

2024
March

Research And
Evaluations In
Social Sciences And
HUMANITIES

EDİTÖRLER

Doç. Dr. Derya İLİÇ
Doç. Dr. İlknur AYDOĞDU KARAASLAN

İmtiyaz Sahibi • Yaşar Hız
Genel Yayın Yönetmeni • Eda Altunel
Yayına Hazırlayan • Gece Kitaplığı
Editörler • Doç. Dr. Derya İLİÇ
Doç. Dr. İlknur AYDOĞDU KARAASLAN

Birinci Basım • March 2024 / ANKARA

ISBN • 978-625-425-565-6

© copyright

Bu kitabın yayın hakkı Gece Kitaplığı'na aittir.
Kaynak gösterilmeden alıntı yapılamaz, izin almadan
hiçbir yolla çoğaltılamaz.

Gece Kitaplığı

Adres: Kızılay Mah. Fevzi Çakmak 1. Sokak Ümit Apt
No: 22/A Çankaya/ANKARA Tel: 0312 384 80 40

www.gecekitapligi.com
gecekitapligi@gmail.com

Baskı & Cilt
Bizim Buro
Sertifika No: 42488

Research And Evaluation In Social Sciences And Humanities

2024 March

Editörler:

Doç. Dr. Derya İLİÇ

Doç. Dr. İlknur AYDOĞDU KARAASLAN

İÇİNDEKİLER

BÖLÜM 1

THE STRUGGLE FOR THE DOMINANCE OF MEDIEVAL MEDITERRANEAN AND LYKIA (VII.-XI. CENTURIES) ORTAÇAĞ'DA AKDENİZ HAKİMİYET MÜCADELESİ VE LİKYA (VII.-XI. YÜZYILLAR)

Yavuz Selim ALTINOK..... 1

BÖLÜM 2

SAMPLE SIZE CALCULATIONS WITH ALL ITS ASPECTS

Meral YAY.....29

BÖLÜM 3

A BRIEF OVERVIEW OF THE CULTURAL AND ARTISTIC MOVEMENTS OF İSMET İNÖNÜ'S TIME

Başak KATRANCI45

BÖLÜM 4

MANISA KIRKOLUK MOSQUE MURAL PAINTINGS

Başak KATRANCI63

BÖLÜM 1

THE STRUGGLE FOR THE DOMINANCE OF MEDIEVAL MEDITERRANEAN AND LYKIA (VII.-XI. CENTURIES)
ORTAÇAĞ'DA AKDENİZ HAKİMİYET MÜCADELESİ VE LİKYA (VII.-XI. YÜZYILLAR)

Yavuz Selim ALTINOK¹

¹ Lecturer-Doktorant, Akdeniz University, Social Sciences Institute, Department of History, Antalya. [id](https://orcid.org/0000-0002-8060-4909) 0000-0002-8060-4909 | yseimaltinok@akdeniz.edu.tr

Introduction

The Mediterranean has the characteristic of being a sea where various cultures meet with each other through ports and sea routes (Yılmaz 2016, 134). The part of this sea, which is on the west side and extends from Phaselis in the east to Fethiye in the west, is called the ancient Lycian region (İşler 2021, 205). The Lycian region is divided into three geographical parts that are named as Eastern, Central and Western Lycia. This geographical distinction, due to the effect of living conditions on culture, also shows causes a cultural difference. The geography between the Bey Mountains and the sea forms the border of Eastern Lycia and extends to the Limyros Stream with its western border. The border of Central Lycia starts from Limyros Stream and reaches Eşen Stream in the west. The border of Western Lycia is the geography stretching from Eşen Stream to Fethiye (Akşit 1967, 28; Çevik 2015, 19). (Map.1)



Map 1. The map of Likya Region (Jacobek, 1994.)

The region entered to rising period during the Byzantium¹ dominance especially after the Vth century. In addition, Lycia has managed to become an important place in Mediterranean trade and sea transportation due to its location (İşler 2021, 205). Besde this, the fact that the Lycian coast is located on the important routes of the Eastern Mediterranean that reaches the ports of Cyprus, Syria, Palestine and Egypt has made it a compulsory stop for people and trade ships traveling from Europe to Jerusalem (Zimmermann 1992, 206; Foss 1994, 1-39; Jacobek 1999, 111). Sheltered ports such as Andriake, Tristomon, and Phoenix in the Lycian region have always been places of migration for people fleeing from severe weather events and pirates. The people who migrated in these ports benefited from various trade opportunities in this region, and they also handled the maintenance and repair works of their ships here (Pryor 2004, 69). The routes

¹ Byzantium is one of the names used to express the region remaining in the eastern lands of the Roman Empire after the division of the Roman Empire into two in 395. According to the description of the subject in the study, the terms Byzantine Empire or Byzantine State were used instead of the word Byzantine in some places.

of the above-mentioned ships start from Alexandria to Sur or Beirut, then either heading north towards Antakya and west along the Lycian coast, or following the southern coast of Cyprus through Rhodos, Karpathos and south of Crete towards to the West (Pryor 2004, 24).

The reasons such as piracy activities, epidemics, natural disasters, which started to increase in the VIth century on the coasts of Lycia, caused results that destroyed the coastal settlements and caused a decrease in the population. The earthquakes that took place in the VIth and VIIIth centuries were especially effective in coastal settlements such as Myra, Kekova, Simena and Aperlai, and the coastal part collapsed into the sea for this reason. In addition to these disasters, the Great plague² epidemic that occurred in 542 and started in the Sassanid lands, especially in Constantinople, the capital of the Byzantine Empire, and in the port cities of Lycia and Pamphylia in the Mediterranean, caused the population decrease in the port settlements (Duggan 2004, 137-140; İşler 2013, 286). After the epidemic, St. Nicolaos, the Bishop of Myra, proposed not to trade from Alacadağ and Myra to coastal settlements in order to prevent this epidemic from reaching the inner regions from the coastal areas, and as a result, the flow of goods from the mountainous areas to the coastal areas came to a halt, and economic problems were experienced in the region (Foss,1996, 307).

The dominance of the Byzantine Empire in the Eastern Mediterranean, hence in the Lycia region, began when Emperor Constantine founded the city of Constantinople in 330 AD and built a new center of power in the eastern lands of the Roman Empire. This new center of power, which emerged, also managed to become the owner of the naval power created by the Roman Empire, especially in the Eastern Mediterranean (Rankov 2002, 101). After this development, the Sassanids also struggled for the Mediterranean, which came under Byzantine rule. Especially in the VIth century, the Sassanid ruler Khosrow I tried to create a great naval power. The Sassanids chose the Persian Gulf and the Red Sea as their first target in the seas. Since the beginning of the VIIth century, the Sassanids, who were the rivals of the Byzantine Empire in the Mediterranean, captured many Mediterranean islands and port cities in the wars between 602-628 (Dmitriev 2017, 727, 735-736). The Lycian region was naturally affected

² The disease known as the bubonic plague epidemic, which occurred in 542, caused an unprecedented disaster in every respect. The epidemic, which emerged in Ethiopia, showed its effect in the whole Mediterranean, from Iran in the east to Spain in the west. The epidemic, which manifested itself in the spring of 542 in Constantinople, the capital of the Byzantine Empire, ravaged the capital for four months. So much so that, although it was estimated that the population of Constantinople might have reached five hundred thousand in the 530s before this epidemic, it is estimated that the population of the capital may have decreased to around thirty-fourty thousand in the middle of the VIIIth century with the local epidemics that continued until the 750s after the epidemic in 542. (These population figures are controversial). see: Abū'l Farac 1999, 153-154; Mango 2008, 77; Haldon 2007, 73.

by these wars. Xanthos and Limyra were mainly the affected areas (Heltenkemper 1993, 99-106).

Although the pressure of the Sassanids on the Byzantine Empire decreased after 628, the Arabs³ started to attack the Byzantine Empire in the Mediterranean right after the Sassanids. During the Arab raids, when the Lycian coasts gained strategic importance, the region was devastated. In particular, the attack carried out by the Arab navy in 655 and recorded as the Battle of Zatu's-savari brought even greater destruction to the Lycian region than the Sassanid attacks. As a result of this war, Egypt, which had a very important position in the domination of the Mediterranean for the Byzantine Empire, passed into the hands of the Arabs (Küçükaşçı 2006, 378; Ostrogorsky 2006, 108-109). Although the attacks of the Arabs occur every year, they especially took place in the summer months and lasted for about two months. Apart from these attacks, the Mediterranean coast was also exposed to pressure from Arab pirates. During these struggles, especially the fact that Rhodes came out of the Byzantine Empire's dominance caused the region to be open to attacks (Foss 1994, 3; Küçükaşçı 2006, 377-378; Çevik 2015, 46). The struggle for Arab-Byzantine domination throughout the Mediterranean and in the Lycian coasts began in the second half of the VIIth century and continued until the end of the 11th century. In this process, as it is explained in the following sections, very important wars were occurred between the two great states in the region, and according to the results of these wars, the sovereignty in the Mediterranean constantly changed between different powers.

In this study, firstly, commercial relations and the strategic importance of the region were tried to be revealed through the maritime activities on the Lycian coast during the Middle Ages. It is a fact that the Lycian coasts, which are the subject of the study, were in the interest of the states that were advanced in maritime and wanted to advance in terms of commercial relations during a long period of the Middle Ages. Starting from this point, the effects of the Mediterranean trade on the Lycian region will be emphasized. Secondly, the struggle for dominance of various states in the Mediterranean throughout the Middle Ages and in the Lycian coasts in particular will be discussed. While this struggle was being put forward, the reflections of the interstate competition in the Mediterranean to the Lycian region were tried to be determined by examining the sources.

During this examination, the period was examined by dividing into sub-titles, especially on the basis of Archibald R. Lewis's division of the

3 In this study, the words of Arab is used for the peoples who accepted Islam after Islam and formed a state organization. In addition, in the study, the terms "Muslims" or "Islamic State" were used instead of Arabs in some places, according to the narrative of the subject.

events in the Mediterranean into five periods, stating that Islamic maritime began in the Middle Ages after the Arab conquest of Cyprus.⁴

1. Maritime Activities and Trade on the Lycian Coasts

After the division of the Roman Empire into East and West, the region covering the east of the Mediterranean Sea and the Adriatic Sea became a region under the control of the Byzantine Empire. After this period, the Byzantine Empire succeeded in expanding its sovereignty to the Aegean Sea and the Black Sea, as well as the Mediterranean. In the same period, domestic and foreign trade activities started to increase in the Mediterranean (Yılmaz 2016, 138).

During the reign of Emperor Justinian, first Carthage in 533, then Sicily in 535, and finally the Byzantine Empire in the southeast of Spain in 554, ensured the in the Mediterranean (Haldon 2007, 46; Berktaş 2019, 77-79). However, these achievements did not continue in the following periods and soil losses started. Especially after the capture of Egypt by the Islamic armies in 640, the dominance and commercial activities of the Byzantine Empire in the Mediterranean were interrupted (Ostrogorsky 2006, 103; Haldon 2007, 168; Berktaş 2019, 86). As a result of this situation, the annual grain products coming from Egypt for the capital Constantinople started to fail and the ports of Patara and Andriake, which were intermediate stations in this grain trade, became ineffective. These Lycian port cities have suffered a great deal of economic damage due to the decrease in their trade volume with Constantinople (Hild 2004, 4; Hellenkemper & Hild 2004, 115). In addition to this situation, the Islamic State seized control of the western and southern coasts of Anatolia as a result of their attacks on the capital of the Byzantine Empire between 622-677. Especially the Arabs, who spent the winter of 672 on the coasts of Lycia and Cilicia, probably seized the products of the people of the region (Foss 1994, 3). These developments in the Mediterranean caused the Byzantine Empire to experience great difficulties both politically and economically.

In the VIIth century, when the Sassanid and Arab attacks increased their intensity, the road transportation network of the Byzantine Empire

⁴ Archibald R. Lewis, *Naval Power and Trade in the Mediterranean AD 500-1100*, Princeton 1951. Lewis, Medieval divided events in the Mediterranean into five periods and these periods are 1- 641-752: Muslim Incursions 2- 752-827: Byzantine Empire Domination, 3- 827-960: Islamic Domination, 4- 960-1043: Age of Transformation, 5- 1043-1100: Dominance of the West.. Apart from Lewis, there are other historians who divide the events that took place in the Mediterranean during the Middle Ages into periods. For example; John H. Pryor-Elizabeth M. Jeffreys, *Age of the dromon: The Byzantine Navy, ca. 500-1204*, Leiden 2011. divides the events that took place in the Mediterranean in the Middle Ages into five periods. These periods are; 1- 400-560: German attacks and the power of the Empire, 2- 560-750: Muslim attacks and great development, 3- 750-875: The balance of confusion, 4-: 875-1025: Byzantine strengthening, 1025-1204: It is the empowerment of the Latin West.

was interrupted. This situation has led to the preference of sea transportation in other regions except Anatolia. Although the Arab attacks caused great political problems in terms of their effects, the people living in the coastal areas continued to trade the products they produced (Lopez 1978, 71-72). It is known that starting from the VIIth century, the interest of Arab traders in Lycia increased and they traveled to the region. However, although the interest of Arab traders in the region increased, the Arabs began to move freely on the Lycian coast after the Zâtü's-savârî war, which will be described in the second part of the study, on the shores of Phoenix, forced the people living in the coastal areas of the Lycian region to migrate to the interior. In addition, Lycia suffered from commercial losses and security problems arose in the region (Çevik 2015, 46). It can be understood from the coins that the region's population decreased in this period and that there were losses in terms of commercial activities, thanks to the archaeological researches. The insecurity caused by the Arab raids in the region can be shown as the reason why no coins 150 years after the Constans II reign in Andriake could be found during the excavations of St. Nicholas (Bulut & Şengül 2010, 121). Based on this information, it can be said that in the VIIth century, trade in the Mediterranean, especially on the Lycian coast, was interrupted during the Arab attacks, but continued, albeit slightly, by sea.

The dominance of the Byzantine Empire in the Mediterranean trade began to decline gradually in the VIIIth century. In this period, commercial activities in the Eastern Mediterranean were under the control of the Arabs. While this was the case in the Mediterranean, the Byzantine Empire organized various fairs on the Aegean and northern Anatolian coasts to keep trade alive. Thanks to these fairs, port cities such as Ephesos, Klazomenai, Smyrna, Miletos, Phocaea became trade centers (Yılmaz 2016, 139). Between the VIIIth and 12th centuries, Lycia and its environs succeeded to become one of the important ways of transportation from Baghdad, Damascus and Egypt to Constantinople. It also became an important market for Anatolia in the same period (Vryonis 1971, 14; Küçükaşçı 2006, 376.). After the Byzantine Empire lost control of the Mediterranean in the VIIIth century, its desire to shift commercial activities to Aegean and coastal Anatolian port cities and the organization of fairs for this shows that it gave importance to maritime trade.

The conquest of Sicily and Crete by the Islamic State in the first quarter of the IXth century (in the 820s) and the Arab attacks intensified in the Lycia region in the period until 961. As a result of the attacks, the people of the region living in coastal areas, rural areas and mountainous regions sought ways to protect themselves from these attacks by building defensive walls and watchtowers (Ostrogorsky 2006, 192; Erdem 2006, 244;

168; Haldon 2007, 108; Berktaç 2019, 93). By the end of this century, the maritime trade route expanded. The trade route that started from Greece extended to Ephesos and Smyrna in Western Anatolia, Sinope and Trapezus in the Black Sea, and Attalia, the city of Pamphylia region adjacent to Lycia in the Mediterranean (Lewis 1978, 501).

As a result of archaeological research, it was seen that the people living on the Lycian coast in the 10th century retreated to the hills. The transfer of control of Crete in 961 and Cyprus in 964 to the Byzantine Empire ensured the re-establishment of the environment of trust in the region (Ostrogorsky 2006, 269; Erdem 2006, 244; Küçükaşçı 2006, 381). The conquest of Sicily and Carthage by the Emir of Cairo in this century caused the Byzantine Empire to continue its maritime trade with Naples, Genoa and Pisa by using the Strait of Messina. The Arabs seized the Strait of Messina upon this situation. The Byzantine Empire, on the other hand, started to use the Bari Port in Southern Italy this time for the continuation of trade (Rice 1998, 168). In this period, it can be said that the control of Mediterranean trade was in the Byzantine Empire.

The control of maritime trade between Arab, Byzantine Empire and European countries passed into the hands of Western countries by the 11th century. It is known that western merchant ships organized more expeditions to Byzantine and Arab ports. In addition, ships belonging to the Byzantine Empire in the 11th and 12th centuries were engaged in commercial activities in both Egyptian and Levant ports (Pryor 1992, 136, 139, 149; Yılmaz, 2016, 140). Towards the end of the 11th century, with the effects of the Battle of Manzikert, the Turkmens began to settle in the regions under the rule of the Byzantine Empire in Anatolia, resulting in an atmosphere of turmoil. The Lycian region was also affected by this turmoil. Taking advantage of this situation, the Venetian pirates started to come to the Lycian shores. However, even though the Crusader army, which came to the region in 1097, regained the control of the region and left the administration of the region to the Byzantine Empire, Turkmen groups continued to settle in the region (Erdem 2006, 244).

In the Byzantine Empire, during the reign of the Komnenos Dynasty (1081-1185), commercial activities were reactivated in coastal settlements such as Patara, Myra, Telmessos, Xanthos in the Lycian region. During this period, places of worship and defensive structures were built especially in coastal settlements. In addition, although the prosperity and population status of late antiquity has not been reached, the Lycian region has succeeded in being a desired place for both the Byzantine Empire and Venice due to the advances in maritime trade (Erdem 2006, 245).

From the beginning of the 12th century, the progress of the Turks in Anatolia accelerated and their sovereignty areas expanded.. After the Second Crusade in 1148, the northern parts of the Mediterranean coast were under the control of the Turks, and Phaselis, one of the important Lycian cities, was again captured by the Turks in 1158. The Byzantine Empire, on the other hand, managed to hold Antalya where was one of the most important cities of the Mediterranean, in this period (Harrison 1963, 121-122; Güçlü 2007, 224). After the capture of Phaselis, the Turks entered the eastern parts of Lycia. After the Turks won the Battle of Myriokephalon, which took place in 1176 between the Anatolian Seljuk State and the Byzantine Empire, both Anatolia proved to be a definite Turkish homeland and the gates of the Lycian region were opened to the Turks until the end. Before this war, the Byzantine Empire provided various concessions to Italian sailors on the Lycian coast with the agreements it made with Genoa in 1169 and Pisa in 1170. However, after the Battle of Myriokephalon, the interest of the Turks in the Lycian coasts increased while the relations between the Byzantine Emperor Andronikos I and Pisans was deteriorated, therefore, the Pisans began to piracy in Lycia. The most important naval base of the pirates in the region is the settlement of Finike (Phoenix), known as the Bay of Pisa. During returning from the Third Crusade in 1191, the King of France, Philippe Augustus II, destroyed four pirate ships in the Bay of Pisa. In these years, the western side of the Xanthos valley was determined as the southwestern border between the Byzantine Empire and the Turks. Starting from the Fourth Crusade until 1261, the Lycian region has been a place where Turks mostly established sovereignty and lived (Foss 1994, 3, 34-36; Erdem 2006, 246; Güçlü 2007, 224).

