

3.1. General qualifications of the Turkish bath

In many centuries humans were design buildings for bath function. When focused on Anatolian history, 'health spa (ılıca), thermal springs (kaplıca), bath (hamam)' were built in Turkish historical period. Bath's had main differences in heating system according to the similar functional building units for washing and relaxing like thermal springs and health spa. Their heating systems were mostly artificial (*Endownments office stanbul, 2009*).

Turkish baths architectural shape and functions were formed according to Islamic culture. With respect to the Islamic culture slack water were inconvenient for washing. Therefore pools, bathtub were not suitable functional elements for bath. These buildings were related with public worship. For that reason these types of buildings can be seen in the palaces as well near the mosques, near the madrasa or in any part of the city (*Endownments office stanbul, 2009*).

3.2. Turkish bath specifications

Special bath structures which qualitative in their decoration were first seen in Bursa. After the capital had been changed Bursa to Edirne and at last to stanbul, special bath structures were built in the capitals. Turkish bath structures were completed their evaluation in Classical Ottoman Period which were especially built in stanbul city such as A a Hamam, Asaplar Hamamı, Ebuveka Hamamı, Çukur Hamam and Haseki Hurrem Sultan Hamamı (*Endownments office stanbul, 2009*).

In Ottoman Empire period, most of the bath structures were serviced to men's and woman's sections separately. Both sections have same architectural quality. Most of the time twin type baths were designed in the same building cluster. However sometimes baths were designed in linear shape for spreading the men's and woman's sections. Haseki Hurrem Bath was an example of linear bath buildings (*Endownments office stanbul, 2009*).

In bath buildings rivaq was used. Revaq style was coming from Selcuks period. As well as in classical Ottoman period, detailed stone work, architectural elements, niche, vaults, dome parameters, profiled ornaments and muqarnas ornaments were noticed in bath buildings. In classical Ottoman period these ornaments were used more pure than before (*Endownments office stanbul, 2009*).

3.3. Turkish bath's parts and functions

Undressing 'soyunmalık', warmness 'ılıklık', hotness 'sıcaklık', külhan, were different functions were served in Turkish bath.

3.3.1. Undressing, 'Soyunmalık'

It called 'Soyunmalık' which was served as a function of undressing area. In that area there were places for keeping the personal belongings. As well beside this function there were sofas for sitting. Heating system was not active in undressing area (*Endownments office stanbul, 2009*), (*Önge, 1995*).

In big baths like public baths, undressing section was heated. Large undressing part was lighted on the top with the light tower. Under the light tower there was a fountain pool and well. In some of these baths there was furnace which was located under the ground. Between the sections there was chimney up of the door which was open to warmness section, for preventing humid transmit around the sections (*Endownments office stanbul, 2009*), (*Önge, 1995*).

CHAPTER 3: BATHS AND CULTURE

3.3.2. Warmness, 'Ilıklık'

In this section person was first faced with heat and humid therefore in this section person prepare herself fitting in heat and humid and the person was rested after the bath function. This section were designed longitudinally and opened to hotness section with narrow and long arched formed. Hipokaust were used in Turkish bath which was connected to main heating furnace 'Külhan'. The toilets were opened to this section (*Endownments office stanbul, 2009*), (*Önge, 1995*).

3.3.3. Hotness, 'Sıcaklık'

This section was designed in two parts, 'halvet' and 'eyvan'. In 'halvet' which was located on the corners and in the niches of the bath, used as washing area for private. Although in 'eyvan' which was located in the middle designed for general washing activity for public. This section was the hottest section of the bath. There was a special architectural element which was elevated from ground 40-50cm, octagonal sided and made up of marble called as 'göbek ta ı' located in the middle of the section and it was heated under (*Endownments office stanbul, 2009*), (*Önge, 1995*).

In the niches 'halvet' spaces was elevated one step higher code according to middle located 'eyvan' spaces. In 'halvet' spaces were heated with in walls. The heating channels were coming through the walls. In side of the niches there were hot and cold water fountains, seating sofas were present. In the hotness section all the used water was drained from the open water drainage canals (*Endownments office stanbul, 2009*), (*Önge, 1995*).

For covering the large spaces dome structures were used in Ottoman Architecture. Therefore these structural units were used in baths closure applications. For prevent the privacy the windows were not used on the walls, all the lighting was providing from the openings on the dome (*Endownments office stanbul, 2009*), (*Önge, 1995*).

The hotness spaces were designed close to the 'Külhan' for preventing minimum heat loss.

3.3.4. Burning room, 'Külhan'

In Ottoman classical architectural period, heating in Turkish bath provided within main furnace through with pipes into the bath. In main furnace hot water and the bath were heated which was called 'külhan'. Under the 'külhan' there was a big copper vessel used for boiling hot water. For heating this big copper vessel big fire was used. The water inside of the big copper vessel is used for bath activities and the heated air is used for heating the building through the cannels which were surrounded the bath structure (*Endownments office stanbul, 2009*), (*Önge, 1995*).

