akkoyunlu state, in Hısn Keyfâ (the second half of the 15th century), is decorated with glazed brick mosaics and it is crowned with an onion dome resembling its Timurid contemporaries. It is prismatic in the interior (fig. 17).

7 — The türbes with dodecagonal shaft, which turns into a cylinder at the top and with a conical cap :

The buildings of this type have cubical basements with chamfered corners, like the cylindrical türbes in Ahlat. The shaft is dodecagonal, with blind arches resting on the attached columns at the corner decorating the facades. Above these, the shaft continues in cylindrical form. The superstructure consists of a dome in the interior and a conical cap at the exterior.

The "Döner Künbed" in Kayseri (most probably dating from the last quarter of the 13th century): It is a remarkable representative of this type, due to its beautiful plastic decoration (pl. 20).

Besides the above mentioned künbed, similar types are only seen in Erzurum.

The türbe situated behind the eyvan of the Çifte Minareli Medrese, is one of the most magnificent türbes in Anatolia. It was possibly built towards the end of the 13th century⁹. On the particular side which is attached to the eyvan, the arcade which encloses the surfaces of prism, terminates at same height as the eyvan (pl. 22). This very fact at least proves that the türbe was not built before the medrese.

⁹ R. Arık, Pre-ottoman architecture in Erzurum, Ankara 1963, Dissertation (Not published).

A similar künbed exists in Erzurum as attached to the main eyvan of the Yakutiye Medresesi (1310/11). In my opinion however, this one was built before the medrese. The entrance cell of the türbe is to the north of the main eyvan. Here it is possible to see an exterior facade and a corner (fig. 18).

There are three more türbes in Erzurum which fall to this category since they present common features. They are: "Karanlık Künbed", "Gümüşlü künbed" (Pl. 21), and one of the "Three Künbeds". All of these buildings are anonymous in fact, only, the so called "Karanlık Künbed" has an inscription placed over the door on the north and another one on the window on the south. An almost reasonable and true deciphering of the inscriptions of the Karanlık Künbed gives the words "Emir-ul-Kebir Sadreddin (Türkbeý?, Bürkbeý?, Berkbey?) bin Vecih-ud-din (Tugbey?)" and the dates of 1308¹⁰. It is thought that both the Gümüşlü Künbed and the one belonging to the "Three Künbeds" group were built during the 14th century.

8 — The türbes which are a combination of a cubical lower structure and a "künbed-like" superstructure :

The mausoleum attached to the east side of Gökmedrese mosque in Amasya most probably dating from the last quarter of 13th century, is one of the most beautiful monuments of the Anatolian middle ages¹¹. The two storey lower structure constructed in cut stone; the two floors consist of the crypt and the visiting hall. This hall is connected to the mosque through a rather big rectangular opening inside a blind arch. On the exterior a cap star shaped in plan sits on a high octagonal drum.

The türbe of Şeyh Hasan in Sivas, which is constructed around 1347 and is now called "Güçük Minare" consists of a cut stone shaft and a high cylindrical drum which is placed over a ring of triangles constructed in brick. The crypt is cross planned (fig. 19) and the hall is domed. It must have had a conical cap over the dome.

The türbe of Mevlâna in Konya, and the türbe of Seyid Mahmut Hayran in Akşehir are very similar to each other. Although they belong to this group, they are special with the lobed, cylindrical

¹⁰ İ. H. Konyalı, Erzurum Tarihi, İstanbul 1960, pp. 411.

¹¹ A. Gabriel, Monuments Turcs d'Anatolie II, Paris 1934, p. 23.

treatment of the drum as though it were a second shaft. Incidents related in historical sources date them to be reconstructed in the second half of the 14th century and the beginning of the 15th century. Although we do not know how they originally were, they most probably did not have the form they have now¹².

The TÜRBEES HORIZONTAL IN CHARACTER :

a. The türbes consisting of a single eyvan only :

The türbe called "Gömeçhane" (also called "Gömeç Hatun" or "Kız Kulesi") is said to belong to Gumaç Hatun, the beloved wife of Kılıçarslan the IVth¹³. The türbe might be constructed towards the end of the 13th century. The basement which has a one to three proportion with the shaft is faced with cut stone blocks. A flight of steps leads down to the crypt which is rectangular in plan and barrel vaulted. The shaft above the basement is constructed completely in brick. Two stairs, one from each side, lead to the hall which is an eyvan (pl. 23). The facade projects from the sides and above the bulk of the building. On the side walls there are triangular buttresses.