2. Muslim Raids to Mediterranean (641-752)

Beside being one of the most active regions of the world throughout history, the Mediterranean is also one of the regions that caused the most struggle for dominance between civilizations. The region has always attracted the attention of the great states due to its location on the sea and land trade routes. Due to this important economic reason, many wars were fought for the Mediterranean. From a political point of view, the region was under the control of various states, especially during the Middle Ages. It would not be wrong to say that great and powerful civilizations were established and strengthened in and around the Mediterranean. Before discussing the Muslim incursions into the Mediterranean, it is necessary to briefly discuss the Mediterranean struggle of the Sassanids, who were in a race for dominance with the Byzantine Empire for the region. The Sassanid dynasty started to rule Iran from 224 and managed to rule for 416 years until the Muslims ended this dynasty in 640 (Abû'l Farac 1999, 130). The Sassanids considered themselves the successors of the Achaemenids and

claimed all the territories that had previously belonged to the Persian Empire. This situation caused the Byzantine Empire and the Sassanids to come face to face politically and militarily (Ostrogorsky 2006, 40). The struggle, which started with the entry of the Sassanid ruler Ardashir I into Anatolia in 231, spread to the Mediterranean shores in 540, when the Sassanid ruler I. Khosrau broke the eternal peace agreement with Emperor Justinian and attacked Syria, then raided and captured Antakya (Abû'l Farac 1999, 152-153; Ostrogorsky 2006, 65-66; Haldon 2007, 108; Cheynet 2008, 48-49).

After the Sassanids captured Antakya, the Byzantine Empire had to make peace and the peace treaty was made permanent in 562. However, Justin II, who ascended the Byzantine throne upon the death of Emperor Justinian, did not accept this agreement in 565. Thereupon, the Byzantine-Sassanid wars started again. The wars that started during the reign of Justin II continued during the reigns of Emperor Tiberios (578-82) and Emperor Maurice (582-602). As a result of these wars, the Byzantine Empire took advantage of the internal turmoil in the Sassanid Empire. Emperor Mavrikios supported Sassanid Prince Khosrau II and signed a peace treaty in 591 in which the interests of the Byzantine Empire were at the forefront (Ostrogorsky 2006, 74; Haldon 2007, 55; Bahadır 2011, 716).

The peace treaty was annihilated in 602, when Emperor Mavrikios was deposed as a result of a rebellion in the Byzantine army and Phokas became the Byzantine Emperor instead. Upon this change of throne, Sassanid Ruler II. Khosrow attacked Byzantine territory. In the wars that started in 605, the Sassanid armies advanced as far as Kayseri in Anatolia (Abû'l Farac 1999, 167; Ostrogorsky 2006, 78). By 614, Jerusalem, Mesopotamia in 615, and Egypt, which was one of the most important places for Mediterranean domination, passed under Sasanian control in 619 (Ostrogorsky 2006, 88-89; Haldon 2007, 55.; Bahadır 2011, 717-718). In addition, as mentioned above, these successes of the Sassanids showed themselves in the Mediterranean, and as a result of the wars between 602-628, many Mediterranean islands and Mediterranean port cities came under the control of this state.

Upon these developments, Byzantine Emperor Heraclius set out on a campaign against the Sassanids in 627 with the support he received from the Khazar Khan. The Byzantine Empire won the war at Nineveh. After the war, Khosrow II was deposed from the Sassanid throne. Emperor Heraclius continued to advance in 628 and dominated the Sassanids. After these successes, a peace treaty was signed between the two states in 629. According to the agreement, the Sassanids withdrew from the regions in the Mediterranean, especially Anatolia. After the withdrawal, the Byzantine Empire re-established dominance in these regions (Vasiliev 1943, 252;

Hitti 1989, 122; Abû'l Farac 1999, 171; Ostrogorsky 2006, 96; Bamyacı & Güçlüay, 2017, 390).

The wars between the Byzantine Empire and the Sassanids caused the power of both states to decrease. Undoubtedly, the biggest gain from this struggle was the newly established Islamic State. The reason for this is that in the regions where the Sassanids retreated, the religion of Islam spread through conquest movements and made rapid progress.

The first military conflict between the Muslims and the Byzantine Empire. It happened in 629 when Muhammad (pbuh) was alive. The Byzantine Empire won this first battle, which was recorded as the Battle of Mu'te (İbnü'l-Esîr 1991a, 217-221; İbn Kesîr 1995, 405-420; Apak, 2009, 99). In the following years, the conflicts increased gradually and by 635, the Islamic armies first captured Damascus, then won the Yarmuk war in 636 and took Syria under control. As a result of this war, the Byzantine Empire had to retreat to Anatolia. The Islamic armies, who managed to break the resistance of Byzantium, first conquered Jerusalem in 637, Palestine in 638 and Egypt in 640. Thanks to these conquests, Muslims met the Mediterranean for the first time (Vasiliev 1943, 269; Bostan 1989, 232; Ostrogorsky 2006, 103.; Pirenne 2006, 172; Cheynet 2008, 51; Bamyacı & Güçlüay 2017, 392-293).

The Byzantine Empire was looking for various solutions to stop the rapid progress of the Arabs, to prevent the conquest of other cities by the Arabs, especially the Lycia region in Western Anatolia, and to take back the lost cities.⁵ One of these solutions is the naval thema⁶ called Caravisionorum, which was created during the reign of Emperor Heraclius to protect the Mediterranean coast from Arab attacks (Vasiliev 1943, 288; Demirkent 1992, 233).

Although some cities on the Mediterranean coast were captured during the caliphate of Hz. Omar, maritime could not develop.⁷ The real interest of the Islamic State in the Mediterranean coincides with the period after

5 The Korakesyon, Alara castles and six castles near Alanya, which were captured during the conquest of Alanya, which is located in the east of Antalya, by the Anatolian Seljuk Sultan Alaeddin Keykubad I, were the Byzantine Emperor IV. It was built by Constantine to protect the Mediterranean from Arab raids. See: Konyalı 1946, 38.

6 Thema: It is the name given to the military, administrative and socio-economic form of administration under the command of the commander or commanders who held the military and administrative power in the Byzantine Empire between the 7th and 11th centuries. see: Kaegi 1967, 52; Ragia 2009, 195; Keçiş & Güneş, 2018, 96.

7 The reason why maritime could not develop in the Umar period: As the Syrian governor of the period, Muawiya, wrote a letter to Umar to start his maritime studies, he requested a report on maritime affairs from the governor of Egypt, another coastal region of the Islamic caliph's period, Amr bin al-Ass. Upon Amr bin al-Ass's report stating that the seas are frightening and that it would be right to stay away, Omar accepted the opinion of Amr bin al-Ass from these two views and did not carry out any studies on maritime. In addition to this situation, the fact that no maritime initiatives were taken during the Prophet Muhammad (pbuh) and Abu Bakr periods

Hz. Osman became the caliph. The biggest reason for this interest was the Byzantine Empire's attack with a large navy to take back Egypt, which has a very important strategic and economic position for the Mediterranean, from the Arabs, and its advance in the regions up to Damietta. The Arabs, who could not defend against this advance of the Byzantine navy, started to build ships in Egypt and Syria as a solution. Cyprus, which has a very important position for the Mediterranean with the ships produced, was besieged in 648-649 under the command of Muawiya and as a result of the siege, Cyprus was taxed. This achievement was recorded as the first naval victory of the Islamic State. In addition, Cyprus is very important as it is the first island to be conquered (Rodgers 1967, 33-35; Hill 1972, 257-258; Hitti 1989, 23.; Bostan 1989, 232; İbnü'l-Esîr 1991b, 101-104; İbn Kesîr 1995, 251-252; Taberi 1998, 544; El-Belâzurî 2013, 178-183).

With the conquest of the island of Cyprus by the Muslims, the dominance of the Byzantine Empire, which had been going on for centuries in the Mediterranean, disappeared and the Mediterranean's characteristic of being the Mare Nostrum-Mare Internum (Our Sea-Inland Sea), which existed in the Byzantine period, came to an end. The progress of the Arabs in the seas did not remain only in the Eastern Mediterranean, but continued to grow by including the Western Mediterranean in the following years (Vasiliev 1943, 270; Pirenne 2006, 176).

Just one year after the conquest of Cyprus by the Islamic navies, Arvad Island, which was located on the Syrian coast and was the stronghold of the Byzantine Empire, was captured. Between 652 and 654, this time the island of Rhodes became the target of Muslims. In this attack on the island of Rhodes, the ruined bronze pieces of the famous Rhodes statue Helios (Colossus)⁸ were taken as trophy and sold to a Jewish merchant from Edessa (Hitti 1989, 253; Norwich 1990, 315; Demirkent 1992, 233; Ostrogorsky 2006, 108; Kiel 2008, 155). The Islamic navy continued its attacks in the Mediterranean by landing in Cyprus for the second time in 653-654. The reason for this removal was that the people living on the island united against the Muslims with the help of Byzantium. After this landing, a garrison of 12 thousand people was established in Cyprus by the Muslims (Hill 1972, 257-268; İbnü'l-Esîr 1991b, 142; Adıgüzel 2019, 1190).

These successes of the Islamic navies in the Mediterranean caused the Byzantine Empire to gradually decrease the area of action in this important

caused Omar to keep his distance from maritime. see: Hourani 1995, 54-55; İbn Haldun 1997, 645; El-Belâzurî 2013, 178.

⁸ The Helios statue is a 32-33 meter long work made by using bronze and iron between 294-282 BC by Khares, a student of Lysippos, who was the sculptor of Alexander the Great and is one of the famous artists of the fourth century BC. The statue survived for 56 years, was destroyed as a result of an earthquake that occurred on the island of Rhodes in 227-226 BC, the remains of the statue remained. see: Suttard 2016, 240.

region. In addition, the Byzantine Empire wanted to re-dominate the Mediterranean by taking back the lands captured by the Arabs. For this purpose, Emperor II. Konstans started preparations by forming a large fleet of 500-600 ships. Upon this situation, Muawiye Egyptian Governor Abdullah b. Sa'd b. Together with Abu Serh, he made counter-preparations. Abdullah b. The Islamic navy, consisting of 200 ships under the command of Sa'd, set out for the Anatolian coast in 655, departing from Akka. On the way, the Syrian navy sent by Muawiya also joined this navy. These two great navies met in Phoenix (Phoenicia) in the Lycian region.⁹ The Byzantine navy was personally commanded by the Emperor Konstans II. The Islamic navy was commanded by Abdullah bin Sa'd. The war known in history as Zâtü's-Savâri-Zu's-Savari (savari: ship's masts) lasted for a few days. The Muslims won the war in which both armies suffered great losses. The Emperor escaped wearing the clothes of one of the soldiers of Konstans II and escaped from being a prisoner. This war is very important both in terms of being recorded as the first great naval victory of the Muslims and in terms of the complete end of the Byzantine Empire's dominance in the Eastern Mediterranean (Lewis 1951, 57; Rodgers 1967, 35; Hitti 1989, 253; Bostan 1989, 232; Norwich 2006, 316; İbnü'l-Esîr 1991b, 121-124; Demirkent 1992, 233; Hourani 1995, 59; İbn Kesîr 1995, 259-260; Abû'l Farac 1999, 181-182; Taberi 1998, 549-550; Ostrogorsky 2006, 108-109; Küçükaşçı 2006, 378; Öztürk 2013, 152-153; Adıgüzel 2019, 1191-1192).

As a result of the internal turmoil in the Islamic world after the Zâtü's-Savari War, Caliph Osman was martyred in 656. After this event, the struggles between Hazrat Ali and Muawiya for the caliphate continued until Hazrat Ali was martyred in 661. In this process, the conquest movements of the Muslims came to a standstill. Undoubtedly, these internal turmoils benefited the Byzantine Empire the most (Demirkent 1992, 233; Ostrogorsky 2006, 109; Apak 2009, 102-103).

During the Umayyad period, which started with the caliphate of Muawiya, political unity was established in the Islamic world and the conquest movements were resumed both on land and at sea. The Islamic navy resumed its struggle in the Mediterranean and in 673 Rhodes was captured. After this conquest, the islands of Kos and Chios in the Mediterranean and Arvad Island in Marmara were also captured by the Muslims. In addition to these conquests, the Islamic navy carried out expeditions to Sicily and Crete Islands (Vasiliev 1943, 270; İbnü'l-Esîr 1991b, 494; Bozkurt 1991, 497; Pirenne 2006, 176; Apak 2009, 106). It is seen that the naval conquests of the Muawiya period tended towards the Marmara and the Aegean.

9 There are different opinions that the place of the battle of Zatussavari, in which two great armies came face to face in the Mediterranean, was Alexandria, not Phoenix.. see: Bozkurt 1991, 497.

The biggest reason for this is the desire to conquer Constantinople. As a result, in 677,¹⁰ the capital of the Byzantine Empire was besieged by land and sea, but this siege failed and the Muslims retreated by making a peace treaty (Lewis 1951, 61; Rodgers 1967, 35; Bozkurt 1991, 497; Demirkent 1992, 234; Ostrogorsky 2006, 115-116; Norwich 2006, 323-32). After Mu'awiya died in 680 just after the siege of Constantinople, Yazid, who succeeded him as the caliph, disbanded the Cyprus Garrison and withdrew the Muslim forces settled in the Aegean islands (İbnü'l-Esîr 1991b, 494; El-Belâzurî 2013, 178-183; Utku 2005, 187).

Despite Yazid's withdrawal from the Eastern Mediterranean, the activities of the Umayyads in the Western Mediterranean continued. The Umayyad governor, Hassan Ibn al-Nu'man, initiated the Islamic maritime business in the region thanks to the Coptic shipyard personnel he brought to North Africa from Egypt (Lewis 1951, 64; Pryor & Jeffreys 2011, 28). Although the naval and naval activities of the Umayyads in the Western Mediterranean were important, the retreats in the Eastern Mediterranean created opportunities for the Byzantine Empire to regain power in the Mediterranean.

Byzantine Empire forces succeeded in capturing the city of Kayrevan in North Africa in 683. Thereupon, the Muslims set out from Berka¹¹ to North Africa with a large army to avenge this defeat in 689, but they suffered a great defeat against the Byzantine navy (Lewis 1951, 61-63; Fayda 1993, 389; Demirkent 2002, 372). Despite this defeat, Muslims managed to establish dominance in North Africa between 693-700. This success was achieved by the two captures of Carthage, the important city of the Byzantine Empire in Africa, in 695 and 700 (Lewis 1951, 63-64, 80; Bozkurt 1991, 497; Demirkent 1992, 234; Ostrogorsky 2006, 131; Haldon 2007, 101). After these successes, the Islamic navies launched an attack on Sicily in 703. In 704, the islands of Sicily and Sardinia were again targeted. Balearic and Majorca were struck in 708. By 710, Sardinia was captured and the conquest of Africa and Andalusia was completed for Muslims (Lewis 1951, 64-65; Bozkurt 1991, 497; Demirkent 1992, 234).

The target of the Islamic navy in 713 was Crete. The island was captured but this was not permanent (Pryor & Jeffreys 2011, 33; El-Belâzurî 2013, 270). In 717, Constantinople was once again besieged by the Muslims. Preparations for this siege were made on the shores of Lycia. Although the Byzantine Empire, who was aware of this situation, wanted to prevent the preparations, the Muslims prevented this situation thanks to the

¹⁰ There are sources that indicate the year 674 instead of 677 regarding the date of the siege of Constantinople by the Muslims.. see: Ostrogorsky 2006, 115.

¹¹ Berka is a peninsula starting from the Cebeliahdar mountains and descending towards the Mediterranean with steep slopes. In the west of the peninsula is the Great Sirte Bay. see: Bilge 1992, 504-505.

measures they took (Küçükaşçı 2006, 378). Rhodos and Marmara Islands were captured by the Muslims in order to serve as a base during the siege. However, he withdrew from the captured islands when the siege failed (Rodgers 1967, 37-39; Martran 1981, 160; İbnü'l-Esîr 1986, 34; İbn Kesîr 1995, 282-284; Taberi 1998, 301-304; Ostrogorsky 2006, 145-146; Diehl 2006, 64). The Byzantine-Arab naval wars in the Mediterranean continued mutually until 747. The Umayyads, who set out by preparing a large navy of 1000 ships in 747, encountered the Byzantine Empire navy off the coast of Cyprus. The Muslims suffered a great defeat in the war (Lewis 1951, 69; Bozkurt 1991, 497; Ostrogorsky 2006, 155; Pryor & Jeffreys 2011, 33; Öztürk 2012, 34). As a result of this war, the Muslims lost their Mediterranean supremacy, which they had captured with the Zâtü's-Savari war, to the Byzantine Empire

3. Byzantine Empire Domination in the Mediterranean (752-827)

The Umayyad State was collapsed in 750 after the internal turmoil in the Islamic world, with the effect of the defeat in Cyprus in 747, and the Abbasid State was established in its place. When the Abbasids' interest in the Mediterranean shifted from this region to Asia, especially Iran, with the establishment of the Andalusian Umayyad State in the Mediterranean until the reign of Harunürreşid (786-809), the Byzantine Empire took advantage of this situation and became one of the most important parts of the Mediterranean for about half a century. Has succeeded in being a powerful force (Lewis 1951, 99; Bozkurt 1991, 497; Utku 2005, 191). During this period, the Byzantine Empire had a navy in Sicily, Cyprus, Crete, Sardinia, and the Balearic Islands. Protecting these islands was as important as protecting the straits at important trading posts. There were also regions where the Byzantine navy was absent, these were Syria and Andalusia (Lewis 1951, 99-100).

Although the Byzantine Empire took power in the Mediterranean, one of its biggest rivals in the region was the Islamic navies. The navies of the Andalusian Umayyad State organized expeditions to Marseille in 768, to Italy in 778, and to Narbon in 793. The Islamic navy in Syria, on the other hand, organized an expedition to the island of Cyprus, which was defeated in 747, and as a result of the expedition, the governor of Cyprus was captured by the Muslims (Lewis 1951, 100; Bozkurt 1991, 497; Öztürk 2012, 36). The Islamic navy, which started to gain strength in the Eastern Mediterranean, attacked Crete and Cyprus again in 790, and the Byzantine navy was defeated off the coast of Antalya (Bozkurt 1991, 497; Küçükaşçı 2006, 380). In 802, Lycia and Caria region were captured by the Abbasids. The regions that remained under the rule of the Abbasids until 862 were dominated by the Byzantine Empire (Metz 2020, 376). During the reign of the

Byzantine Emperor Nikephoros I (802-811), Myra, one of the important cities of Lycia, was captured by the Muslims. These expeditions, which coincided with the period of the Abbasid ruler Harunürreşid, are important in terms of showing that Lycia was a region that was given importance by the Muslims (Küçükaşçı 2006, 380).