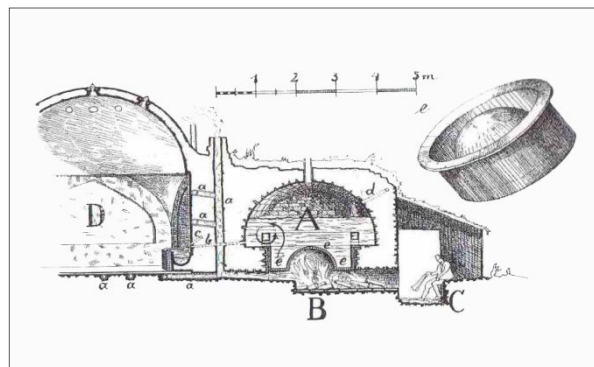


Fig 3.1: The heating and water system in Turkish baths
(Original: Klinghardt, 1927); (Citation: Say, 2011).

There was a chimney inside of the walls which were called 'tüteklik', used for escape of the smoke and hot air. There were pipes around the copper vessel which built up of terra cotta, used for escaping hot water from vessel to inside of the bath and receiving cold water from outside to the inside of the copper vessel. Material of terra cotta is effective material for piping system to conserve heat (*Endownments office stanbul, 2009*), (*Önge, 1995*).

3.4. Turkish bath Typology

Turkish bath, its main functions and its organizational skills were differenced according to hotness section. It can be collected in six sections (*Endownments office stanbul, 2009*), (*Önge, 1995*).

- Cross planed hotness section, four iwan and corner niche type.
- Star planned hotness section type.
- Square planned hotness section, niches 'halvet' around this section.
- Multi domed hotness section type.
- Rectangular plan hotness section with double niches 'halvet'.
- Hotness, warmness and niches 'halvet' sections had the same size.

3.5. Baths and their architectural qualifications

Heat and humidity are the chafe effect on the walls. For preventing the chafe affect keeping the heat inside of the walls a thick wall construction was needed in bath buildings. Therefore in classical Ottoman period the thickness of the walls were between 70cm to 100cm. Even in hotness section the thickness of the wall was more than 150cm. For constructing an arch and dome most common used material was brick, and for constructing an external wall most used material was stone (*Endownments office stanbul, 2009*).

In general dome and vault structure used in Turkish bath. In general vault structure was used in warmness sections. In Ottoman architecture dome structure was sit on octagonal plan and at the top of this dome followed with light house. Pendentives were used for providing the corner attachments of the dome and the wall. If the dome was carried out by arches the Turkish triangle was used for connecting dome and the walls (*Endownments office stanbul, 2009*).

The cladding of the domes covered with lead sheets. Under these lead sheets the plaster was used. For connecting wall and dome structure canopy was designed in detailed way.

Inside of the Turkish baths, main used material was marble. This material was chosen for hygiene and smooth surface. Furthermore in marble material there was a multiple choice for different colors. This design flexibility was carried out color alternative designs in Turkish baths (*Endownments office stanbul, 2009*).

For recognition the elevation of the Turkish bath from the outside was not differentiated with the other type of buildings in classical period of the Ottoman. This building type was deteriorated in a short period of time. Therefore in this type of buildings, ornamentation was minimized. In design of these building the importance were given into functional solutions. Beside that window and door openings on the walls were bring the dynamism into the space (*Endownments office stanbul, 2009*).

For providing the privacy and keeping the inside of the space in a hot temperature, the lighting solutions investigated in different manner. The lighthouses and the opening on the domes were used for lighting

the inside of the building. For artificial lighting; gas light and ceiling lights were used in the baths (Endowments office stanbul, 2009).

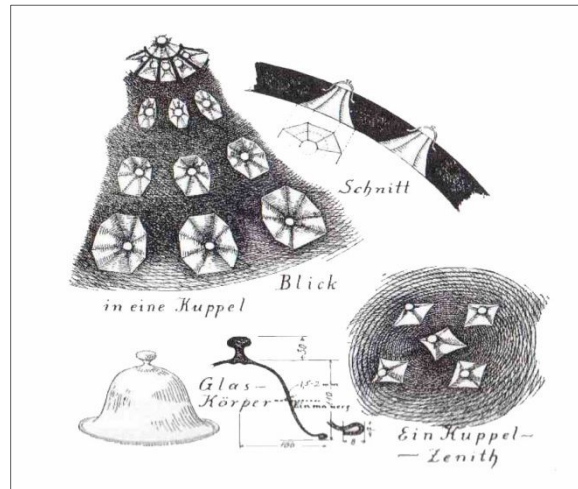


Fig 3.2: “Filgözü – lantern” details used in domes of the baths (Original: Klinghardt, 1927); (Citation: Say, 2011).