The so called "Emir Yavtaş Türbesi" in Reis near Akşehir can even be called anonymous. But an inscription written in red and in 'naskhi' style on the white plaster can be read partially. As far as it can be deciphered it shows that the building belongs to Emir İsfehsalar Cemaleddin Uluğ Kutluğ Yavtaş Beğ.¹⁴ But there is no data pertaining to the originality and to date of the inscription, nor to the personality of the name mentioned. This türbe, like the before mentioned one, might be built towards the end of the 13th century.

There are two türbes around the medrese of Boyalıköy near Afyon. One is an octagonal stone building crowned with an octagonal brick cap, called "Kureyş Baba türbesi", and the other is an eyvan türbe to the east of the medrese. The eyvan türbe is constructed in

¹² İ. H. Konyalı, Akşehir Tarihi, İstanbul 1945, pp. 422, 432 - 433.

R. M. Meriç, Akşehir Türbe ve Mezarları, Türkiyat Mecmuası V. 1935, İstanbul 1936, p. 146.

İ. H. Konyalı, Konya Tarihi, Konya 1964, pp. 630 - 654.

¹³ İ. H. Konyalı, op. cit. pp. 602, 604.

¹⁴ S. K. Yetkin, İslâm Mimarîsi, Ankara 1959, p. 208, note 79.

stone and there are triangular buttresses on the sides and the rear of it.

The türbe across the mosque of Atabey, called as the "İsa Dede Türbesi" or "Atabey türbesi", and the türbe called "Aşıklı Sultan", both in Kastamonu also are representatives of this type. The date of "Aşıklı Sultan" is unknown, but an inscription on "İsa Dede" at least gives an idea to the date of construction. The number is read as 8?2, which may belong to any decade finishing with 2, between 802 and 892, corresponding to dates between 1400 - 1487.

The so called "Beşparmak türbesi" in Kayseri is all constructed in stone. There are triangular buttresses on the sides (fig. 20, pl. 24).

The türbe dated 1324 in Niğde also was a notable variation of this type. To day it does not exist.¹⁵ The eyvan opening became blind arch and this divided into a double arch supported by a column in the center. (pl. 25). This use of double arch seems to be fairly common in "Beylik period" (Akmedrese in Niğde, and the mosques of Muradiye and Orhan Gazi in Bursa).

The so called "Sultan Mes'ut Türbesi", which was probably erected around the middle of the 14th century, is another variation of the type. It is a rectangular structure with a projecting north facade on the sides and the top. A segmental arch almost covers the complete main facade, the entrance opened in the middle of it.

b. The baldaquin type türbes which are rectangular in plan :

The so called "Üç Bacılar Türbesi" in Bitlis apparently, belongs to the daughters of a feudal chief Şeref Han the second (1394 - 1421) who was also known as the "Hâkim-i Bitlis". Each of the narrow facades is decorated with one pointed arch where as there are two such arches on the longer facades. These arches were blocked at a later date. The building in the interior is covered with a pointed barrel vault which has a relieving arch in the middle. Whether the building has a crypt or not remains uncertain. (fig. 21).

The building called "a künbed in Sivas" was a similar example¹⁶. It was decorated with two arches on the long, and single arches on the short sides. All the six arch is added between the columns

¹⁵ A. Gabriel, *Monuments Tués d'Anatolie I*, Paris 1931, pp. 148 - 150.

¹⁶ İ. Hakkı - R. Nafiz, *Sivas şehri*, İstanbul 1928 - 1946, Pl. 45.

in the center of the long sides thus forming two adjacent squares in plan and each crowned by a dome. The columns are in stone and the arches, as well as the section above them, are in brick. The columns are placed on stone pedestals.

The türbe of the great architect Sinan in İstanbul represents another delicate but simple example of this type in the classical period.

At the present, we can only classify the early türbes from Anatolian-Turkish architecture as indicated above. Apart from the türbes dealt with in this article, there are many other examples which do not fall into any category but constitute individual types some of which are dealt below.