Andalusian Umayyad navies attacked Corsica and Mediterranean coasts belonging to Carolingians between 806 and 810. In 813 they sacked the islands of Sardinia, Nice, Corsica and Civitavecchia. In 815, they fought the Carolingians on the Balearic island (Lewis 1951, 103-104; Bozkurt 1991, 497; Pirenne 2006, 184-185; Öztürk 2012, 37). The Islamic navy in Syria attacked Cyprus in 806, which was the scene of a constant Byzantine-Arab struggle. In 807, they organized an expedition to Rhodes. The navies of the Islamic State of Aglebi, established in Tunisia, attacked the Peloponnese in 805 to aid the Slavs who besieged Patras. This navy then launched unsuccessful attacks on Sardinia in 812-813. In these attacks, which were unsuccessful for the Aglebis, the Muslims lost 100 of their ships. However, the Aglebis¹² continued their attacks in the Mediterranean. In 820 Sicily was attacked and in 821 Sardinia fell into the hands of the Muslims. Although the Carolingian navies wanted to respond to these attacks, they could not succeed (Lewis 1951, 105. Özaydın 1988, 476; Bozkurt 1991, 498; Demirkent 2002, 372; Pirenne 2006, 283; Pryor & Jeffreys 2011, 45).

The Byzantine Empire's supremacy in the Central and Eastern Mediterranean began to decline as of the beginning of the IXth century, with the effect of internal turmoil and religious conflicts within the Empire. In particular, Byzantine naval power in Sicily and the Aegean islands was seriously weakened (Lewis 1987, 159; Ostrogorsky 2006, 192; Diehl 2006, 75). In this process, important developments took place in the Mediterranean that would benefit Muslims. One of these developments was the capture of an important place like Alexandria by a group of about 10 thousand sailors who had been removed from Andalusia during the uprisings in Kurutuba in 814. When the Andalusian group, who lived here for about 12 years, was expelled from Alexandria by the Abbasids, in 827, this time by taking advantage of the weak situation of the Byzantine Empire in the region, they captured Crete and established the city of Heraklion (Rabaz el-Hendek) on the island and started the construction of the shipyard (Vasiliev 1943, 349; Bozkurt 1991, 498; Demirkent 1992, 235; Ostrogorsky 2006, 192-193; Diehl 2006, 75).

After the capture of Crete by the Islamic navies, the rule of the Byzantine Empire, which lasted for about 75 years in the Mediterranean, changed

¹² Aglebiler is an Islamic state founded by İbrahim bin Agleb and ruled in İfrikiye, Algeria and Sicily between (800-909). see: Özaydın 1988, 475-478.

hands again and passed to the Muslims. After this event, there was not only a power change in the Mediterranean, but also the influence of the Byzantine Empire in the Adriatic. In addition to this situation, Muslims became the dominant power in the Mediterranean and kept the Aegean coasts under control for about 150 years after 827.

4. Islamic Domination in the Mediterranean (827-960)

The beginning of the conquest movements of the Abbasid ruler Hârûn-rreşîd by changing the Mediterranean policy and the seizure of many islands by the attacks of the Islamic navies after the Byzantine Empire lost control of Crete in this process, caused the beginning of a new era in the Mediterranean. During this period, Islamic domination in the Mediterranean did not take place under a single flag, and the newly established Islamic States in Crete, North Africa, Egypt and Spain tried to maintain this superiority with their own navies. This new period of Muslim supremacy lasted until the Age of Transformation, which would begin in 960.

The Ağlebis, who were established in the geography of North Africa, set out on an expedition to Sicily, which was considered the lock of the Mediterranean, in 827, when Crete was captured. During the expedition, Mazer, located in the south of the island, was captured first, then Syracuse, the capital city of Sicily, was targeted, and thus the conquest of the island began. However, the Byzantine Empire's struggle for the island delayed the Muslim conquest of Sicily until 902 (Lewis 1951, 132; Özeydın 1988, 476; Bozkurt 1991, 498; İbn Haldun 1997, 646; Berktaş 2019, 93,97; Ostrogorsky 2006, 239; Diehl 2006, 89). The capture of these two important islands by the Muslims can be shown as revenge for the defeat of Cyprus in 747.

In addition to these successes of the Ağlebis, they captured the island of Kavsara in 835 and the island of Malta in 869. On the other hand, the Andalusian Umayyads managed to take control of the Balearic Islands in 848 with the help of pirates. In 860 they succeeded in establishing a permanent base at Arles, in southern France. By 902 they had definitively captured the Balearic Islands (Lewis 1951, 145-146; Özeydın 1988, 476-477; Bostan 1989, 232; Demirkent 1992, 235; Öztürk 2012, 39-40).

The superiority of the Islamic navies in the west of the Mediterranean was also evident in the east of the Mediterranean. Fazl bin Karin, who was the navy commander of Abbasid Caliph Mutawakkil in 860, succeeded in seizing the port of Antalya with a navy consisting of 20 pieces (Darkot 1978, 460; Emecen 1991, 233; Küçükaşçı 2006, 380). Ibn al-Athir states that as a result of this expedition, the Islamic navy conquered Antakya, not Antalya (İbnü'l-Esîr 1991b, 83).

Basileos I, who was the Byzantine Emperor between the years (867-886) in the face of the success and progress of the Muslims in the Mediterranean, gave importance to maritime and tried to make the Byzantine naval power felt both in the Mediterranean and the Adriatic. In 879, a navy under the command of Admiral Niketas Ooryphas defeated the Muslims in the Gulf of Corinth and ensured the security of the region until 901 (Lewis 1951, 142; Demirkent 1992, 235-236; Ostrogorsky 2006, 220; Pirenne 2006, 186-187). Although some successes were achieved by the Byzantine navy in the Mediterranean during the Basileos period, with the beginning of the 10th century, the Muslims regained their supremacy in the seas and attacked the cities on the coasts of Thessaly and the Peloponnese, and captured Demetrias in 902 and Thessaloniki in 904 (Lewis 1951, 142-143; Ostrogorsky 2006, 240).

After the examination of these developments in the Mediterranean in the IXth century, we can say that the Islamic States established a clear superiority over the Byzantine Empire. This superiority continued with the establishment of the Fatimid State at the beginning of the Xth century. However, the fact that the Fatimids were Shiites caused them to compete with the Sunni Islamic States operating in the Mediterranean. During this struggle, the Fatimids first eliminated the Aġlebis and started to struggle with the Muslim fleets in the Eastern Mediterranean. They attacked Sicily from 917 and coastal settlements in Italy, including Genoa and Naples, in 918-935 (Bozkurt 1991, 498; Öztürk 2012, 65-70).

The Byzantine Empire, which wanted to take advantage of this rivalry between the Islamic States, took action and achieved some success in Limnos in 907 and 924. After these successes, the Byzantine Empire organized expeditions to capture Crete in 911 and 949. As a result of these expeditions, great defeats were received for Byzantine. However, In 960, Byzantine forces under the command of Nicephoros Phokas besieged Crete and after several months of siege, the island was captured by the Byzantine Empire (Vasiliev 1943, 383, 390; Bozkurt 1991, 498; Demirkent 1992, 236; Ostrogorsky 2006, 240, 265; Diehl 2006, 84; Erdem 2006, 244).

The re-entry of the island of Crete, one of the bases of the Muslim navies in the Eastern Mediterranean, under the rule of the Byzantine Empire, caused the end of the 150-year-long Muslim supremacy in the Mediterranean and started the Age of Transformation, which would last until 1043.

5. The Age of Transformation in the Mediterranean (960-1043)

The Byzantine Empire continued its naval expeditions in order to make the Mediterranean superiority, that it had captured by taking Crete, permanent. Nicephoros Phokas, who became Emperor in 963, went on

expeditions to Tarsus and Cyprus in the same year, and as a result of these expeditions, Tarsus and Cyprus were captured in 965. This success is also important in terms of ensuring the conclusiveness of Byzantine supremacy in the Mediterranean. The Byzantine Empire also managed to capture Gibebe, Antakya and Latakia, which were strategically important for the Eastern Mediterranean, between 960-969 (Demirkent 1992, 236; Ostrogorsky 2006, 269; Diehl 2006, 85). The Byzantine Empire also took some measures against the Muslims in the places captured by war. For example, in order to eliminate the Arab influence in and around Lycia in the 10th century, the city of Antalya was fortified against attacks and the navy power was increased. Thanks to the measures taken, especially the Lycian coasts were protected from Arab attacks and pirates for a certain period of time (Ostrogorsky 2006, 240; Küçükaşçı 2006, 381).

The superiority of the Byzantine Empire established in the Eastern Mediterranean could not be achieved against the Muslims in the Western Mediterranean, namely the Fatimids. The Byzantine navy suffered a great defeat in the Sicilian campaign, which was carried out in 964 and known as the Hufre War (İbnü'l-Esîr 1991b, 479-480; Çapan 2020, 288). The defeat of the Byzantine Empire did not end there, in 965 another defeat was taken against the Fatimids in the naval battle, this time in Messina, known as the Battle of the Straits. In 969, with the Fatimid domination of Egypt, a balance was achieved by the Muslims in the Mediterranean against the Byzantine Empire (Lewis 1951, 187; İbnü'l-Esîr 1991b, 481; Bozkurt 1991, 498; Öztürk 2012, 102).

The Byzantine Empire and the Fatimids met this time in Tripoli in 975, and as a result of the war, the Fatimids were the victor. With the effect of this success, the ports in the Eastern Mediterranean, with the exception of Antakya, passed under Fatimid control. In addition to their success in naval warfare, the Fatimids also attached importance to shipyards and shipbuilding. For this purpose, the construction of a 600-ship navy was started in Cairo by the order of the Fatimid Caliph Aziz-Billah. However, this attempt was inconclusive as the shipyard was burned by the Byzantine Empire. The Fatimids succeeded in building new ships about three months after the shipyard fire, and in 998 they defeated the Byzantine Empire's navy at the port of Sur (Lewis 1951, 192; Bostan 1989, 232; İbnü'l-Esîr 1991c, 101-102; Utku 2005, 201-202; Öztürk 2012, 117-119). The Fatimids, who won this war, created a balance of power and gained control against the Byzantine Empire in the Eastern Mediterranean.

While these developments were taking place in the Eastern Mediterranean, the Sicilian navy of the Fatimids in the west of the Mediterranean managed to defeat the navy of the Byzantine Empire in 998. Afterwards, Muslim sailors in the Sicilian region began to be influential in the Tyr-

rhenian Sea. In the same period, the navy belonging to the Andalusian Umayyads attacked Pisa for the second time. By 1016, the Normans began to be influential in Italy. In 1017, some groups affiliated with the Normans started to struggle with the Muslims who wanted to seize Salerno (Bozkurt 1991, 498; Haldon 2007, 226). In 1025, the Byzantine Emperor Basileios II prepared a large navy and sent it to Southern Italy to fight the Fatimids. The Byzantine navy, which came to Calabria, managed to reach the Sicily region in a short time. Upon this situation, the Zîrîs, who lived under the Fatimids, wanted to help the Sicilians. For this purpose, Muiz bin Badis, the ruler of the Zîrîs, sent his fleet to help Sicily. However, this navy was devastated by the storm (Lewis 1951, 194; İbnü'l-Esîr 1991c, 269-270; Ostrogorsky 2006, 292; Haldon 2007, 226; Öztürk 2012, 121-122).

In 1035, clashes occurred between the Muslims and Berbers in Sicily. Upon these events, the Emir of Sicily, who was from the Kelbs, accepted the dominance of the Byzantine Empire. Those who did not accept this situation revolted with the support of the Zîrîs. Upon these turmoil in Sicily, the Byzantine Empire prepared a large army and navy in 1038 and sent it to the island. Byzantine forces succeeded in capturing Syracuse and its surroundings. However, the Byzantine advance on the island was slowed by the impact of the Norman revolt that broke out in Italy in 1040 (Lewis 1951, 195; Ostrogorsky 2006, 308; Öztürk 2012, 123).

It can be said that the superiority of the Byzantine Empire in the Mediterranean by taking Crete in 961 continued in the west of the Mediterranean until 1043, but its superiority in the east of the Mediterranean began to decline after the defeat against the Fatimids in the port of Sur in 998. After 1043, with the weakening of the Andalusian Umayyad navy, it is seen that the maritime city-states, especially in Western Europe, began to be active in the Mediterranean.

6. Western Domination in the Mediterranean (1043-1100)

From the beginning of the 10th century, Italian city-states such as Pisa, Venice, Genoa and Amalfi began to gain strength in the Mediterranean thanks to their navies. Especially just before the Crusades, these states were influential in the political and economic issues of the Mediterranean. They mostly developed relations with the Byzantine Empire, and engaged in commercial activities with Muslims in Africa and the Mediterranean (Turan 2001, 448; Demirkent 2007, 221; Pirenne 2012, 93; Güngörmez 2014, 43).

In the western Mediterranean, the Normans captured the island of Sicily between 1061 and 1091, ending the Fatimid domination in the region. The Normans later captured important islands such as Pantellaria (Kav-

sara), Djerba, Malta, located between Sicily and the Mahdia. In this way, they advanced as far as Ifrîkiye in North Africa. The loss of Sicily, one of the important islands of the Mediterranean, caused the end of the domination of the Fatimids in the Western Mediterranean. In addition, the fact that the materials used for shipbuilding were also supplied from Sicily came to the Fatimids as another problem (Hitti 1980, 998; İbnü'l-Esîr 1991c, 172-173; Öztürk 2012, 27-128).

It is seen that the Normans and Italian city-states dominated most of the western Mediterranean towards the end of the 11th century. In this process, the islands of Sicily, Corsica, Malta and Sardinia came under the domination of these states and a permanent settlement was established in the Southern Italy region. The navies of the city-states attacked North Africa and Spain, causing the Muslims to suffer great losses (Bozkurt 1991, 499). In this period, the control of two important islands such as Crete and Cyprus was under the Byzantine Empire. The loss of these important islands has left the Muslims in a very weak situation both in the east and west of the Mediterranean (Pryor 2004, 116; Demirkent 2005, 49).

With the start of the First Crusade in 1096, Western European sailors gained an important position in the east of the Mediterranean by being effective on the coasts of Syria and Palestine as well as in the west of the Mediterranean. Western Europeans, who captured the strategic points of the Mediterranean, captured important routes in this way, and in this way, they became the owners of trade routes that Islamic states and the Byzantine Empire controlled for a long time (Lewis 1951, 225; Öztürk 2012, 130).

It can be said that from the beginning of the 12th century, Western European maritime city-states took full control of both sides of the Mediterranean. Various factors played a role in their success. The first of these factors is the start of the Crusades, which helped the Crusaders in these campaigns and especially the success of the First Crusade. The second factor was the loss of power of the Fatimids, which facilitated the work of Western European sailors in the Mediterranean. The third factor is that the Byzantine Empire fought simultaneously with the Seljuks in the east and the Normans in the west in this period. The maritime city-states, which made good use of these reasons, kept the dominance in the Mediterranean until the 16th century.

Conclusion

Due to its geographical location, the Mediterranean has been one of the most active regions where many states struggled for dominance in the Middle Ages, as it was throughout history. The Lycian region, located in Southwest Anatolia, has attracted the attention of many states in this stru-

ggle for dominance, as it is an important part of the Mediterranean. In the Lycian region, especially the coastal settlements were important in terms of sea transportation and trade thanks to their ports. Lycia lived its strongest period in the Middle Ages under the rule of the Byzantine Empire in the Vth century. However, this power has decreased due to various reasons such as piracy, epidemics and natural disasters between the VIth and VIIIth centuries.

After the division of the Roman Empire into East and West in the struggle for dominance throughout the Mediterranean and the Lycian region, first the eastern Mediterranean and the western part of the Mediterranean were under the control of the Byzantine Empire in the middle of the VIth century. After this period, the Sassanids, who knew the importance of the Mediterranean, started to struggle with Byzantium for the region, and as a result of the wars between the two states in 602-628, many Mediterranean islands and Mediterranean port cities were under the control of the Sassanids, albeit for a short time. The real danger in the Mediterranean for the Byzantine Empire was the Arabs' interest in the Mediterranean from early times, with the emergence of the religion of Islam. In this process, naval battles took place between the Muslim Arabs and the Byzantine Empire in various parts of the Mediterranean, among which the Battle of Zatu's-Savari, which took place in Phoenix (Finike) on the Lycian coast, is very important in terms of being recorded as the first great naval victory of the Muslims.

Although the Byzantine Empire established a naval theme called Caravisionorum to prevent the Arabs from advancing in the Mediterranean and especially in the Lycian region in Western Anatolia, the balance of power in the Mediterranean changed in favor of the Arabs with the effect of the Battle of Zatu's-Savari and this situation continued for about 100 years. In this process, the siege of Constantinople by the Arabs in 677 was due to the control of the Mediterranean and the Lycian coasts. Again, since the middle of the 7th century, Arab traders, especially on the coasts of Lycia and its surroundings, have been engaged in commercial activities, which are indicators of domination. With the establishment of the Umayyad State, the Arabs gave more importance to maritime activities, as a result, in order to expand their dominance in the Mediterranean, by increasing the dose of the struggle with the Byzantine Empire, by seizing the strategically important islands such as Cyprus, Rhodes, Chios, they once again conquered Constantinople in 717. they besieged.

When the Byzantine Empire lost its Mediterranean dominance, it experienced problems in other parts of the Empire, even in its capital. For this reason, he gave more importance to maritime activities and strengthened the navy in order to regain the dominance of the Mediterranean, which is

of great strategic importance. In 747, the Byzantine Empire, which succeeded in taking back the island of Cyprus from the Arabs, reached a strong position again for 70 years both in the east and west of the Mediterranean. The collapse of the Umayyads also played a role in this success. Although the Arabs lost control of the Mediterranean, they continued to struggle for the region. So much so that during this period, new Islamic States emerged in the west of the Mediterranean and rivaled the Byzantine Empire in the region. In the east of the Mediterranean, the Abbasids struggled to be effective.

The Islamic navies, which started to gain strength in the Eastern Mediterranean, launched attacks on Crete and Cyprus. They defeated the Byzantine navy off the coast of Antalya. Immediately afterwards, the Lycia and Caria regions were captured by the Abbasids. At the beginning of the IXth century, Myra, one of the important cities of Lycia, was captured by the Muslims. These expeditions are important in terms of showing that Lycia is a region that is given importance by Muslims.