3.6. Cultural Habits and history of the bathing culture of Turkish people

Cleanness were integrated the societies faith in deeply. In most of the traditional societies; water, air, soil and the fire were accepted as the main elements of the universe. However in different traditional societies developed various traditions and beliefs these mainly functions of these elements (Göka, 2010).

In these days, the acceptances of the cleanness of the physical parts of the body were done with water. However in the past era of the Turkish people did not think same way of modern day people. Former Turkish people accept earth and water as the prime element of the nature. Water means to them as a pureness and fertility. Furthermore they make a relation of sky with water. Water is depended to sky because rain coming thorough sky. The immense of the water is reflected the sky. According to ‘Dede Korkut - O uz Turks Epic’, water see the face of the god therefore it is blessed (Göka, 2010).

High mountains and fountains were accepted for the places of fortunate souls and blessed. In these places they pray for the god and sacrificed animals. According to Turks, the lands and the water are protecting them. In the ancient writing of the ‘Göktürks’; for not the perished the society the water and the land protect the Turks. In the tradition of the ‘Uygur Turks’, they sprinkle water to each other by gold or silver cups for keeping away from the bad souls. They believed water was cleaned the bad souls of their bodies (Göka, 2010).

In ‘Kazak Turks’ and ‘Ba kurt’s’, the mothers were angry to their child if they did not wash their faces. After the acceptance of the Islamic religion by the Turkish people, they did not give up their cult related to the water and keep the water cult traces in long time. For instance in the Turkish villages, a ceremony were done for the new brides that called ‘su gösterme-faced to water’. This ceremony was done after the first night that the bride arrived to the village. The woman’s and the young girls of the village brought the new bride near to the river or the lake. One of the old woman come close to the new bride and show the water to her and told ‘babalardan kalan su, analardan kalan su – water remaining from the fathers and water remaining from the mothers’, and she told something else. After old woman brake off one of the jewelry belonging to bride and dropped it to the water (Göka, 2010).

CHAPTER 3: BATHS AND CULTURE

Water in contrast to the fire and it was superior than the fire because water is doused the fire and water is planting the trees. In addition water was reflecting the god and water had an ability to talk with the god. The immense knowledge of the wise man symbol was the water. Still for the wise man, the society called 'engin, deniz – immense and sea'. Therefore for the previous and present religion water is blessed and clean. Washing the body means, make dirty the blessed water and made a big sin. Sin brought catastrophe and disasters. Therefore many travelers' observations were focused on water and Turkish community who were away from the water (Göka, 2010).

According to the religion of "O uzlar", they were not got in to the water because of their religion. As well they did not allow to anyone to get in to the water. Because they were afraid of the thinks were faced when someone were got into the water. The community spent much effort for keeping the water clean. The water just used for the holy rituals. For instance being reproductive, the water was used however the aim for washing the body to be reproductive by the way sacred (Göka, 2010).

According to the previous Turkish tribes, being purify was done with fire not with water. The characteristics of the water not contain to purify the humans. Thus water had not to be polluted for nothing. The immense of water was the reflection of the sky. The legends of the Turkish community stated that in the beginning of the world there was just water. Nevertheless it did not mean there was a water creator. It means gave a respect to the owners of the water, kept on the right side of them and sacrificed them votive (Göka, 2010).

The previous Turkish tribes saw the water as a source of life. They did not want to use it for cleaning as for worldly purposes. The water was used for the eternity of life. Therefore they were preferred to place their graves near the water sources for being easy to reincarnate (Göka, 2010)

The relation of the Turkish people and water were still continuing for today. Water was still blessed for Turkish people. In Anatolia for to spit out and urinated the water were still forbidden. As well in Anatolia some of the communities were still accepted some of the rivers blessed and holy such as they did not consumed the fishes in those rivers and they never polluted. They gave promises near those blessed rivers (Göka, 2010).

The respect to the water was very wide in Anatolia. The water was not drunk while the person was stand up. The person had to be sit while he was drinking the water. As well there were some traditional idioms such as "be glorious like water", telling to the person who gave the water for drinking. Also there were many traditions related to the water in the society (Göka, 2010).

Fountains were extensively used in Anatolia. And also there was a traditional culture related to the fountains (Göka, 2010).

After accepting the Islam religion by the Turkish people, the religion and its interaction with water was modified and ornamented with Islam. Cleaning the body were priority of Islam. "Abdest" was the cleaning ritual with water in Islam religion. Every Muslim has to do "abdest" to be clean according to the Islam (Göka, 2010).

The bath tradition was coming from the Romans to the Turkish people. However according to the Turkish traditions fire was cleaner than water. Therefore the Turkish people were adopted the bath structures very easily because of its relation to the fire. As well in Anatolia, the people were thrown ashes to the water for becoming more powerful in cleaning (Göka, 2010).