Some individual types:

It is believed that the so called "SALTİK KÜNBEDİ" in Erzurum was built during the latter part of the 12th century. The building has an octagonal shaft, and each face is finished with triangular pediments. A tall cylindrical drum rises above the shaft (pl. 26). Originally the türbe was covered with a conical cap, however this has been altered during the restorations and it now has a stilted dome. The interior is also covered with a dome. On each face of the octagon double blind arches are placed and they are framed with a moulding that runs around the arches and continues horizontally in order to frame the arches on the next face. On the north face, under the arcade is the entrance, and it is crowned by a profiliated semicircular arch. In the interior, at the entrance the floor is low, but the rest, above two thirds of the whole, is raised 70 cm. high to form a platform. In the foreground a covered passage leads to the crypt. The crypt is a vaulted chamber with a rectangular plan closer to a square. On the surfaces of the cylindric drum and near to the corners of the prismatic shaft there are eight triangular-shaped niches which are decorated with animal figures in relief. Under the roof covering, an outstanding cornice, composed of rich mouldings, geometric and floral motives encircles the building. The summit of the cap is crowned by a knob shaped finial which is a common feature in the türbes of Erzurum. In fact, with all these characteristics the building has the appearance of an early christian centrally planned baptistery.

The TÜRBE OF MAMA HATUN at Tercan which was possibly built at the beginning of the thirteenth century does not consist

of a mere künbed building. The künbed is situated at the center of a circular, walled open air ambulatory¹⁷. The künbed itself presents an exceptional shape. The upper corners of the cubic basement are bevelled in order to create the transition to the eight-foiled shaft. The shaft in turn is crowned by an eight-foiled conical cap.

On the inner surface of the encircling wall there are thirteen niches with pointed arches. The left niche contains a fountain. The tombs which are placed in some of the niches indicate that these niches were used for burials. The building is completely feed with regular cut-stone blocks and reflects the old traditional and regional features of Eastern Anatolia and Caucassus through the form of the künbed.

The TÜRBE OF TURUMTAY in Amasya, dated 1309, is located right across the mosque of Gökmedrese¹⁸. It is a rectangular prismatic structure, where the horizontal axis is accentuated. On the north and south facades there are butress-like projections, and they display a rytmical alteration with the semicircular towers at the corners. At the north end of the east facade a stairway leads up to the visiting chamber, which is covered by a pointed vault. Two large windows, almost equal in size, are inserted on the east and west facades, flanking the buttresses, while a similar window appears on the north facade. The south facade facing Gökmedrese mosque, is treated as the main facade, it is pierced with a larger window and greater emphasis is given to its decoration. In the interior, a small door placed on the west wall, across the entrance, and spiral stairway leads up to the roof from here. As it is understood, the building has a crypt, however, up to now no research has been made in order to bring this speculation into light. The roof is covered with crushed stones and gently slopes from south to north.

The form of the TÜRBE OF BULGAÇ HATUN (or Burgaç Hatun) in Tokat is slightly comparable to that of "Saltuk Künbedi" in Erzurum. The faces of the prism are decorated with triangular pediments, which are in turn followed by a cylindric drum and a pointed dome. (pl. 27, fig. 22). But this türbe-has a hexagonal shaft.

¹⁷ S. K. Yetkin, *The Mausoleum Of Mama Hatun*, Yıllık I, Ankara 1957, pp. 79 - 81.

¹⁸ A. Gabriel, *Monuments Turcs d'Anatolie II*, Paris 1934, p. 59.

On each face of the hexagon, large, round blind arches decorate the zones under the pediments. The blind arches are decorated with tiles cut in four leafed clover shapes and inserted in the stone. Since the section of the shaft, below the springing point, is still buried under the gravel, the different features can not be examined properly. However, since the use of alternating courses of stone and brick was particularly in favour during the 14th century, the türbe could not have been built earlier than this date as its walls are covered with stone and brick as mentioned above¹⁹.

Two türbes in Çayıralan and Çandır near Yozgat are of a very interesting type : A normal künbed with an octagonal body is connected to an eyvan in the form of an entrance hall making a single structure²⁰.