With the capture of the island of Crete by the Arabs in 827, the power in the Mediterranean passed back to the Muslims. During this period, which will last for approximately 150 years, Islamic States achieved various successes in both the eastern and western Mediterranean and consolidated their dominance. In particular, the capture of Antalya by the Arabs in this period enabled Muslims to gain a foothold in Western Anatolia as well as in the Mediterranean. The Muslim domination, which started in the Mediterranean with the capture of the Island of Crete, changed hands when the island of Crete came under the rule of the Byzantine Empire again and started the Age of Transformation in the Mediterranean that would last until 1043.

The Byzantine Empire took some precautions in order to maintain the superiority it gained in this period. Perhaps the most important of these measures was to fortify the city of Antalya against attacks and to increase the navy power in order to eliminate the Arab influence in Lycia and its surroundings. Thanks to the measures taken, especially the Lycian coasts were protected from Arab attacks and pirates for a certain period of time. However, the Arabs did not hold back from the struggle for the Mediterranean and achieved some success in the east of the Mediterranean. The fact that the Byzantine Empire had to deal with the Norman revolt that broke out in 1040, despite the capture of an important Mediterranean island such as Sicily, caused the balance of power in the Mediterranean to change again.

Italian city-states such as Pisa, Venice, Genoa and Amalfi started to gain strength in the Mediterranean thanks to their navy, and with the inf-

fluence of the First Crusade, they managed to become the new dominant power in the Mediterranean. The fact that the Islamic States in the Mediterranean were in a very weak state in this period and the Byzantine Empire's struggle against the Turks in the east and the Normans in the west were effective in this success. While this success of the western city-states continued in the east of the Mediterranean until the conquest of Antalya and Alanya by the Turks, this effect continued until the 16th century, when the Ottoman Empire reached a strong position in the seas.

BIBLIOGRAPHY

- Adıgüzel A. 2019, “Hz. Osman Döneminde (24-35/644-656) Fetihler”. *Şarkiyat*. 11/3, 1173-1199.
- Akşit O. 1967, *Likya Tarihi*. İstanbul.
- Apak A. 2009, “Emeviler Döneminde Anadolu’da Arap-Bizans Mücadelesi”, *Uludağ Üniversitesi İlahiyat Fakültesi Dergisi*. 18/2, 95-122.
- Bahadır G. “Anadolu’da Bizans-Sasani etkileşimi (IV.-VII. yüzyıllar)”. *Turkish Studies (Elektronik)*. 6/1, 707-726.
- Bamyacı E. & Güçlüay S. 2017, “İmparator Heraklius Döneminde (610-641) Bizans İmparatorluğu’nun Siyasi Yapısı”. *ASAD S.* 56, 386-396.
- Berktaş H. 2019, “Vizörden Bizans: Haritalarla Düşünmek”. *Cogito*. 17, 68-110.
- Bilge M. L. 1992, “Berka”. *DİA*. İstanbul, 5, 504-505.
- Bulut S. & Şengül M. 2010, “2010 Yılı Andriake Kazılarında Bulunan Sikkeler Hakkında Ön Rapor”. İçinde Eds. Nevzat Çevik, *Arkeolojisinden Doğasına Myra/Demre ve Çevresi*. 119-125.
- Bostan İ. 1989, “Akdeniz”. *DİA*. İstanbul, 2, 231-234.
- Bozkurt N. 1991, “Bahriye”. *DİA*. İstanbul, 4, 495-501.
- Casson L. 2002, *Antik Çağda Denizcilik ve Gemiler*. Çev. G. Engin, İstanbul.
- Cheyne J. C. 2008, *Bizans Tarihi*, Çev. İ. Yerguz, Ankara.
- Çapan F. 2020, “Batı Akdeniz’de Doğu Roma İmparatorluğu-Fatımî Siyasi İlişkileri”. *Kahramanmaraş Sütçü İmam Üniversitesi Sosyal Bilimler Dergisi*. 17/1, 274-293.
- Çevik N. 2015, *Lykia Kitabı*. Eds. K. Dörtlük & R. Boyraz Seyhan, Antalya.
- Darkot B. 1978, “Antalya”. *Millî Eğitim Bakanlığı İslam Ansiklopedisi*. C. I, 459-462.
- Demirkent I. 1992, “Bizans”. *DİA*. İstanbul, 6, 230-244.
- Demirkent I. 2002, “Kıbrıs”. *DİA*. İstanbul, 25, 371-374.
- Demirkent I. 2005, “Haçlı Seferleri Döneminde Doğu Akdeniz’de Deniz Hâkimiyeti”. Tarih Boyunca Dünyada ve Türklerde Denizcilik Semineri 17-18 Mayıs 2004, İstanbul Üniversitesi Tarih Araştırma Merkezi. 49-70.
- Demirkent I. 2007, *Haçlı Seferleri tarihi: makaleler, bildiriler, incelemeler (Vol. 6)*. İstanbul.
- Diehl C. 2006, *Bizans İmparatorluğu Tarihi*. Çev. A. Gökçe Bozkurt, İstanbul.
- Dmitriev V. 2017, “The Sasanian Navy revisited: An Unwritten Chapter In Iran’s Military History”. *International Journal of Maritime History*. 29/4, 727-737.

- Duggan T. M. P. 2004, "A short account of recorded Calamities (earthquakes and plagues) in Antalya Province and adjacent and related areas over the past 2,300 Years an Incomplete List, Comments and Observations". *Adalya*. 7, 123-170.
- El-Belâzürî A. B. Y. 2013, *Fütuhu'l Büldan (Ülkelerin Fetihleri)*. Çev. M. Fayda, İstanbul.
- Emecen F. 1991, "Antalya". *DİA*. İstanbul, 3, 232-236.
- Erdem İ. 2006, "Ortaçağ Sonlarında Likya Levant Ticareti ve Türkmenler (12.-15. Yy.)". *III. Uluslararası Likya Sempozyumu*. 243-251.
- Farac G. 1999, *Abû'l Farac Tarihi C. I*. Çev. Ö. R. Doğrul, Ankara.
- Fayda M. 1993, "Cerâcime". *DİA*. İstanbul, 7, 389-390.
- Foss C. 1994, "The Lycian coast in the Byzantine age". *Dumbarton Oaks Papers*. 48, 1-52.
- Foss C, 1996, *Cities, fortresses, and villages of Byzantine Asia Minor*. Aldershot, Great Britain: Variorum.
- Güçlü M. 2007, "Selçuklulardan Cumhuriyet'e Kumluca (Antalya) Bölgesi". *Selçuk Üniversitesi Türkiyat Araştırmaları Dergisi*. 22, 219-250.
- Güngörmez Z. 2014, *XI-XIII. Yüzyıllarda Doğu Akdeniz 'de Ticaret*. (Dissertation), Kahramanmaraş.
- Haldon J. 2007, *Bizans Tarih Atlası*. Çev. A. Özdamar, İstanbul.
- Harrison R. M. 1963, "Churches and chapels of central Lycia". *Anatolian Studies*. 13, 117-151.
- Hellenkemper H. 1993, "Lykien und die Araber", *Akten Des II. Internationalen Lykien-Symposions*. Eds. J. Borchhardt, G. Dobesch), Band:2, Wien, Österreichische Akademie der Wissenschaften, 99-106.
- Hellenkemper H. & Hild F. 2004, *Lykien und Pamphylien, Tabula Imperii Byzantini* 8. Wien.
- Hild F. 2004, "Lykien in den Notitiae Episcopatum", *Jahrbuch der Österreichischen Byzantinistik*. 54, 1-18.
- Hill G. 1972, *A History of Cyprus*. Vol. I- II. Cambridge.
- Hitti P. K. 1980, *Siyasî ve Kültürel İslâm Tarihi C. II*. Çev. S. Tuğ, İstanbul.
- Hitti P. K. 1989, *Siyasi ve Kültürel İslam Tarihi C. I*. Çev. S Tuğ, İstanbul.
- Hourani G. F. 1995, *Arab Seafaring*. New Jersey.
- İbnü'l-Esîr M. 1986, *el-Kâmil fi't-Târih (İslam Tarihi) C. V*. Çev. Y. Apaydın, İstanbul.
- İbnü'l-Esîr M. 1991a, *el-Kâmil fi't-Târih (İslam Tarihi) C. II*. Çev. M. B. Eryarsoy, İstanbul.

- İbnü'l-Esîr M. 1991b, *el-Kâmil fi't-Târih (İslam Tarihi) C. III. VII, VIII*, Çev. A. Ağırakça, İstanbul.
- İbnü'l-Esîr M. 1991c, *el-Kâmil fi't-Târih (İslam Tarihi) C. IX, X*. Çev. A. Özeydin, İstanbul.
- İbn Haldun. 1997, *Mukaddime I*. Çev. Z. K. Ugan, Ankara.
- İbn Kesîr. 1995, *Büyük İslam Tarihi (el-Bidaye ve'n-Nihaye) C. I-XIV*. Çev. M. Keskin, İstanbul.
- İşler B. 2013, "Orta Likya'da erken Bizans dönemi yerleşimleri ve kırsal konut mimarisi". *Adalya*. 16, 285-304.
- İşler B. 2021, "Bizans Döneminde Myra (Demre) Kenti Kırsalında Güvenlik: Ayıveliler Kalesi". *Electronic Turkish Studies*. 16/7, 203-220.
- Jacobek R. 1994, "Lykien". *Reallexikon zur byzantinischen Kunst*. Stuttgart, 5, 856-902.
- Jacobek R. 1999, "Bizans Piskoposluk Merkezi Limyra". İçinde: Jürgen Borchhardt, Limyra Zemuri Taşları: Likya Bölgesi'nde Limyra Antik Kenti'nin Gizemli Sularında Yapılan Arkeolojik Araştırmalar. 111-115.
- Kaegi W. 1967, "Some Reconsiderations on the Themes (Seventh-Ninth Centuries)". *Jahrbuch der Österreichischen Byzantinistik*. Vol: XVI, 39-53.
- Keçiş M. & Güneş Ç. 2018, "Bizansın Anadolu'daki Yeni Düzeni: Thema Sistemi'nin Ortaya Çıkışı ve Problemler". *Sosyal ve Beşeri Bilimler Araştırmaları Dergisi*. 19/43, 95-107.
- Kiel M. 2008, "Rodos". *DİA*. İstanbul, 35, 155-158.
- Konyalı İ. H. 1946, *Alanya:(Alâiyye): içinde şimdiye kadar hiçbir yerde yayınlanmayan birçok tarihî vesika ve fotoğraf vardır*. Yay. M. A. Kemaloğlu, İstanbul.
- Küçükaşçı M. 2006, "VII.-XII. Yüzyıllarda Likya'ya Arap İlgisi". *III. Uluslararası Likya Sempozyumu*. 375-383.
- Lewis A. R. 1951, *Naval Power and Trade in the Mediterranean AD 500-1100*. Princeton.
- Lewis A. R. 1978, "Mediterranean Maritime Commerce: A.D. 300-1100 Shipping and Trade". *La Navigazione Mediterranea Nell'Alto Medioevo*. Spoleto: Presso la Sede del Centro, 481-501.
- Lewis A. R. 1987, "Byzantine and Moslem Shipping in the Mediterranean, 500-1250", *The American Neptune*. 47/3, 157-161.
- Lopez R. S. 1978, *Byzantium and the World Around it: Economic and Institutional Relations*. Variorum Publishing.
- Mango C. 2008, *Bizans Yeni Roma İmparatorluğu*. Çev. G. Ç. Güven, İstanbul.
- Martran R. 1981, *İslâmın Yayılış Tarihi*, Çev. İ. Kayaoğlu, Ankara.

- Mete Z. 2020, "Muğla". *DİA*. İstanbul, 30, 376-379.
- Norwich J. J. 1990, *A short history of Byzantium*. Penguin UK.
- Ostrogorsky G. 2006, *Bizans Devleti Tarihi*. Çev. F. Işıltan, Ankara.
- Özaydın A. 1988, "Ağlebiler". *DİA*. İstanbul, 1, 475-478.
- Öztürk M. 2012, *Fâtımiler'in Deniz Gücü ve Akdeniz Hâkimiyeti*. (Dissertation), İstanbul.
- Öztürk M. 2013, "Zâtüssavârî". *DİA*. İstanbul, 44, 152-153.
- Pirenne H. 2006, *Hız Muhammed ve Charlemagne*. Çev. M. A. Kılıçbay, Ankara.
- Pirenne H. 2012, *Ortaçağ Kentleri-Kökenleri ve Ticaretin Canlanması*. Çev. Ş. Karadeniz, İstanbul.
- Pryor J. H. 1992, *Geography, Technology and War*. Cambridge.
- Pryor J. H. 2004, *Akdeniz'de Coğrafya, Teknoloji ve Savaş. Araplar, Bizanslılar, Batılılar ve Türkler*. Çev. F. Tayanç-T. Tayanç, İstanbul.
- Pryor J. H. & Jeffreys E. M. 2011, *Age of the dromon: The Byzantine Navy, ca. 500-1204*. Leiden.
- Ragia E. 2009, "The Geography of the Provincial Administration of the Byzantine Empire (C.A. 600-1200)". *Byzantina Symmeikta*. Athena, Vol: 19, 195-245.
- Rankov B. 1995, "Fleets of the early Roman empire, 31 BC-AD 324". Eds. J. Morrison, London, 78-85.
- Rice T. T. 1998, *Bizans'ta Günlük Yaşam*. Çev. B. Altınok, İstanbul.
- Rodgers W. L. 1967, *Naval Warfare Under Oars: 4th to 16 Centuries*. Maryland.
- Stuttard D. 2016, *Antik Yunan Tarihi*. Çev. E. Gökyaran, İstanbul.
- Taberi Ebû Cafer M. b. C. 1998, *Tarih-i Taberî I-IV*. Çev. F. Gürtunca, İstanbul.
- Turan Ş. 2001, "İtalya". *DİA*. İstanbul, 23, 448-452.
- Utku N. Ş. 2005, *Kızıldeniz'de Denizcilik, Ticaret ve Yerleşim (VII.- XI. Yüzyıllar)*. (Dissertation), İstanbul.
- Vasiliev A. A. 1943, *Bizans İmparatorluğu Tarihi C. I*. Çev. A. M. Mansel, İstanbul.
- Vryonis S. 1971, *The decline of medieval Hellenism in Asia Minor and the process of Islamization from the eleventh through the fifteenth century*. University of Californiarnia Press.
- Yılmaz L. 2016, "Akdeniz Ticaretinde Likya Bölgesinin Konumu". *Asia Minor Studies*. (08), 133-152.
- Zimmermann M. 1992, "Die lykischen Häfen und die Handelswege im östlichen Mittelmeer Bemerkungen zu PMich I 10". *Zeitschrift für Papyrologie und Epigraphik*. 201-217..



BÖLÜM 2

SAMPLE SIZE CALCULATIONS WITH ALL ITS ASPECTS

Meral YAY¹

¹ Assoc. Prof. Dr. Meral YAY

Mimar Sinan Fine Arts University, Science and Letters Faculty, Department of Statistics

ORCID: 0000-0003-1857-8719

Examining the entire population is often a costly, effort-consuming and time-consuming task. For this reason, instead of examining the entire population, estimates are made about the population parameters with the help of a sample taken from the population. One of the unavoidable necessities in research is ensuring that the sample accurately represents the entire population and that the sample size is appropriately determined. The objective of this study is to provide guidance to researchers on calculating the necessary sample size for various research fields.

Correctly determining the sample size used in the research is one of the most important stages in scientific studies. This situation creates the necessity of determining the sample size in accordance with scientific criteria during the publication process. Determining the sample size is a calculation needed in almost every research and must be completed before starting the research. Because human resources, time and financial resources that are important for the study are determined depending on the size of the sample included in the research. Thus, if the sample size is determined correctly, the error in parameter estimates will decrease, in other words, bias will decrease.

Principle Components of Sample Size Calculations

Researchers use a variety of methods to select samples that are representative of the entire population, analyze the data obtained from the selected samples, and estimate the parameters of the population; this makes determining the appropriate sample size important. (Verma and Verma, 2020). As the size of the sample increases, the accuracy of the estimates made for the population parameters will increase. As a result, as the sample size used in the research increases, the results obtained will be more statistically significant. If the sample is smaller than it should be, it will be difficult to detect truly meaningful results. Therefore, the smaller the significant difference to be detected in the studies, the larger the sample size that must be drawn from the population.

In determining the sample size, researchers need to answer the following question: "How large a sample should I draw?" At this stage, the following four basic components must be taken into consideration: Type-I error (α); the power of a study; effect size and variability.

Type-I error (alpha)

The values of errors committed in research are often adjusted in the sample size calculation. A type I error in hypothesis testing is an error committed by mistakenly rejecting the null hypothesis when in fact it is true. Type II error is the error caused by mistakenly accepting the null hypothesis when it is actually incorrect. Type I (alpha, α) error, which occurs when the researcher mistakenly rejects a null hypothesis that is true, is also described as 'failure to accept a true null hypothesis' (Chow et al, 2017; Warren et al, 2013; Hazra and Gogtay, 2016). Type I error is usually fixed at 0.05 and sometimes 0.01 or 0.10, depending on the researcher's preference. Type I error (α) means finding a difference even though there is no statistically significant difference. This type I error assumption is also known as adjusting the “significance level (p -value)”. The p -value is the smallest level of significance at which a null hypothesis can be rejected. Type I error is usually set at 5%; This means that the researcher's tolerance for accepting a true null hypothesis is 5%. The alpha significance level is determined before hypothesis testing is conducted, and the cutoff level depends on how much precaution must be taken against erroneously rejecting the null hypothesis.

Power of A Study

Power is expressed as the probability of rejecting the null hypothesis when the alternative hypothesis is true. It would be more accurate to make the explanation about power with the help of type 2 error. Type II or beta " β " error means to wrongly accept a false null hypothesis. It is also described as ‘failure to reject a false null hypothesis. The “power” of the study then is equal to $(1 - \beta)$ and increases as the chances of committing a Type II error decrease. Power of a study is typically set at 80% or 90%, which indicates a 20% or 10% type II error, respectively. As power is increased, sample size increases. While high power is always desirable, there is an obvious trade-off with the number of individuals that can feasibly be investigated, given the usually fixed amount of time and resources available to conduct a research or investigational study. The power level accepted in scientific research is expected to be at least 80%. This means that the researcher accepts that one in five times (i.e. 20%) he/she will miss a real difference. In very important or large studies,

power is increased to 90% in order to reduce the probability of a "false negative" result to 10%. an investigator can control the study power by adjusting the sample size and vice versa (Wittes, 2002; Desu and Raghavarao, 1990)

Effect Size

A study's effect size is the only factor not specified in calculating sample size and is expressed as the minimum difference that can be detected in a hypothesis test. Effect size measures the 'size of effect' of a test and it is independent of influences by the sample size (Ferguson, 2009). When testing a hypothesis, the effect size reveals the magnitude of the effect, but the " p " value gives information about the existence of the effect. To explain this with an example; if the hypothesis test has revealed that drug C is more efficient than drug D in reducing cholesterol levels at the 0.05 significance level, this means: "It can be said that drug C reduces cholesterol levels more than drug D, but it is possible to say how much it reduces compared to drug D only by giving the effect size.

In practice, the parameter of a variable in the targeted population is often unknown, and therefore, efforts are made to test and confirm effect sizes. However, to calculate the sample size, estimates of the targeted effect sizes are required. The estimate of effect sizes can be reviewed either from literatures, pilot study, clinical experiences, historical data and rarely by using an educated guess. Cohen (Cohen, 1992) stated in his article that larger sample sizes are needed to estimate small effect sizes, and the opposite is also true.

Effect size can be defined as the absolute or relative difference. If the outcome variable is a proportion, the difference in the proportion at which the event of interest is observed between the treatment and control groups roughly gives the value " E ". In other words, it is the relative difference in change between the treatment group and the control group. If the outcome variable is quantitative, the difference between the treatment group mean and the control group mean gives " d ". In other words effect size will be numerical difference. Dividing this difference by the standard deviation of the control group gives the effect size. " d " represents the tolerable amount of variation in estimating the population mean and is referred to as the "level of accepted error" while " E " represents the level of acceptable error in estimating the population proportion and is called the "margin of

error or precision" (Verma and Verma, 2020). If the researcher faces uncertainty regarding the appropriate minimum detectable difference or lacks accurate knowledge of population variability, Cohen's guidelines on effect size can be employed. For instance, a general rule of thumb in hypothesis testing experiments is to consider an effect size of 0.2 as low and 0.8 as high. However, in animal experiments, the range for low to high effect size may vary from 0.5 to 1.5. Opting for a medium effect size is advisable when determining sample size. It is essential to decide in advance the magnitude of the required effect, denoted as " d " which represents the minimum detectable difference that the researcher aims to detect if the null hypothesis is rejected. This choice of " d " is made to ensure that if the null hypothesis is rejected, the claim becomes meaningful for practical implementation. Detecting a smaller effect size necessitates a larger sample size compared to detecting a larger effect, assuming all other conditions remain the same. In broad terms, detecting a clinically meaningful difference requires a large sample size for a small effect size, whereas a large effect size calls for a smaller sample size (Habib et al, 2014; Warren et al, 2013). Once the minimum detectable difference " d " is established for the experiment, the next step involves estimating the population variance of the variable under investigation. Usually, the population variance is unknown and is estimated from similar studies conducted in the past. Understanding the variance is crucial because a larger variance requires a larger sample size to detect the same effect, whereas a smaller variance, under the same conditions, necessitates a smaller sample size.

Variability

The variability in data is quantified by the standard deviation (or variance). When calculating the sample size, researchers also need to predict the variability in measurements. This can be demonstrated by obtaining the standard deviation. As the homogeneity of the population increases, its variability, that is, its standard deviation or variance, will decrease. As a natural consequence of this, smaller samples will be needed.

Sample Size Estimation for A Single Population Mean

When a sample of size " n " is selected from a normally distributed population with parameters $N(\mu, \sigma^2)$, the distribution of sample

means is also normal and is denoted by $N(\mu, \sigma^2/n)$. To achieve an estimate within “ $\pm d$ ” of the true population mean, the required sample size for this level of precision is calculated as follows:

$$n = z_{\alpha/2}^2 \frac{\sigma^2}{d^2} \quad (1)$$

In this equation, “ α ” is the level of significance which depends upon how much confidence one wishes to have in the estimation. “ d ” is the amount of error which one can tolerate in estimating the mean. Put differently, “ d ” signifies a determination regarding the acceptable bounds of errors, indicating that the researcher asserts the insignificance of deviations between their sample estimate and the true population value by a certain margin. $z_{\alpha/2}$ denotes the standardized normal score (1.96 for $\alpha = 5\%$ significance level). In studies with a one-tailed hypothesis, z_{α} is used instead of $z_{\alpha/2}$ in the formula above. If the population variance σ^2 is not known, it is estimated with “ s ” obtained from previous similar studies or pilot studies. In this instance, the $t_{\alpha/2;n-1}$ value is employed rather than $z_{\alpha/2}$ to estimate the sample size. Under such circumstances, the formula for determining the sample size is as follows:

$$n = t_{\alpha/2;n-1}^2 \frac{s^2}{d^2} \quad (2)$$

Let's assume that a study was conducted to estimate the average weight of detergent boxes in a factory that produces detergent. In the pilot study conducted at the factory, it was observed that the standard deviation regarding the weight of detergent boxes was 8 grams. If a sampling error of up to 2 grams is deemed acceptable, how many subjects (detergent boxes) should be included in this study at a 99% confidence level?

In this example, the population variance σ^2 is not known and the accuracy of estimate (how close to the population mean) is equal to given sample error (2 grams). Suppose the estimated sample size is 15 then $t_{\alpha/2;n-1} = t_{0.01/2;15-1} = 2.977$. The sample standard deviation from pilot study is 8 grams. The sample size estimated as

$$n = t_{\alpha/2; n-1}^2 \frac{s^2}{d^2} = 2.9777^2 \frac{8^2}{2^2} \cong 142$$

Therefore, you would need a sample size of approximately 142 detergent boxes to estimate the average weight of detergent boxes in the factory with a 99% confidence level and the accuracy of estimate 2 grams.

Sample Size Estimation for A Single Population Proportion

In a survey study aimed at determining the sample size to estimate the population proportion, let " x " represent the number of observations with the desired characteristics, and " x/n " denote the estimator of the population proportion. In this case, the distribution of " $\hat{p} = x/n$ " follows the binomial distribution and is equal to the mean of the distribution. When " n " is sufficiently large, the distribution of " \hat{p} " can be approximated by the normal distribution with mean " \hat{p} " and variance " pq/n ". Since " p " is usually unknown, the maximum variance is used for sample size estimation. When the margin of error " E " is defined for both sides of the population proportion " p ", the 95% confidence limits for the proportion can be obtained with $\hat{p} \pm z_{\alpha/2} \sqrt{\frac{pq}{n}}$. To determine the sample size needed to achieve a desired margin of error " E ", researcher can utilize the following equation:

$$n = z_{\alpha/2}^2 \frac{pq}{E^2} \quad (3)$$

If the population proportion is unknown, the sample size can be calculated by substituting " p " with the proportion estimate obtained from the sample:

$$n = z_{\alpha/2}^2 \frac{\hat{p}\hat{q}}{E^2} \quad (4)$$

These formulas, introduced by Cochran in 1963, were developed to find sample sizes for large population proportions. In the case of small population proportions, the sample size obtained from the

above formula is assumed to be " $n = n_0$ " and the following correction is made:

$$n = \frac{n_0}{1 + \frac{n_0 - 1}{N}} \quad (5)$$

With this adjustment, the required sample size for small populations can be significantly reduced, and it is also called population correction.

Consider a study aimed at estimating the proportion of households in a city that do not own a car. Given a 95% confidence interval and a 6% margin of error, what sample size should be used for this estimation? Previous similar studies estimating the proportion of non-car owners in the city reported a proportion " p " of 0.2. ($N=8000$)

In this example, margin error (how close to the population mean) E is 0.06. $z_{\alpha/2}$ value is 1.96 for 5% level of significance and is $\hat{p} = 0.2$. The sample size estimated as

$$n = z_{\alpha/2}^2 \frac{\hat{p}\hat{q}}{E^2} = 1.96^2 \frac{(0.2)(0.8)}{0.06^2} \cong 171$$

Hence, approximately 171 households would be required to estimate the proportion of households in the city without a car, with a 95% confidence level and a 6% margin of error, assuming the estimated proportion " p " is 0.2 based on similar studies. Since the sample rate is low, $n_0 = 171$ is accepted and a correction is made to the sample size as follows:

$$n = \frac{n_0}{1 + \frac{n_0 - 1}{N}} = \frac{171}{1 + \frac{171 - 1}{8000}} \cong 168$$

Sample Size Estimation for Two Independent Sample Means

When determining the sample size in the two independent sample t-test to achieve the desired power in detecting a specific difference between the two population means, the hypothesis is formulated as

follows: the null hypothesis $H_0: \mu_1 - \mu_2 = 0$ against the alternative hypothesis $H_1 : \mu_1 - \mu_2 \neq 0$. To assess the significance of the difference between the two groups at the α significance level, the sample size for a given test power and minimum detectable difference is obtained for the two-tailed test as follows:

$$n = \frac{2\sigma^2}{d^2} \left(z_{\alpha/2} + z_{\beta} \right)^2 \tag{6}$$

In this equation, z_{β} is the critical value for the desired power level. Researcher can use a standard normal distribution or statistical software to find this value. $z_{\alpha/2}$ represents the critical value for a two tailed test. Table 1. and Table 2. provide standard values for commonly used alpha significance levels and 1-beta (power), respectively, for the convenience of researchers.

Table 1. Standard Values for Different Alpha Significance Levels

Alpha	Two-Sided $z_{1-\alpha/2}$	One-Sided $z_{\alpha/2}$
0.01	2.576	2.326
0.05	1.960	1.645
0.10	1.645	1.282
0.20	1.282	0.842

Table 2. Standard Values for Different Power Levels

Power (1- β)	z_{β}
80%	0.842
90%	1.28
95%	1.64
99%	2.33

Suppose a study is underway to investigate the impact of two drugs (A and B) on blood sugar levels. Past research indicates that the distribution of blood sugar levels follows a normal distribution, with a obtained standard deviation of 10 g/dl. To detect a mean difference of 6 g/dl between two independent groups, it is necessary to work at a 95% significance level and 90% power. Accordingly, how many units of sample should the researcher study with from each group? (z_{β} is 1.28 for 90% power)

$$n = \frac{2\sigma^2}{d^2} (z_{\alpha/2} + z_{\beta})^2 = \frac{2 \times 10^2}{6^2} (1.96 + 1.28)^2 \cong 58 \text{ (per group)}$$

Sample Size Estimation for Two Independent Sample Proportions

When researchers aim to determine the sample size needed to assess the significance of the difference between proportions from two independent populations, they employ the following formula to estimate the difference in the two proportions based on a normal approximation:

$$n = \frac{(z_{1-\alpha/2} \sqrt{2\bar{p}(1-\bar{p})} + z_{\beta} \sqrt{p_1(1-p_1) + p_2(1-p_2)})^2}{(p_1 - p_2)^2} \quad (7)$$

In this formula, \bar{p} is the arithmetic mean of p_1 and p_2 (Fleiss et al., 2004; Hickey et al., 2018: 5).

Let's assume that it is being investigated whether consuming high doses of multi-vitamins in tablet form is effective in preventing breast cancer in women. It is known that the 1-year breast cancer incidence rate of women aged 40-55 is 40 per 1000. Women were randomized into multi-vitamin and placebo groups. While the incidence of breast cancer in the multi-vitamin administered group was 20 per 1000, the rate was 40 per 1000 in the placebo group. Accordingly, in order to detect a proportion difference of 0.02 (margin of error) between two independent groups, it is necessary to study at 95% significance level and 80% power level. Accordingly, how many units of sample should the researcher work with from each group? (z_{β} 0.84 is for 80% power)

$$n = \frac{\left(z_{1-\frac{\alpha}{2}} \sqrt{2\bar{p}(1-\bar{p})} + z_{\beta} \sqrt{p_1(1-p_1) + p_2(1-p_2)} \right)^2}{(p_1 - p_2)^2}$$

$$= \frac{(1.96 \sqrt{2 \times 0.03(1-0.03)} + 0.84 \sqrt{0.04(1-0.04) + 0.02(1-0.02)})^2}{(0.02)^2} \cong 1129 \text{ (per group)}$$

Sample Size Estimation for Two Dependent Sample Means

Dependency of samples; It means that the units of one sample can be used to determine the units of another sample. In this case, the samples are called dependent or paired samples. In a dependent sample, measurements are related to each other. For example, if samples are taken from people who have had heart surgery and their pre- and post-operative measurements are recorded, dependent samples are created. This is because measurements are taken on the same people at two different times. When the samples are dependent, the alternative hypothesis $H_1: \mu_d = \delta > 0$ is tested against the null hypothesis $H_0: \mu_d = 0$, where μ_d is the mean of the differences of the paired observations, and δ is the mean difference when H_1 is true. The number of sample pairs to be used in testing the difference between the means of dependent samples is calculated as follows: (we use the normal rather than the t distribution because we have assumed we know σ_d)

$$n = \frac{\sigma_d^2(z_\alpha + z_\beta)^2}{\delta^2} \quad (8)$$

The production manager wonders whether playing music in the production area would help increase production of a computer part. For this purpose, he/she selects ten workers from production and records the number of products produced by each of them on a particular day. The same workers are monitored again after listening to music for a week, and the number of products produced is recorded again. How many pairs are required so that there is a 90% power of detecting a difference of .1 units using a one-sided alternative with significance level $\alpha = .05$? Suppose $\sigma_d = .6$.

$$n = \frac{\sigma_d^2(z_\alpha + z_\beta)^2}{\delta^2} = \frac{0.36(1.645 + 1.282)^2}{0.01} \cong 308 \text{ pairs}$$

Sample Size Estimation for Correlation Coefficient

Correlation analysis, one of the widely used statistical analyses, is often used to measure the relationship between two numerical variables. One of the important issues to consider before conducting correlation analysis is how many units of sample the analysis is made with. The value of the correlation coefficient (r), which measures the relationship between variables, varies between -1 and 1. A way to determine sample size is determined based on the strength of the test of the hypothesis that the population correlation is zero. The hypothesis to be tested is expressed as $H_0: r = 0$ versus $H_1: r \neq 0$ and the required sample size for correlation analysis is calculated as follows:

$$n = \frac{(z_{\alpha/2} + z_{1-\beta})^2}{\frac{1}{4} \left[\log_e \left(\frac{1+r}{1-r} \right) \right]} + 3 \quad (9)$$

Let's assume that a sample size calculation is needed in a study where the correlation between cholesterol and blood pressure is 0.45. A study was conducted to confirm this correlation in the population with a 1% significance level and 90% power. The sample size of such a study can be estimated as follows:

$$n = \frac{(z_{\alpha/2} + z_{1-\beta})^2}{\frac{1}{4} \left[\log_e \left(\frac{1+r}{1-r} \right) \right]} + 3 = \frac{(2.58 + 1.282)^2}{\frac{1}{4} \left[\log_e \left(\frac{1+0.45}{1-0.45} \right) \right]} + 3 \cong 65$$

at 1% level of significance was 65 for two-tailed alternative test.

Let's take a look at another example for calculating the sample size in correlation analysis. In a study where the relationship between time spent in education and earnings is $r = 0.70$, the researcher wants to generalize the correlation coefficient for the population. How many sample units should be used in this study with a 5% significance level and 95% power?

$$n = \frac{(z_{\alpha/2} + z_{1-\beta})^2}{\frac{1}{4} \left[\log_e \left(\frac{1+r}{1-r} \right) \right]} + 3 = \frac{(1.96 + 1.64)^2}{\frac{1}{4} \left[\log_e \left(\frac{1+0.70}{1-0.70} \right) \right]} + 3 \cong 33$$

at 5% level of significance was 33 for two-tailed alternative test.

Sample Size Estimation for Two Correlations

When the null hypothesis of equality of correlation coefficients ($H_0: r_1 = r_2$) obtained from two independent populations is desired to be tested against alternative ($H_1: r_1 \neq r_2$), the sample size that should be used in the research is calculated as follows:

$$n = 2 \left(\frac{z_{1-\alpha} + z_{1-\beta}}{z_1 - z_2} \right)^2 + 3 \tag{10}$$

Where z_1 and z_2 are the Fisher's z transformations of the population correlation coefficient.

Let's assume that a study was conducted to examine the relationship between the body mass indexes of children whose mothers work and do not work. Assuming that the correlation coefficient r_1 is 0.5, a group of children whose mothers work are included in the study; Assuming that the correlation coefficient r_2 was 0.1, a second group of children whose mothers were not working was examined. It was assumed that there were equal numbers of participants in the two

groups. How many units of sampling are needed to achieve 80% power and 1% one-tailed significance in the research?

$$n = 2 \left(\frac{z_{1-\alpha} + z_{1-\beta}}{z_1 - z_2} \right)^2 + 3 = 2 \left(\frac{1.282 + 0.842}{0.549 - 0.1} \right)^2 + 3 \cong 48$$

It is possible to encounter some limitations in the research. For example, in order to reach the desired sample size, if only a sample of $n_2 = 30$ units can be reached in the group whose mother is not working, then the required sample size (n_1) for the first group is calculated as follows:

$$n_1 = \frac{nn_2 + 3n_2 - 6n}{2n_2 - n - 3} \quad (11)$$

Thus, the sample size that should be observed in the first group is:

$$n_1 = \frac{nn_2 + 3n_2 - 6n}{2n_2 - n - 3} = \frac{48(30) + 3(30) - 6(48)}{2(30) - 48 - 3} = 138$$

Hence, if the second group has only thirty participants, then the first group will be required to have 138 participants.

Sample Size Estimation For Odds Ratio

Odds show the relationship between the probability of a situation related to the event of interest and the probability of it not occurring. Odds Ratio (OR), which is frequently used in case-control studies and in interpreting the results of logistic regression models, is obtained by dividing the odds value of the treatment group for the event of interest to the odds value of the control group and is expressed as follows:

$$OR = \frac{P_1(1-P_2)}{P_2(1-P_1)} \quad (12)$$

If the exposure prevalence in the general population is known (p), the sample size required for OR estimation is calculated as follows:

$$n = \frac{(1+r)^2(z_{\alpha/2}+z_{1-\beta})^2}{r(\ln OR)^2[p(1-p)]} \quad (13)$$

Suppose the prevalence of influenza in a population is 35%. Since the study wants to estimate the effect of smoking on flu with a probability ratio of 2, a significance level of 5% (one-sided test) and a power of 80%, it is possible to calculate the sample size to be used in the study as follows:

$$n = \frac{(1+r)^2(z_{\alpha/2}+z_{1-\beta})^2}{r(\ln OR)^2[p(1-p)]} = \frac{(1+1)^2(1.64+0.84)^2}{1(\ln 2)^2[0.35(1-0.35)]} \cong 226$$

Necessity of Sample Size Calculations

It is very important to determine the sample size correctly in research. The sample used to estimate the population parameter represents the population in the best way and safe inferences can be made only when working with a sample of appropriate size. On the other hand, the power of the test plays a role in determining the sample size required to reject or accept the research hypothesis in studies. If the study is strong at the desired level, the solution to the researched question will be equally successful. As a result, calculating the sample size is one of the first and most important steps in designing a study. Considering all its aspects, it is thought that presenting this subject title, which is given in a complex manner and not gathered together in many sources, as a book chapter is important and will guide researchers.