The türbes of Murad I and Murad II in Bursa are large buildings with a square plan and have a central space also square in plan with eight arches²¹. It is noteworthy to observe the re-emergence in an old Byzantine area of such mausoleums with ambulatory and central cupola, i.e. features which are not encountered after Kubbat-us-Sulaybiya.

CONCLUSIONS :

There are various other turbes which cannot be included in any of the groups in this classification. As a matter of fact the above mentioned turbes have been classified in this manner depending only on their general constructional forms. As it has been observed, the decoration, building techniques, materials, different features of the structure and the architectural and plastic expression which comes out as a joint product of these means, present outstanding and unlimited diversities during the centuries under discussion. However in general it can be said that :

The octagonal prismatic turbes are encountered almost in every period and region as the earliest turbe structures. The particular

¹⁹ S. Eyice, Quatre édifices ou mal connus, Cahiers Archéologiques, Tome X, Paris 1959, pp. 246 - 258.

²⁰ F. Sümer, Report for the IIIrd International Congress of Turkish Art in 1967, not published.

²¹ A. Gabriel, Bursa, Paris 1958, pp. 60, 116.

type which has a prismatic shaft, followed by a drum and a superficial dome was also used during the Beylik period as it can be seen in the Turbe of Emüniddin in Karaman and Yesil Turbe in Bursa. Eventually the pointed dome was eliminated and this became the classical turbe type during the Ottoman period.

The turbe of Kılıç Arslan II. in Konya, is a decagonal structure and if compared with other turbes, it does not present any particular features except the number of its sides.

The cap of the turbe of Alaaddin Bey in Karaman, a dodecagonal prismatic structure, presents a unique form. Other turbes which have dodecagonal shafts crowned by pyramidal caps, are especially encountered in the region of Lake Van. The workmanship and decorative characteristics of these buildings are further indications of their local style.

In addition to their regional characteristics, the fact that examples to this specific type can not be traced before the fourteenth century, purely reflects their casual character.

As already mentioned the türbe of Yürük Dede in Ankara is the only example for the pentagonal planned turbes.

The hexagonal plan type is encountered only in central and western Anatolia. The "Bulgaç Hatun Türbesi" presents other outstanding features besides its number of sides, which all make it a unique example. With the exception of this structure which is probably from the 14th century and the Hızırbey mausoleum at Damseköy, one can state that the hexagonal plan type finds extensive application starting with the 15th century.

The idea of converting a particular chamber of a medrese into a turbe and placing a kumbet cap over this section appears to have been favoured only in the turbe of the Gevher nesibe Hatun in Kayseri and that of Keykavus I in Sivas.

The square prismatic turbes are not seen before the end of the twelfth century where as during the early years of the fourteenth century, although rare, they are used abundantly.

The use of exposed tromp like elements in order to create the transition to the polygonal drum from the cubic shaft is seen in the second quarter of the thirteenth century (Tokat Ebu'l Kasım, 1234).

During the fourteenth century it became a common feature used all over the country.

The method of champhering the upper corners of the cubic shaft in order to create the transition to the drum began to be used during the last quarter of the thirteenth century (Cacabey). It was widely used in later years with unlimited variations. It should be added, however, that the last two types were not much favoured after the sixteenth century.

Turbes with cubic shafts, followed by a drum and a superficial dome were built as independent structures towards the end of the thirteenth century, they were then widely used with variations.

The turbes with cylindric plan began to be constructed towards the end of the thirteenth century. Except the Sırçalı Kumbet in Kayseri, turbes of this type were usually built in Eastern Anatolia. They do not seem to have been erected after the fifteenth century.

Most probably the Döner Kümbet in Kayseri is the first example where the prismatic shaft is transformed into a cylindric one (last quarter of the thirteenth century). This plan type was especially used in Erzurum from the end of the thirteenth century until the end of the fourteenth century.

The system of constructing a Kumbet formed shaft as an exterior cover raised on a cubic shaft, is first observed in the Turbe attached to the mosque of Gök Medrese in Amasya, built during the last quarter of the thirteenth century. In three other cases, the Güdük Minare in Sivas, The Seyyit Mahmut Hayrani in Akşehir, and Mevlana in Konya, there is a zone of transition between the cubic shaft and the "second shaft". However these three examples have common specialities. Furthermore, it is still uncertain whether the turbes of Mevlana and Seyyit Mahmut still preserve their original shape. In both cases the polylobed second shaft gives an exceptional and outstanding impression if compared with the turbe of Mama Hatun. As far as we know there are no other turbes in Anatolia that can be classified in this group.