REFERENCES

1. Chow, SC. Shao, J. Wang, H. and Lokhnygina, Y. (2017). *Sample Size Calculations in Clinical Research*. New York: Taylor and Francis.
2. Cohen, J. A. (1992). Power primer. *Psychol Bull.* 112:1. 155–159. doi: 10.1037/0033-2909.112.1.155
3. Desu, M. Raghavarao, D. (1990). *Sample Size Methodology*. Boston: Academic Press, Inc.
4. Ferguson, C J. (2009). An effect size primer: a guide for clinicians and researchers. *Prof Psychol Res Pr.*40:5. 532–538. doi: 10.1037/a0015808.
5. Fleiss, J. L. Levin, B. and Paik, M. C. (2004). *Statistical Methods for Rates and Proportions*, NJ: Wiley-Interscience.
6. Habib, A. Johargy, A. Mahmood, K. and Humma, H. (2014). Design and determination of the sample size in medical research. *IOSR J Dent Med Sci.* 13:5. 21-31. doi: 10.9790/0853-13562131.
7. Hazra, A. Gogtay, N. (2016). Biostatistics series module 5: determining sample size. *Indian J Dermatol.* 61:5. 496-504. doi: 10.4103/0019-5154.190119.
8. Hickey, G. L. Grant, S. W. Dunning, J. and Siepe, M. (2018). Statistical primer: sample size and power calculations—why, when and how. *European Journal of Cardio-Thoracic Surgery.* 54:1. 4-9. doi: 10.1093/ejcts/ezy169.
9. Warren, S. Thomas, B.N. and Hulley, S.B. (2013). *Estimating Sample Size and Power: Applications and Examples*. Philadelphia: Lippincott Williams & Wilkins.
10. Wittes, J. (2002). Sample size calculations for randomized controlled trials. *Epidemiol Rev.* 24:1. 39-53. doi: 10.1093/epirev/24.1.39.
11. Verma, J. P. and Verma, P. (2020). *Determining Sample Size and Power in Research Studies*. Singapore: Springer.

BÖLÜM 3

A BRIEF OVERVIEW OF THE CULTURAL AND ARTISTIC MOVEMENTS OF İSMET İNÖNÜ'S TIME¹

Başak KATRANCI²

1 Söz konusu çalışma, *Başak Katrancı, Çok Partisi Dönemde Kültür Politikaları ve Sanata Yansımaları (1946-1960)*, Ege Üniversitesi, Sosyal Bilimler Enstitüsü, Sanat Tarihi Anabilim Dalı, Doktora Tezi, 2010 künyeli yayından üretilmiştir.

2 Dr. Öğretim Üyesi Başak Katrancı. Manisa Celal Bayar Üniversitesi, İnsan ve Toplum Bilimleri Fakültesi, Sanat Tarihi Bölümü. Orchid ID: 0000-0003-3169-3674

During the İnönü Period, which was the second phase of Republican cultural policies, westernism replaced nationalism (Güngör, 1987: 113). Although education and culture were not initially included in the first three government programs established during İnönü's presidency, significant progress was made, such as the translation of classics into Turkish and the establishment of Village Institutes (Kongar, 1984:59). During the İnönü period, the People's Houses and Village Institutes saw an increase in cultural activities, and the State Conservatory experienced a period of high productivity. Additionally, a campaign was launched to establish a school in every village (İlhan, 1998:95).

Minister of National Education Hasan Ali Yücel made significant contributions to the country's cultural development during this time. On December 28, 1938, he was appointed as a minister in the cabinet formed by Celal Bayar and remained in this position until August 5, 1946. The appointment of Hasan Ali Yücel as the deputy minister of education marked the beginning of the 'humanist culture period' (Koçak, 2009:393-394). He objected to Ziya Gökalp's formula of 'Turkification, Islamization, Modernization' and expressed his views as follows:

“Today's Turkish revolution is not additive, but holistic and systematic. As Mr Ziya stated, our goal is not to be three separate entities, but to become one unified whole. Our aim is to be fully Turkish. It is important to note that Turkification and becoming a Turk are two distinct concepts. We do not require Turkification, as the philosopher of Constitutionalism believed. We need to hear and find our Turkishness (Topuz, 1998: 65)”.

After assuming office, Hasan Ali Yücel developed a plan for culture and education. He organised the Ten-Year Publishing Exhibition and the First Turkish Publishing Congress in May 1939. The Ten-Year Publishing Exhibition showcased publications from the Republican period, with 24 publishing houses participating in the exhibition held in Ankara Sergievi (Çıkar, 1997: 72). The programme implemented by Hasan Ali Yücel includes the following main headings: translation of classics into Turkish, preparation of books for secondary education students, education programme for the public, reprinting of old written and printed books, encyclopedia publications, campaigns to support reading, assistance to private publications, and facilitating printing and distribution works. The First Education Council was convened on 17 July 1939 following the recommendation of the First Turkish Publication Congress. The council prepared primary, secondary, and higher education programmes (Topuz, 1998: 66). In his speech at the opening meeting of the Turkish Publications Congress, Hasan Ali Yücel emphasized the importance of translating classics into Turkish.

“Republican Turkey, wishing and striving to be a prominent member of the Western cultural and intellectual community, is committed to the development of the old and new ideas of the civilised world, to translating the products of the world into its own language, and to strengthening itself with the feeling and thinking of the world. This commitment has led us to a wide range of translations. mobilisation (Koçak, 2009: 395)”.

Since 1946 marked the transition to a multi-party system, the scope of our research covers 1939-1945 cultural and artistic activities between these years. A brief breakdown and evaluation is attempted.

CULTURAL AND ARTISTIC EVENTS BETWEEN 1939 AND 1945

1939

The Gazi Education Institute (Gazi University) was opened in 1939. The opening of the institute paved the way for educational, cultural and artistic movements (Gören, 1998:1 1). The State Painting and Sculpture Exhibitions, which were decided to be opened every year in October, were organised according to the jury and prize system (Anonymous, 27 November 1939: 84). On 31 October 1939, the First State Painting and Sculpture Exhibition was inaugurated and Hasan Ali Yücel, the Deputy Minister of Education at the time, was present and gave a speech in which he stated that the C.H.P. and the Ministry of Education had been working together for four years on these exhibitions and had prepared the basis for the exhibition and had given it a directive (Anonymous, 1 November 1939: 3). The State Painting and Sculpture Exhibition was to be opened on 31 October each year. State dignitaries attended the openings and initiatives were taken to purchase the works. The first, second and third prizes, selected by the jury from the exhibited works, were awarded according to the budgetary possibilities. The jury was composed as follows:

- a. The General Directorate of Fine Arts, representing the Minister of Education, who was the natural head of the jury.
- b. A representative chosen from the Board of Education and Training of the Ministry of Education.
- c. One representative chosen by the Republican People’s Party.
- d. The Director of the Academy of Fine Arts.
- e. A painting teacher from the Academy.
- f. A lecturer from the sculpture workshop of the Academy.

- g. One member selected by the Minister of Education.
- h. One artist chosen by art organizations and groups from among their members.
- i. One artist to be selected by the Minister of Education from among those who do not belong to any art group or organization (Anonymous, 27 December 1939: 84).

All nationalities of artists were allowed to participate in the State Painting and Sculpture Exhibitions, but only Turkish artists were eligible for awards (Katoğlu, 1990: 458). In 1939, İbrahim Çallı and Feyhaman Duran painted portraits of İsmet İnönü (Aksel, 1 November 1943: 26). The General Secretariat of the C.H.P. sent a letter on December 30, 1938 to Deputy Minister of Education Hasan Ali Yücel regarding the assignment of artists.

“It has been deemed appropriate for painters Çallı and Fahiman to create paintings of İsmet İnönü, the President of the Republic and the unchanging Chairman of the C.H.P. They will work in Ankara for one week. I request permission to grant them 15 days’ leave of absence, including travel time, and to order their immediate departure to Ankara. Please accept my respects. (Öndin, 2003: 200)”.

Regarding the news in various publications that a jury had convened, and that the works of Feyhaman Duran and İbrahim Çallı were found to be of equal value and deemed worthy of the same prize (Anonymous June 1, 1966: 7), Feyhaman Duran stated that there was no such thing as a first prize, and that both artists were forced to paint İnönü’s painting, which was then purchased (Kutsav, 1966: 13).

In 1998, the Konya Martyrs Monument was inaugurated (Mülayim 1998:137). The following articles were adopted regarding the branches of art within the program determined at the Fifth Grand Congress of the C.H.P. in 1939:

“We will give importance to the fine arts, especially music, in a manner commensurate with the rising manifestation of our revolution / National opera and theater are among our important works / We will try to ensure that cinema is a means of education that will benefit the nation’s character and morals and increase its knowledge (Anonymous, 1939:21)”.

1940

The C.H.P. began organizing Amateur Painting and Photography Exhibitions at the People’s Houses in 1940 (Dranas, 1941b: 14; Anonymous,

16 March 1942: 23; Anonymous, 1 April 1942: 9) and the purpose of these exhibitions was explained as follows:

“The aim of this initiative is to promote art appreciation and education throughout the country, providing young talents from all corners of the nation with the necessary resources to develop their skills, regardless of their location. It is important to note that the ultimate goal is not simply to showcase beautiful works in exhibitions for select groups, but rather to cultivate a society where art is a social necessity and a spiritual need for individuals (Dranas, 1941a: 17-18).”

In 1940, the Academy of Fine Arts students organized a painting exhibition. Cemal Tollu, in his review of the exhibition, stated that the students' works had distinct personalities and were national in character because they preserved their individuality (Tollu, 1940: 5).

In 1940, the Second State Painting and Sculpture Exhibition was organized (Anonymous, 1 November 1940: 2) and Rudolf Belling's İnönü Statue was unveiled in the garden of the Ankara Faculty of Agriculture (Mülayim, 1998: 131-155).

In 1936, Village Institutes were established in fourteen locations under the Village Institutes law. The project was initiated under the management of İsmail Hakkı Tonguç during the ministry of Saffet Arıkan (Topuz, 1998:67). By 1941, the number of institutes had increased to 21. The institutes aimed to develop rural areas and raise public awareness. The institutes' leaders were also chosen from rural areas, as were the students and instructors. Graduates were trained as village teachers, and the program included cultural, agricultural, and technical vocational courses. Half of the program focused on practical skills such as carpentry, blacksmithing, agriculture, and animal husbandry, while the other half covered theoretical courses. Education in the institutes was designed to last for five years after primary school (Katoğlu, 1990: 406; Katoğlu, 2009:39-40). The institutes trained 16,400 male and female teachers, 7300 health officers, and 8756 instructors until their closure (Topuz, 1998: 67). The teaching staff was recruited from faculties, Gazi Education Institute, and colleges. Additionally, many renowned writers and artists worked in these schools. In rural areas, schools with this new understanding became the focus of innovation and attracted some criticism (Katoğlu, 2009:39-40). With the introduction of the multi-party system, opposition circles began to react against the institutes, accusing them of being communist and influenced by the Soviet education system. It was argued that students were being indoctrinated with communist ideology and were being taught to be di-

sobedient to religion, the army, and the state. Additionally, it was claimed that their libraries contained leftist literature (Karaömerlioğlu, 2007: 286). Following the resignation of Hasan Ali Yücel, who played an active role in establishing the institutes, the hours of practical classes were reduced, and the administrators were replaced. In 1954, the institutes were abolished and transformed into classical ‘primary teacher schools’ (Katoğlu, 2009: 39-40).

Between 1940 and 1950, a reaction against foreign architects led to the emergence of the Second National Architecture period (Sözen-Tapan, 1973:45). Sedat Hakkı Eldem and Emin Onat were prominent figures of this movement, which was characterized by its openness to contemporary developments. The movement’s first notable achievement was Sedat Hakkı Eldem’s Turkish Pavilion at the New York Exhibition in 1939. The Second National Architecture Movement was also embraced by foreign architects. Paul Bonatz is a notable example of this. Bonatz served as a faculty member at Istanbul Technical University Faculty of Architecture from 1946 to 1954. His notable works include the Ankara Air Terminal, Ankara Girls’ Technical Teacher Training School, Ankara Boys’ Technical Teacher Training School, and Ankara National Library (Ödekan, 1990:534-536).

The 1940-1950 period marks the second phase of theatre writing, with most plays responding to the tendencies of the middle class. The writers of this period include Cevat Fehmi, Oktay Rıfat, and Ahmet Kutsi Tecer. The issues addressed in these plays include economic difficulties and the frustration of the war years (Katoğlu, 1990: 448).

On February 28, 1940, a translation bureau was established within the Ministry of Education to translate world classics into Turkish. Yücel explained the purpose of translating the classics as follows:

“Republican Turkey, which wishes and aspires to become a distinguished member of the Western cultural and intellectual community, is obliged to translate the old and new intellectual products of the civilized world into its own language and to strengthen its identity with the senses and thinking of the world. This obligation invites us to a wide translation mobilization (Çıkar, 1997: 81).”

The bureau was staffed by Nurullah Ataç, Sabahattin Eyüboğlu, Sabahattin Ali, Bedrettin Tuncel, Enver Ziya Karal, Nusret Hızır, and Saffet Pala, with Adnan Adıvar serving as its head. By the end of 1946, 496 works had been translated into Turkish, with priority given to Greek and French classics (Topuz, 1998:66-68). Of the 109 works published in the first three years, 39 were translations from Classical Greek, 38 from French, 10 from German, 8 from English, 6 from Latin, 5 from Eastern and Islamic classics,

2 from Russian, and 1 from Scandinavian literature. In the preface to the first editions of the translations, Hasan Ali Yücel stated the following:

“The initial phase of comprehending and embracing the essence of humanism commences with the appreciation of works of art, which serve as the most tangible manifestation of human existence. Of all the forms of art, literature contains the most abundant intellectual components of this expression. Therefore, for a nation to translate the literature of other nations into its own language is to enhance, invigorate, and expand its intelligence and comprehension in proportion to those works (Çıkar, 1997: 83).”

In 1946, Reşat Şemsettin Sırer replaced Hasan Ali Yücel, and the Translation Office’s policy underwent some changes. On January 19, 1947, a meeting chaired by Şemsettin Sırer decided to focus on Eastern works. They recommended translating 47 works from Persian classics and 77 works from old Turkish texts. With the D.P. government in 1950, the Translation Office’s activities began to decline (Berk, 2007: 517).

After the Neşriyat Congress, the Ministry of Education emphasized the importance of encyclopedic publications. As a result, they decided to translate the ‘Encyclopedie de l’Islam’, which was originally published in English, French, and German in Leiden. The ‘Encyclopedia of Islam’ was first published in 1940 and consists of 13 volumes. It was completed in 1988 (Çıkar, 1997: 85-86).

Additionally, in 1940, the law on the State Conservatory was enacted. The aim of the Conservatory was to develop music, theatre, ballet, and opera culture, and to train artists and students (Topuz, 1998:68). The school established a theatre and opera ‘tatbikat sahnesi.’ Paul Hindemith, Ernst Praetorius, and Carl Ebert were involved in the establishment of the Conservatory (Çıkar, 1997: 95).

1941

The Yeniler Group, also known as the Harbor Painters, was founded in 1941 but disbanded in 1955 (Alsaç B-Alsaç Ü: 1993:45). They believed that contemporary painting should have contemporary content, not just contemporary form. It is important to consider both aspects of contemporary art. The Yeniler Group members believed that art, particularly painting, should closely reflect society’s problems, mirror the daily work, joys, and troubles of the people (Gönenç, 1987:7). The group was founded by Nuri İyem, Selim Turan, Avni Arbaş, Ferruh Başağa, Turgut Atalay, Agop Arad, Kemal Sönmezler, Fethi Karakaş, Mümtaz Yener, Nejat Melih Devrim, Faruk Morel, and Haşmet Akal. The group’s first exhibition was the

Port Exhibition, followed by a second exhibition on the theme of Women (Tansuğ, 1999: 228).

The group members took a stance against the Academy and Group D. In 1943, Burhan Toprak attempted to remove Mümtaz Yener's 'Oven' and Haşmet Akal's 'Still Life' from the group's exhibition. As a result of Burhan Toprak's opposition, the police removed the paintings from the hall (Akay, 1999: 73-74). According to Berk-Özsezgin (1998:73), the Yeniler Group received support from scientists like Hilmi Ziya Ülken and Mustafa Şekip Tunç, as well as writers and poets such as Ahmet Hamdi Tanpınar. The departure of artists and exhibitions from 1946 onwards was a significant factor in the group's disintegration. Avni Arbaş, Selim Turan, and Nejad Melih Devrim were among those who left for France after being subjected to denunciations and arrests (Buğra, 2007: 224). Following the group's dissolution, some members adopted a non-figurative approach (Kalaycı, 1998: 34).

In 1941, the Third State Painting and Sculpture Exhibition was held, with 68 painters contributing 285 paintings and 8 sculptors exhibiting 14 sculptures (Anonymous, November 1, 1941: 1). Additionally, the İzmir Atatürk Museum was inaugurated, and an architectural project competition was opened for the construction of Anıtkabir (Mülayim, 1998: 145-146). The year also saw the establishment of the Encyclopedia Bureau, which published the first volume of the İnönü Encyclopedia in 1943. In the preface of the encyclopedia, Yücel wrote the following:

“All advanced nations possess encyclopedias that condense and summarise the entirety of human knowledge to meet the needs of their respective societies and in accordance with their understanding of life. When faced with the need to examine a new issue every day, individuals turn to these works to overcome difficulties. The greater the needs and cases arising from civilised life, the more individuals are compelled to consult these primary sources. In the century since Tanzimat, a complete Turkish encyclopedia has yet to be produced. The Ministry of Education was tasked with meeting the need for publications, despite the challenges posed by the Second World War. This decision was made following the First Publications Congress in May 1939. Despite the war not directly affecting our country, it still caused severe problems (Çıkar, 1997: 87).”

The encyclopedia, originally named after İnönü, was renamed as the Turkish Encyclopedia in 1951. It was completed in 33 volumes in 1984 (Topuz, 1998: 67).

The translation of Memento Larousse was initiated in 1942 but remained incomplete. Between 1943 and 1954, Celal Esat Arseven prepared a 5-volume Encyclopedia of Art, which was published. Furthermore, several magazines were launched in accordance with the resolutions adopted at the Neşriyat Congress. In 1939, the Ministry of Education's Journal of Communiqués was published, followed by the Journal of Technical Education in 1940, and the Journal of Translation in the same year. The Journal of History Documents was published in 1941, the Journal of Women-Home in 1943, and the Journal of Village Institutes in 1945 (Çıkar, 1997: 89).

In 1941, the Ankara State Conservatory graduated its first students, and Hasan Ali Yücel, in his speech at the ceremony, explained the state's support for the arts despite the war years with the following words:

“I would like to emphasise that it should not be overlooked that at a time when humanity was fighting one of its most terrible wars, and at a time when the smoke of the war fire was filling our skies, our interest in theatre performances and opera should be seen as strong evidence that will go down in history as proof of how seriously we took the cause of fine arts.”

We regard the art of representation in the form of theatre and opera as a matter of civilisation. Therefore, at a time when we are engaged in making every sacrifice for the defence of our dear country in every situation, we are also paying attention to the development of these branches of art and we are not stopping it, but on the contrary, we are speedily continuing its march (Hızlan, 2008: 24).

In the same speech, he said the following about Turkish humanism:

“A completely new phase of Turkish humanism, which we believe will one day be realised by all humanity, is being born in the bosom of the State Conservatory. Turkish humanism is a free understanding and feeling that values human work without exception and recognises no boundaries in time or space. Our hearts can only feel respect and admiration for any work that brings a new way of thinking and feeling to humanity, no matter what nation it belongs to. The writer may not be from our country, the composer may be from another nation. But we are the ones who understand and realise these words and sounds. Therefore, the plays and operas performed by the State Conservatory are ours, Turkish and national” (Koçak, 2009:397).”

In the 1940s, the question of national culture was on the agenda. Ömer Bedrettin Uşaklı, in his article “Subject and Self in Art” published in 1943, quotes Suut Kemal Yetkin’s views on this issue as follows:

“Ideas and artistic movements that do not originate in a country’s own structure cannot be brought in from outside and kept alive in the country. For every idea and every artistic movement is the result of a long historical and intellectual necessity. Art whose roots do not reach into the depths of national existence is a false and doomed art (Uşaklı O.B 1943:12)”.

1942

In 1942, the C.H.P. began to award prizes for novels and literature. In 1946, Cumhuriyet began to award the Yunus Nadi Prize, in 1963, Milliyet began to award the Karacan Armağanı Prize and in 1977, Hürriyet began to award the Sedat Simavi Foundation Prize, which are important indicators of the establishment of this understanding (Kongar, 1993:38-39). In 1942, Halide Edip Adivar’s novel *Sinekli Bakkal* won the first prize in the Novel and Literature Prize Competition and was awarded a novel prize of 2,500 liras (Anonymous, 24 February 1942a: 4).

In the same year, many artists of different tendencies came together and the Union of Fine Arts, the Union of Independent Painters and Sculptors and Group D merged to form the Union of Turkish Painters and Sculptors (Toprak 1943:40). Also in 1942, Arif Kaptan, Turgut Zaim, Ercüment Kalmık, Esat Subaşı, Nurettin Ergüven, Kenan Özbel, Saip Tuna, Tacettin Tantuğ began to organise exhibitions in Ankara under the name of the Professional Group (Üren, 1942a: 9). On the occasion of the 10th anniversary of the founding of the People’s Houses, the ‘Yurt Resimleri Exhibition’ was opened in the Sergievi Building in Ankara (Dranas, 1942:4; Toprak-Özsegin 1998:6). This exhibition was the largest of the exhibitions opened up to that time (Anonymous, 24 February 1942b: 4).

In 1942, the Third State Painting and Sculpture Exhibition was opened for the first time in Istanbul (Üren, 1942b:24). On 12 July 1942, the “60th Anniversary Exhibition” was organised to mark the anniversary of the founding of the Academy of Fine Arts. The Fourth State Painting and Sculpture Exhibition was opened on 24 November. The Institute of Turkish Revolutionary History was founded (Mülayim, 1998: 149-150).

1943

The program adopted at the VIth Grand Congress of the C.H.P. in the field of art in 1943 included the following articles:

“The Party considers Fine Arts as one of the essential needs of a high human society. Our Party is devoted to the Fine Arts and aims to reveal the Turkish talent that has been left unexploited for centuries, bringing new treasures of Turkish art to humanity.’ / The party will support and promote fine arts works, exhibitions, and competitions, and will provide rewards when appropriate. / Music culture will be prioritised as a foundation of public education. / Cinema will be supervised and protected as an accessible means of recreation and education. / Importance will be given to the collection of historical artifacts that will enrich our museums and excavations will be carried out for this purpose; attention will be paid to the classification and preservation of ancient artifacts in general (Anonymous, 1943:8-9)”.

The Second Şaraçoğlu Government reported that the number of students at the Academy of Fine Arts had increased from 157 to 547 in ten years, and the number of conservatory students had increased from 68 to 147 in six years (Kongar, 1984:60).

The joint project of Emin Onat and Orhan Arda was selected as the winner of the project competition for Anıtkabir (Mülayim, 1998:152).

In terms of theatre activities in 1943, the representation branch of the People’s Houses supported approved plays by the C.H.P. General Administrative Board. These plays were allowed to be performed in the theatres of the People’s Houses. Plays to be performed outside of these venues were required to be reviewed by the same committee and deemed ‘appropriate’ (Anonymous, 1940:14).

1944

In 1944, the Sixth State Painting and Sculpture Exhibition was organised at the Faculty of Language, History and Geography (Mülayim, 1998:156). In that year, the debate between foreign and local sculptors came to the fore. This debate started especially in 1944 with the erection of the statue of Barbaros Hayrettin Pasha in front of his tomb in Beşiktaş. As a result of the debates, Zühtü Müridoğlu and Hadi Bara were given the task of making the statue (Öndin, 2002:80). In the same year, the C.H.P. sent three architects to Erzurum to carry out research and studies on old Turkish houses¹. The C.H.P. organised a competition for the C.H.P. Art

¹ The names of these three architects are not mentioned. For information on the dispatch of the architects to Erzurum, see Anonymous, 2 September 1944:1-2.

Prize for Plays, but no works were found worthy of the prize (Anonymous, 5 February 1947:2).

Upon analysing the developments in the field of education, it is evident that the School of Higher Engineering, established in Istanbul during the 19th century, was transformed into Istanbul Technical University in 1944 (Katoğlu, 2009: 35).

In the same year, theatre courses were initiated in Eminönü, Ankara and İzmir People's Houses to train amateur actors (Anonymous 1945:21). Ernst Diez established the Institute of Art History and the Chair of Turkish and Islamic Arts at Istanbul University's Faculty of Literature, marking the beginning of the teaching of art history as an independent discipline (Mülayim 1998: 154).

1945

At the Seventh State Exhibition of Painting and Sculpture in 1945, a prize was established by businessman Ahmet Çanakçılı, as reported by Üstünipek (1999:48). The first prize was awarded to Şeref Akdik for his painting 'Small Rider', while Eşref Üren won the second prize for his painting 'Family Table', and Ziya Keseroğlu won the third prize for his painting 'Landscape'. Mari Gerekmeyan won first place in the field of sculpture with her 'Bust of Yahya Kemal Beyatlı', while Türkan Tangür won second place with her 'Bust of a Child's Head' (Altar, 1945:22). On February 17, the Academy of Fine Arts opened an exhibition titled 'Classical European Painting Exhibition throughout the Ages' (Anonymous, February 18, 1945:3). Ali Rıza Bayezıt, along with Sadık Göktuna, İhsan Çanakkaleli, and Cevat Karsan, founded the Association of Military Painters (Ersoy, 1984: 22).

The İsmail Hakkı Oygur Gallery became operational in 1945, hosting solo exhibitions of artists such as Zeki Kocamemi, Cemal Tollu, Hamit Görele, and Zeki Faik İzer, as well as artist groups like Group D and Yeniler. However, the gallery closed in 1947 (Üstünipek, 1999: 47).

In November 1945, Hasan Âli Yücel represented Turkey at the UNESCO Conference in London and explained the conference's benefits as follows:

“One reason for the conference is to facilitate acquaintance among distinguished politicians and cultural figures from participating nations who share a common interest in promoting humanity and peace. Another reason is to assign the task of eliminating mentalities that provoke nations against each other to a serious international organization,

with participating nations committed to this task (Çıkar, 1997: 112).”

When examining the cultural policies of İsmet İnönü’s period, it is evident that the difference between this period and Atatürk’s period lies in the source of civilization. During the Atatürk period, the source of civilization was based on Mesopotamia and Anatolia (Öndin, 2003: 56). The cultural policy was based on an introverted cultural theory originating from Ziya Gökalp (Seçkin 2009:117). Simultaneously, the establishment of chairs for Greek and Latin Language and Literature at the Faculty of Language, History and Geography demonstrates that while shedding light on Anatolian history, interest in the classical world was also maintained (Sinanoğlu, 1988: 92). During the İnönü period, it was believed that the Turkish revolution should return to ancient Greek and Latin sources, as the Renaissance did, in order to achieve westernization (Akyıldız, 2007: 475-476). This period saw increased openness to the West (Seçkin, 2009:117), and the influence of humanist ideas was evident. During the İnönü period, Greek-Latin civilizations were considered the source of civilization that would support the development of the Turkish Revolution and its ideology (Öndin, 2003: 56).

During the period of Hasan Ali Yücel (1938-1946), among the works carried out in the field of education were the Turkification of the language, standardization of textbooks, vocational and technical education, physical education, Turkey’s membership to UNESCO, the Law on Universities and the establishment of the General Directorate of Antiquities and Museums (Topuz, 1998: 68). Hasan Ali Yücel’s views on the protection of antiquities are as follows:

“As we explore the depths of our land, we encounter the achievements of an advanced human society. It is our duty to preserve these monuments and promote them to the best of our ability. Monument restoration requires more than just the skills of a journeyman, plasterer, or architect. We have come to this realization, albeit belatedly. It is regrettable that we did not comprehend this in the recent past. The issue at hand is not financial or authoritative, but rather a cultural problem stemming from a lack of understanding. Our focus should be on preserving, rather than destroying, our ancient monuments. To begin, we must identify the historical and artistic landmarks throughout the country, starting with the major centres. Culture cannot be acquired solely through schooling. In a city lacking libraries, museums, and theatres, it is difficult to believe that school culture can be strong. Therefore, I consider museums to be

educational institutions in their own right. When the war is over, our first task will be to open these institutions, which we call museums, to the entire country and the world. All of these aspirations are encapsulated in one principle: to transform Turkey into a grand museum with its open-air.²

Under Atatürk and İnönü, cultural policy was solely controlled by the state, with all state resources mobilised for cultural development. The public needed to be educated, and thus the alphabet revolution was carried out. Following this, institutions such as People's Houses, the Turkish Language Institution, and the Turkish Historical Society emerged as part of the Kemalist cultural model. However, the dedication of the founding period of the Republic gradually began to fade in the following years (Çeçen, 1984: 20). The first attempt to establish an independent ministry in the field of culture took place during the Atatürk period. In the subsequent years, the Ministry of Culture was intermittently closed down, merged with different ministries, or operated as an undersecretariat under the Prime Ministry (Çeçen, 1984: 25).

Following Atatürk's leadership, the national culture movement he initiated was abandoned. Political parties and even individuals within the same party had varying views on national culture due to the absence of a clear national culture policy (Donuk, 1990: 109).

During the first three governments established under the Presidency of İnönü after Atatürk's death, education and culture were not prioritised. However, despite their absence from government programs, classics were translated into Turkish and Village Institutes were established during this period (Kongar, 1984: 59). During the 1938-1946 period, Hasan Ali Yücel, the Minister of National Education, had a significant impact. Additionally, banks played a crucial role in supporting the arts by creating extensive art collections. İş Bank, Ziraat Bank, and the Central Bank are among the banks that established such collections (Giray, 1991: 37). Although these were the years of war, attempts were made to make breakthroughs in vari-

2 Hasan Âli Yücel as cited in; Topuz 1998: 68-69. The museums established by the state from the proclamation of the Republic until 1960 are as follows: 1923-1938; 1923 Adana Museum, Ankara Archaeological Museum, Antalya Museum, Bursa Museum, Istanbul Archaeological Museums and Konya Museum were already established; 1924 Bergama Museum; 1925 Edirne Museum; 1926 reopening of the Museum of Turkish and Islamic Arts, Izmir, Amasya, Tokat Museums and Konya Museum; 1927 Ankara Ethnography and Sivas Museums; 1929 Kayseri Museum; 1931 Afyon Museum; 1932 Çanakkale Museum; 1933 Topkapı Palace Museum; 1934 Istanbul Hagia Sophia and Ephesus Museum; 1935 Tire and Silifke Museums; 1936 Niğde Museum; 1937 Manisa Museum; 1938 İznik and Alaca Museums; 1938-1946; 1939 Hatay Museum; 1940 Gaziantep and Diyarbakır Museums; 1943 Erzurum Museum and Kastamonu Museum; 1945 Mardin Museum; 1946 Sinop and Akşehir Museums; 1946-1950; 1948 Maraş Museum; 1950-1960; 1952 Ankara T. M.M.M. Museum; 1954 Van Museum; 1956 Burdur, Ankara, Anıtkabir and Urfa Museums; 1959 Aydın, Kars, Kütahya and Erdemli Museums; 1960 Amasya, Mudanya, Side and Yalvaç Museums.

ous fields of art, including opera, theatre, and cinema. The aim was to promote art throughout the country and provide new opportunities for young artists and amateurs. The exhibitions of amateur paintings and photography, as well as the support for theatre activities by the representation branch of the People's Houses, demonstrate the significance placed on amateur artists and theatre within the cultural policies of the political power. Additionally, theatre courses are organized to train amateur actors in the People's Houses of Istanbul, Ankara, and Izmir. During the İsmet İnönü period, there was a growing orientation towards the West, while still maintaining a discourse of nationalism. The 1940s saw the issue of national culture become a prominent topic.

REFERENCES

- Akay, A. (1999). *Sanatın Sosyolojik Gözü*. İstanbul: Bağlam Publishing.
- Aksel, M. (1943). 20 Yıllık Sanat Hareketleri. *Ülkü*, S. 51 (1 November), 27.
- Akyıldız, K. (2007). Mavi Anadoluculuk, *Modern Türkiye’de Siyasi Düşünce/ Modernleşme ve Batıcılık*, C.3, İletişim Publishing, İstanbul, 465-487.
- Alsaç B., - Alsaç, Ü. (1993). *Türk Resim ve Yontu Sanatı*. İstanbul.
- Altar, C.M. (1945).VII. Devlet Resim Sergisi. *Ülkü*, S.100, (16 November), 22.
- Anonymous (1939). *C.H.P. Programı*. Ankara: Ulus Press.
- Anonymous (1 November 1939). Dün Devlet Resim ve Heykel Sergisi Açıldı. *Cumhuriyet*, 3.
- Anonymous (27 November 1939). Devlet Resim ve Heykel Sergisi Talimatnamesi, *T.C. Maarif Vekilliği Tebliğler Dergisi*, C.2, S.47, 84.
- Anonymous (1940) *C.H.P. Halkevleri Çalışma Talimatnamesi*. Ankara.
- Anonymous (1 November 1940). *İkinci Devlet Resim Sergisi Dün Açıldı*, *Ulus*, 2.
- Anonymous (24 February 1942a). C.H.P. Roman Mükafatı, *Ulus*, 4.
- Anonymous (24 February 1942b). Sanatımızın Altın Çağına Doğru, *Ulus*, 24 Şubat 1942, 4.
- Anonymous (16 March 1942). Günler Boyunca. *Ülkü*, S. 12, 23.
- Anonymous (1 April 1942).C.H.P. Resim Sergisi, *Ülkü*, S. 13, 9.
- Anonymous (1 November 1941). *Üçüncü Devlet Resim ve Heykel Sergisi Açıldı*. *Ulus*, 1.
- Anonymous (1943) *C.H.P. Programı*. Ankara.
- Anonymous (2 September 1944). Seçkin Davetliler Huzurunda Dün C.H.P. Yurt Gezisi Resim Sergisi Açıldı. *Ulus*, 1-2.
- Anonymous (1945). *C.H.P. Halkevleri ve Halkodaları 1944*. Ankara.
- Anonymous (18 February 1945). Klasik Avrupa Resmi, Güzel Sanatlar Akademisi’nde Dün Güzel Bir Sergi Açıldı. *Akşam*, 3.
- Anonymous (5 February 1947). C.H.P Sanat Mükafatı, *Ulus*, 2.
- Anonymous (1 June 1966). Cumhurbaşkanımızın Portreleri. *Ankara Sanat*, S.2, 7.
- Berk N., - Özsezgin, K. (1998). *Cumhuriyet Dönemi Türk Resmi*. Ankara :İşbank Cultural Publications.
- Berk, Ö. (2007). Batılılaşma ve Çeviri. *Modern Türkiye’de Siyasi Düşünce/ Modernleşme ve Batıcılık*, C.3, İstanbul: İletişim Publishing,511-520.
- Buğra, H.B. (2007). *1914’lerden 1940’lara Türk Resim ve Romanında Gerçekçilik*. İstanbul: Ötüken Publishing.

- Çeçen, A. (1984). *Kültür ve Politika*. İstanbul: Hil Publishing.
- Çıkar, M. (1997). *Hasan Âli Yücel ve Türk Kültür Reformu*. Ankara: İşbank Cultural Publications.
- Donuk, A. (1990). Milli Kültürümüzün Bazı Meseleleri. 2. *Milli Kültür Şurası Bildirileri (5-8 Aralık 1989)*, C.1, Ankara: Republic of Türkiye Ministry of Culture Publications, 108-114.
- Dranas, A. M. (1941a). *Halkevleri Amatör Resim ve Fotoğraf Sergileri*. Ankara, 1941.
- Dranas, A. M. (1941b). Halkevleri Amatör Resim ve Fotoğraf Sergileri ve Gayesi. *Ülkü*, S. 97, Mart 1941, 14.
- Dranas A.M. (1942). Halkevlerinin Onuncu Yıldönümünde Açılan Sergide Resimlere Dair Düşünceler. *Ulus*, (10 Mart), s. 4
- Ersoy, A. (1984). Ali Rıza Bayezit ve Resimleri. *Sanat Çevresi*, S.63 (January) 22.
- Giray, K. (1991). Cumhuriyet Öncesi Türk Resminden Bir Kesit. *Sanat Çevresi*, S. 156 (Ekim), 37.
- Gönenç, T. (1987). Günümüz Türk Resmi Çağdaş Türk Resmi Mi. *Sanat Çevresi*, S. 102 (Nisan), s. 7.
- Gören, A. K. (1998). Cumhuriyetin 75. Yılında Türk Resim-Heykel ve Seramik Sanatının Kısa Bir Öyküsü. *Destek Reasürans Collection*, İstanbul, 1998, 8-15.
- Güngör, E. (1987). *Dünden Bugünden-Tarih, Kültür, Milliyetçilik*. İstanbul:Ötüken Publishing.
- Hızlan, D. (2008). Savaşa Rağmen Sanat ya da Türk Hümanizması. *Hürriyet*, (16 December), 24
- İlhan, A. (1998). *Ulusal Kültür Savaşı*. Ankara: Bilgi Publishing.
- Kalaycı, L. (1998). 75 Yıllık Plastik Sanatlar Serüvenine Bir Bakış. *Türkiye'de Sanat*, S. 35 (September-October), 30-37.
- Karaömerlioğlu, M. A. (2007). Köy Enstitüleri. *Modern Türkiye'de Siyasi Düşünce/ Kemalizm*, C.2, İstanbul: İletişim Publishing, s.286.
- Katoğlu, M. (1990). Cumhuriyet Türkiye'sinde Eğitim, Kültür, Sanat, *Türkiye Tarihi 4*, İstanbul:Cem Publishing, 393-502.
- Katoğlu, M. (2009). Cumhuriyet Döneminde Yüksek Kültürün Kamu Hizmeti Olarak Kurumlaşması. *Türkiye'de Kültür Politikalarına Giriş*, İstanbul Bilgi University Press, 25-79.
- Koçak, O. (2009). 1920'lerden 1970'lere Kültür Politikaları. *Modern Türkiye'de Siyasi Düşünce/Kemalizm*, C.2, İstanbul: İletişim Publishing, 370-424.
- Kongar, E. (1984). *Kültür Üzerine*. İstanbul: Çağdaş Publishing.
- Kongar, E. (1993). *Demokrasi ve Kültür*. İstanbul:Remzi Publishing.