The türbes which have "single eyvan bodies" were taking shape towards the end of 13th century. In fact they are not observed after the first half of the 15th century either. It can be added that the manifestation of this building type is traced in Central Anatolia as a regional style.

The particular türbes which have a very impressive baldaquin appearance and are rectangular in plan, are rare in number and the few examples are located at places far from each other.

A considerable part of the Anatolian türbes are built of stone. In general, both faces of the wall are covered with cut stone and the interior is filled with rubble. The most noteworthy examples in which we can observe the stone construction technique are the türbe of Sitte Melik in Divriği and the türbe of Halifet Gazi in Amasya. At the end of the 12th century as well as the beginning of the 13th century, the walls were in many cases built of brick and adorned with decorations as seen in the cases of the Mengücek Gazi in Kemah, the now non-existing türbe near Aksaray, the Kırkkızlar in Niksar, and the Melik Gazi at Pınarbaşı. Although the examples constructed in brick are few in number there are enough to get an idea from. If that one in Kemah is excluded, they are observed most frequently in central Anatolia than Eastern Anatolia. Another striking phenomena is the rapid spread of brick türbes or the more abundant use of brick in all construction, as can be observed in mid 13th century. It may be related to the Ilkhanid invasions. The use of brick is not observed in cylindrical structures except Zeynel mausoleum in Hisn Keyfa, or in those with prismatic shafts transformed into cylindric forms. As in the 14th century, however, the alternate use of the stone and brick courses becomes a widely used method in Central and Western Anatolia.

Generally speaking, frank simplicity governs, especially stone türbes, until the mid 13th century. The effort on decoration seems to be concentrated essentially on the entrance facade. Certain designs of decoration can be found in brick türbes.

As far as particular craftsmanship is concerned, stone work displays certain local styles in and around Kayseri, Erzurum, and Lake Van. The türbes of the areas around Erzurum and Lake Van, which present common features, indicate the existence of independent traditional local trends in Eastern Turkey. This fact is highly exemplified in the türbes of Erzurum.

Anything that can be said on the building materials, designs and decoration would not only be applicable to türbes, but also to the other kinds of buildings. Therefore, it must be considered that they

follow the same lines as the general historical development of architecture. However, it should be pointed out that, certain decorative features, such as compositions of the facades with blind arcades made of high or low relief carvings can be seen only on the türbes as it can be observed in the künbeds of Erzurum and Ahlat.

As shown above, when the Turks came to Anatolia from Iran, the very first forms used by them were quite different from those already crystallized in Iran. Furthermore, the tendency towards the use of certain features that can be considered as common types of the two countries, were quite different too.

All the above presented discussions can be summed up as follows :

The most remarkable factor which influenced the development of architecture in general, as well as other fields of art and culture was the political and social progress of the Turkish community evolved in Anatolia. Although, the variety of forms appear to have been considerably much used in Iran also, no Iranian building from any period can be discussed with an understanding that "it could well be an Anatolian type of building". Furthermore considering the buildings that existed in Anatolia before the arrival of the Turks, we can not observe features that may serve to point out their Turkish origin. Contrarily, many buildings belonging to early Turkish architecture, such as the Great Mosque in Malatya, and the türbes of Mengütepe, Ervah, Pınarbaşı, and Kemah possess certain features which point to the continuation of Persian traditions. Many other buildings such as the Kumbet of Saltik, the Ilkhanid Kumbets of Erzurum and the buildings in Iznik and Bursa belonging to the early Ottoman period were influenced by the pre-Turkish traditions of Anatolia. Both local and imported elements which contributed to this new synthesis are illustrated in mausoleums such as Mama Hatun and Kılıçarslan II. With the emergence of the people of Anatolia as a homogeneous social group under the Ottoman administration, Turkish architecture cleared itself from the mixed character, thus developing unified imperial style. As a result of this progress, classical Ottoman architecture came into being. Nevertheless, certain old traditional trends continued to survive in some conservative regions until the eighteenth century.