- Kutsav, S. (1966). Feyhaman Duran. Ankara Sanat, S.5 (1 September), 13.
- Mülayim, S. (1998). *Cumhuriyet'in Kültür ve Sanat Kronolojisi*. İstanbul : Lions Yönetim Çevresi.
- Ödekan, A. (1990). Mimarlık ve Sanat Tarihi (1908-1980), *Türkiye Tarihi 4*, İstanbul: Cem Publishing, 505-591
- Öndin, N. (2002) *Cumhuriyet Dönemi Kültür Politikalarının Türk Resim Sanatı Üzerine Yansımaları*, Mimar Sinan University, İnstitute of Social Sciences, Doctoral Thesis, İstanbul.
- ÖNDİN, N. (2003) *Cumhuriyet'in Kültür Politikası ve Sanat (1923-1950)*. İstanbul: İnsancıl Publishing.
- Seçkin, A. (2009). Türkiye'de Kültür Politikalarının Ekonomi Politikası. *Türkiye'de Kültür Politikalarına Giriş*, İstanbul Bilgi University Press, s. 117.
- Sinanoğlu A. (1988). *Türk Hümanizmi*. Ankara: Turkish Historical Society Publications.
- Sözen M. - Tapan, M. (1973). *50 Yılın Türk Mimarisi*. İstanbul.
- Tansuğ S. (1999). *Çağdaş Türk Sanatı*. İstanbul: Remzi Publishing.
- Tollu, C. (1940). Akademide Açılan Resim Sergisi, *Cumhuriyet*, 16 İkincikanun (January), 5.
- Toprak, B., (1943). D Grubu Resim Sergisi. *Arkitekt*, S. 1-2, (January-February), 40.
- Toprak Z., - Özsezgin, K. (1998). *Savaş ve Barış-Kurtuluş Savaşından Cumhuriyetin İlk Yıllarına Türk Resminden Kesitler*. İstanbul.
- Topuz, H. (1998). *Dünyada ve Türkiye'de Kültür Politikaları*. İstanbul:Adam Publishing.
- Uşaklı, Ö. B. (1943) Sanatta Konu ve Milli Benlik. *Ülkü*, S.45 (August), 12.
- Üren, E. (1942a). İki Sergi-Ankara Profesyonel Ressamlar Grubu Birinci Resim Sergisi. *Ülkü*, S. 24, (16 September), s. 9.
- Üren, E. (1942b). Bir Sanat Hesaplaşması. *Ülkü*, S. 28, 16 İkinciteşrin (November) s. 24.
- Üstünipek, M. (1999). 1923-1950 Yılları Arasında Açılan Sergiler. *Türkiye'de Sanat*, S. 40 (September-October), s. 40-49.

BÖLÜM 4

MANISA KIRKOLUK MOSQUE MURAL PAINTINGS¹

Başak KATRANCI²

¹ Bu çalışma, Uluslararası Geçmişten Günümüze Manisa Sempozyumu II (21-22-23 Eylül 2022)'nda sözlü olarak sunulan "Manisa Kırkoluk Camii Duvar Resimleri" başlıklı bildirinin genişletilmiş halidir.

² Dr. Öğretim Üyesi Başak Katrancı, Manisa Celal Bayar Üniversitesi, İnsan ve Toplum Bilimleri Fakültesi, Sanat Tarihi Bölümü. Orchid ID: 0000-0003-3169-3674

Introduction

During the 18th century, Western architectural styles were introduced to the Ottoman Empire. This led to the emergence of a new type of painting known as mural painting (Renda, 1977:194). The traditional pencil works featuring geometric and floral motifs were replaced by baroque and rococo painted embroideries (Renda, 1985:1531). Mural paintings were first seen in the late 18th century and were later adopted as interior decoration during the period of Abdülhamit I. The number of mural paintings increased during the reign of Selim III (Renda, 1977:194). Most of the mural paintings from this period depict landscapes of Istanbul. In Anatolian examples, imaginary landscapes of Istanbul and its surrounding rivers, bridges, and fountains are depicted. The colours used were light and dark green for the trees, white and red for the buildings, and pink and blue for the sky (Renda, 1985:1531).

During the latter half of the 19th century, oil paintings were mostly used for mural paintings. In contrast to the baroque and rococo styles of the 18th century, the 19th century saw a shift towards empire-style decorations, featuring garlands, bows, and antique vases. Paintings depicting countryside scenes with towers and castles, as well as hunting scenes, were popular. Additionally, views of Istanbul were frequently depicted (Renda and Erol, 1980:61). During this period, mosque mihrabs in Anatolia were heavily decorated (Kuyulu, 1994:155).

A group of mural paintings in Izmir and Western Anatolia have different characteristics. Numerous mural paintings were created in the Aegean region during the latter half of the 19th century. A particular group of mural paintings in Izmir and Manisa share common features, such as castles, buildings with towers, and terraces with paving stones. The Kara Osmanoğlu Mosque mural paintings in Manisa Akhisar Zeytinliova consist of still life and architectural depictions. Similarly, the Sultan Mosque in Manisa, constructed in 1522, also features mural paintings with 19th century characteristics (Kuyulu, 1998: 59-65).

Kırkoluk Mosque Mural Paintings

The Kırkoluk Mosque, which is the subject of our study, is situated in Soma-Darkale/Manisa. Soma, formerly known as Gharma, was founded in 185 BC. It is also thought that the first foundation of Soma was around the settlement of Darkale (Tarhala) (Ergün, 1997:24). Darkale is believed to have been used as an outpost and resort during the Pergamum Kingdom. The origin of the name Darkale (Tarhala) is uncertain, although it is thought to be derived from the word Tafrala (dug pits, arches, earthen bastions) or the Greek word Tiri Kale (Three Beauties). The reference to three beau-

ties is associated with Asartepe, Temenni and Karşıyaka hills near Darkale. Prior to 1968, the settlement was known as Tarhala, and after this date, it was renamed Darkale (Günay, 2006:108).

The Kırkoluk Mosque, situated on the road leading to Darkale, was constructed on an embankment in the 19th century. The current minaret is a later addition. The north wall of the women's prayer room bears the date 1264 (1848), which is believed to be the construction date of the mosque. The minaret was added at a later date. The fountain on the lower floor of the building dates back to the 15th century and was relocated from the historical village bath (Ergün, 1997:219). Various mural paintings decorated the interior and exterior of the building; however, some of these decorations were covered with whitewash. A large part of the building has also been restored. The building was registered as an antiquity by the Ministry of Culture, Real Estate Antiquities and Monuments High Council with decision number A.633 on 8th July 1977 (Uykur, 2020: 252). Wooden supports can be found in the last congregation place of the building. The arch corners feature flower motifs with predominantly yellow and blue colours. Curved branches surround the edges of the arches. Ornaments enclosed in frames are usually found above the columns.

Studies were conducted at Kırkoluk Mosque in 2003, 2017, and 2022, during which the building was photographed. The studies revealed changes and innovations in the mural paintings. In the 2003 photographs, the mural paintings on the corners of the arches of the outer façade were damaged (see Photo 1).



Photo 1. *East facade of Kırkoluk Mosque, (Photograph taken by Başak KatranCI,2003)*

The photographs from 2017 and 2022 show that the damaged parts have been repaired and the existing mural paintings have been refreshed with brighter colours (see photos 2-3).



Photo 2. *East facade of Kırkoluk Mosque, (Photograph taken by Başak KatranCI,2017)*



Photo 3. *East facade of Kırkoluk Mosque, (Photograph taken by Başak KatranCI,2022)*

The outer mihrab in the last congregation has floral and oil lamp motifs (see photo 4), and the window pediments on both sides of the outer mihrab have S and C curves, which are western features.



Photo 4. *Kırkoluk Mosque, last congregation place, eastern part, south wall outer mihrab (Photograph taken by Başak Katrancı, 2003)*



Photo 5: *Kırkoluk Mosque, last congregation place, east part, south wall outer mihrab (Ergün, Soma, 1997: 220).*

Photographs of the south wall of the eastern part of the last congregation place of the building are available from different phases, spanning from 1997 to 2022. In 1997, the ornaments inside the outer mihrab and on the window tops were simple (see photo 5). This simple composition continued in 2003 (see photo 4), but in 2017 and 2022 the mural paintings were painted in very vibrant colours. In this section of the building, it is evident that the original appearance has significantly deteriorated, as shown in photos 6-7. Apart from the compositions on the outer mihrab and window edges, the walls on both sides were completely white plastered in 1997. However, in subsequent years, a large area was decorated with mural paintings, leaving almost no empty space.



Photo 6: *Kırkoluk Mosque, last congregation place, east part, south wall outer mihrab (Photograph taken by Başak Katranacı, 2017).*



Photo 7: *Kırkoluk Mosque, last congregation place, east part, south wall outer mihrab (Photograph taken by Başak Katranacı, 2022).*

The outer mihrab has been painted in pastel colours in 2003, but now it has been renovated in vibrant colours, with new additions in places. Curly motifs now appear in the lower part of the mihrab niche, absent in 2003, but present in photographs taken in 2017 and later. The lamps hanging down from the centre of the curtain motif and on both sides have also been reconsidered and depicted. In 2003, there were floral motifs on the mihrab corners, but now these areas are filled with geometric drawings.



Photo 8: *Kırkoluk Mosque, last congregation place, west part, south wall outer mihrab (Photograph taken by Başak Katrancı 2003)*

In the additions made after 2003, it is seen that floral ornaments were added to the interior of the curtain motif. In addition, there are geometric ornaments in the rectangular frame, which were not seen in 2003, and this area, which was originally brown in colour, was painted predominantly in blue.

On the outer mihrab on the south wall of the west section of the last congregation, there is another arrangement similar to the composition on the outer mihrab on the south wall of the east section. The element that differs from the outer mihrab here is the absence of a dome composition. There is an oil lamp hanging from above and candlestick motifs are carved on both sides of this oil lamp.

In the medallion located just above the mihrab, while the inscription Muhammad was read in 2003 (see photo 8), the inscription here was changed in 2017 and Allah was written (see photos 9-10).



Photo 9: *Kırkoluk Mosque, last congregation place, west part, south wall outer mihrab (Photograph taken by Başak Katrancı, 2017)*



Photo 10: *Kırkoluk Mosque, last congregation place, west part, south wall outer mihrab (Photograph taken by Başak Katrancı, 2022)*

The interior walls of the building feature dense ornamentation, primarily consisting of flowers in vases. The predominant colours used for these flowers on the south wall of the building are blue and tile. The mihrab also

features an intense ornamentation programme. Upon comparing photographs of the mihrab from 2003 (see photo 11) and 2022 (see photo 12), it is evident that the existing motifs on the mihrab have been overwritten with vivid colours. Furthermore, new motifs have been added both inside and on both sides of the mihrab. The mihrab niche is divided into three parts with thin lines, and in the centre, there is an oil lamp motif with three candles hanging from top to bottom. Candlesticks depicting three candles are also depicted on both sides of this motif. Upon examining the photograph dated 2022, it is evident that these motifs have been painted with more vivid colours. The candlesticks and a large area just below the oil lamp are painted in brown. Floral motifs have been added on both sides of the mihrab niche. Additionally, a curtain motif is embroidered on the upper parts of all these units.



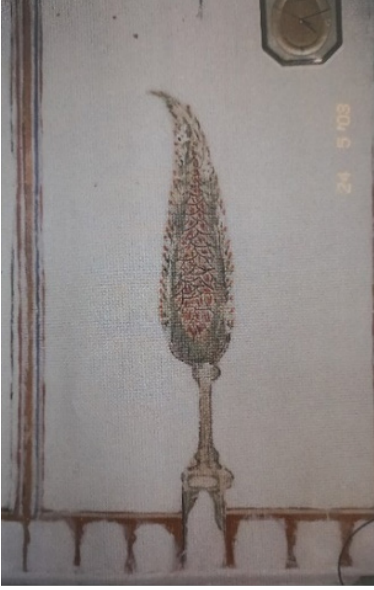
Photo 11: *Kırkoluk Mosque, mihrap (Photograph taken by Başak Katrancı, 2003)*



Photo 12: *Kırkoluk Mosque, mihrap (Photograph taken by Başak Katrancı 2022)*

In Ottoman art, the curtain motif was first seen in miniatures before mural paintings and then became a frequently used element in mural paintings. This motif is often depicted gathered in one or two corners and is used to provide depth to the mural paintings (Okçuoğlu, 2000: 9). Upon examining the mural paintings in the region's buildings, we can see that the curtain motif is repeated. Additionally, there are depictions of cypresses on the left and right of the mihrab. The image depicts cypresses standing alone, with their upper parts slightly inclined to the side. When the years 2003 and 2022 are compared, it is observed that in 2003, a cypress motif was

rendered in lighter tones using green and orange colours (see photo 13), while in 2022, the cypress motif in the building was completely renewed and moved away from its original appearance (see photo 14).



Görsel 13: *Kırkoluk Mosque, harim mihrab wall, cypress motif (Photograph taken by Başak Katrancı, 2003).*



Photo 14: *Kırkoluk Mosque, harim mihrab wall, cypress motif (Photograph taken by Başak Katrancı, 2022).*

In 2003, a photograph was taken of a floral motif emerging from a vase enclosed in a thin, long, rectangular frame on the eastern part of the building's altar wall (see photo 15). The flowers, depicted in red, blue, and cream colours, are now more vivid and additional ones have been added. During our revisit in 2022, we observed that the floral motif had been updated with vibrant colours and new additions had been made to the existing design (see photo 16). A clock motif is located just to the left of the floral motif. Like most of the mural paintings in the building, this clock motif has been recoloured and altered over time. A floral motif has been added to the bottom of the clock since 2003.



Photo 15. *Kırkoluk Mosque, harim mihrab wall, flower and clock motif coming out of a vase (Photograph taken by Başak Katrancı, 2003).*



Photo 16. *Kırkoluk Mosque, harim mihrab wall, flower and clock motif coming out of a vase (Photograph taken by Başak Katrancı, 2022).*

Assessment

Main groups: floral depictions, oil lamps and candlesticks, and single tree depictions. Floral ornaments make up the majority of the decorations. The arches of the last congregation place feature floral depictions, and this floral ornamentation program continues in the harim. Additionally, flowers placed in vases are depicted. Candles and candlesticks can be observed on the outer mihrab throughout the building and in the mihrab niche upon entering the harim. The depiction of a single tree is the most limited group within the building. A cypress motif is present on both sides of the mihrab, but no other tree depictions are found. Decorations can be found on the arches of the wooden supports of the last congregation, on the window pediments of the north facade, and on the outer mihrabs, as well as on the north and south walls of the harim and on the mihrab. However, it is known that many of the decorations throughout the building were covered in 2003. Some additions were made after this date, such as the frame around the floral depictions on the arch corners of the last congregation. The mihrab is adorned with cypress depictions on both sides, which are enclosed in rectangular frames. It is worth noting that the cypress depictions are frameless.

Conclusion

In Soma, not only in the Kırkoluk Mosque but also in the Soma Hızır Bey Mosque, a master painter known as Varol Usta intervened in the buildings, both by going over the existing mural paintings in different areas of the building and by painting new mural paintings that did not exist before, and he wrote his own name on the mural paintings he painted, as in the motifs in the women's mahfil (Figures 17-18). Almost all the mural paintings in the Kırkoluk mosque were repainted by Varol Usta¹ in very vivid colours, and in some places new additions were made.



Photo 17: *Kırkoluk Mosque, women's mahfili section (Photograph taken by Başak Katrançı, 2022).*



Photo 18: *Kırkoluk Mosque, women's mahfili section, detail from P.17 (Photograph taken by Başak Katrançı, 2022).*

If we look at the mural paintings of the Westernisation period, we know that they are very elegant works. While these paintings, which depict floral motifs coming out of vases, fruit baskets, architectural views from time to time and have baroque effects, are mostly painted with pastel colours and elegant lines, the existing works that are being tried to be revived in the buildings of Soma are unfortunately far from the 19th century understanding of mural painting. As it is necessary in many buildings such as Soma Hızır Bey Mosque and Sinirli Village Mosque in Manisa, restoration work should be carried out in this building and the mural paintings should be restored to their original appearance.

¹ Based on the information we received from Önder Uysal, the local headman of Darkale neighbourhood, in July 2022, we know that Varol Usta passed away a few years ago and that he was a master painter.

REFERENCES

- Ergün, İ. (1997). *Soma*. 1. vol. Soma: Soma Municipality Publications, 1997.
- Günay, V. (2006). XVI. Yüzyılda Tarhala Örneğinde Batı Anadolu'da İskan Değişimi. *Journal of Historical Studies*, XXI/1, 107-122.
- Kuyulu, İ. (1994). Bademli Kılıczade Mehmet Ağa Camii (Ödemiş)/İzmir. *Vakıflar Journal*, XXIV, (1994): 147-158.
- Kuyulu, İ. (1998). "İzmir ve Çevresinde Bir Grup Duvar Resminin İncelenmesi", *II. International Izmir Symposium*, (İzmir: Ege University Izmir Research and Application Centre Publications, 1998): 59-65.
- Okçuoğlu, T. (2000). *18 ve 19. Yüzyıllarda Osmanlı Duvar Resimlerinde Betimleme Anlayışı*, Doctoral Thesis, İstanbul University.
- Renda, G. (1977). *Batılılaşma Dönemi Türk Resim Sanatı 1750-1850*. Ankara: Hacettepe University Publications.
- Renda, G. & Erol, T. (1980). *Başlangıcından Bugüne Çağdaş Türk Resim Sanatı Tarihi*, 1. vol, İstanbul: Tıglat Publications.
- Renda, G. (1985). 19.yy'da Kalemîşi ve Nakış-Duvar Resmi. *Tanzimattan Cumhuriyete Türkiye Ansiklopedisi*. 6. İstanbul: İletişim Publications, 1530-1574.
- Uykur, R. (2020). Türk Mimarîsinin Günümüze Kadar Geldiği Yerleşim: Tarhala, *Sanat Tarihi Yıllığı* 29. (2020): 247-278. Erişim 04.12.2023, DOI: 10.26650/sty.2020.011