



**SPOILIER MATERIAL USE IN MANISA GREAT MOSQUE**

Spolien materials utilized in Manisa Great Mosque, Madrasah and Tomb have an important place in the architecture of period of Beyliks. In this research, these materials have been classified according to place and function in which they were used. During the period called Beylik architecture, architectural works of different qualifications came out in different regions in accordance with political relations of the Beylik and after the fall of the Beyliks. Among Beylik settlements in the Western Anatolia, Manisa and Aydinogullari, Germiyanogullari, Saruhanogullari and Karasungullari settled over an area having an intense culture accumulation throughout the history. Unique building traditions developed and rich art and architectural buildings were created in the Western Anatolia during Archaic, Hellenistic and Roman periods and Byzantine Period within the framework of main principles of these cultures. In the region, architectural elements that were in a usable condition were re-used as construction materials of new buildings during the period of Beyliks. One of the best building examples in this regard is Manisa Great Mosque located within the borders of Saruhanogullari.

The Great Mosque of Manisa stands on the northern skirts of the Sığirci Mountain, overlooking the city of Manisa. It was constructed in 1368 (768 A.H.). The complex was commissioned by İbrahim Çelebi (1357-1388) of the Turkish Saruhan Emirate (Sarhanogullari), who ruled in Western Anatolia from 1313 to 1410 prior to Ottoman ascendancy. The architect not known but Erad Sinan is thought to be the one who designed the complex. The complex consists of a mosque, madrasah, tomb and fountains.

In 14th century Beyliks period buildings, a preference for columns rather than the bearing piers seen in Anatolian Seljuk buildings is observed. Columns are mostly used in buildings where there are wide spaces to be passed through, such as mosques. Typically spolien material is favoured.

Some of capitals used in Manisa Great Mosque are spolien materials while others are capitals unique to this period. It is seen that, in spolien capitals, original material is used as is in the original, if capitals were lower than the space between arch and column when a spolien capital was used, a slab (parel) was placed on it. This uncommon application is an obligation caused by use of spolien materials. Use of spolien materials in this building and many buildings of the period of Beyliks allowed completion of buildings with less labor and within a shorter period of time.

Features of Hellenistic, Roman and Byzantine period are observed in the columns. Columns with smooth surface and circular cross section are used generally in all Beyliks period buildings. Most of the white, coloured, plain and fluted columns, used in Manisa Great Mosque are from the Byzantine era. Moreover, double columns are used in the outer court and the courtyard of Manisa Great Mosque, even though they do not serve any load bearing functions. Multicolumn columns are also seen in Manisa Great Mosque and Manisa İlyas Bey Meşit.

In Beyliks period buildings, spolien capitals are used as well as original ones. (C-6) and (C-11) are double columns with similar features. An (architrave) parcel is added upon these columns. (C-14) is the impost capital which is dated 8th century. Columns on either side of the altar in Manisa Great Mosque, (C-15) and (C-16), consist of capitals from late antiquity or Byzantine era on top of coloured marble. It is also likely that the columns (C-17) and (C-18) also have Byzantine capitals. It is possible that the double capitals in the courtyard belongs to 3rd century AD. (A-1). It is likely that the capitals with rather meticulous workmanship (A-2) dates from 3rd-4th century. The capital (A-6) and (A-8) can be dated to the end of the 2nd century or early 3rd century. The considerably corroded capital (A-5), is of Byzantine provincial rough workmanship. The capital (A-5) can be dated to the late 5th century to 6th century. (A-8) can be dated to 2nd or 3rd century because, the decoration of the abacus. Capital on the left part of the double columns (A-12) is in the style of Theodosian period, while it is likely that the capital on the right side dates from 7th-8th centuries. (A-13), double column relief rosetted capital is from the end of the 5th century or early 6th century.

The capital on the columns of the entry to the madrasah from Manisa Great Mosque, which has a spiral top section (M-1) is a work from Late Byzantine era (8th century). The bottom of the column head is woven in a basket form. The relief rosetted head of the column on the right hand side of the entry (M-2) is from Middle Byzantine era. The top part of the lopsided body of the column adjacent to the madrasah courtyard (M-3) is fluted. In the middle of the capital less a cruciform figure adorned with stylized leaves on both sides. On the side of capital, in the corresponding place of the cross is another motif that is currently in a rather deformed condition. A plain cline with the second floor wall in the north west corner of the madrasah courtyard (M-4) also has voluted corners and is decorated with palmette designs. It can be dated Roman period.

Capitals are not used in columns (C-1), (C-12), (C-13). Column (A-3) does not have a capital and a part of the column, which is placed upside down, is fluted. A capital is not used also in column (A-14).

The Turkish era capitals in the courtyard and mosque, (A-6), (A-11), (A-12), (C-2) and (C-3) also are varied. Examples of the Beyliks period capitals in Manisa Great Mosque are also found in Anatolian Seljuks buildings. The corners of these capitals are bevelled with various designs.

There is a knotted column on each side of the entrance to Manisa Great Mosque Tomb, (T-1) and (T-2). These columns are from Byzantine era. Similar columns are also found in Konya Alâeddin Mosque, in Düzme Mosque and Church of Christ Pantokrator (İstanbul).

A usage of capitals similar to that of Manisa Great Mosque is seen in İlyas Bey Mosque (1317), Hacı Yahya Mosque (1474), İvaz Paşa Mosque (1484) and in the portions of the narthex of Karahıdır İvaz Paşa Bath (1484) used today as Manisa Türk Ocakları, all in Manisa as well. In addition to this, in the building of Manisa Türk Ocakları, the capital is used as pedestal.

With the concern of completing the construction of buildings in a short period over the newly conquered territories, capitals that are sturdy enough for use have been gathered from surrounding buildings. When, as in the case of Manisa Great Mosque, the gathered number is insufficient, production of new heads has been initiated. A unity of style is not observed in capitals in this period.

Spolien material is also used in the supporting piers bearing the dome in front of the altar in Manisa Great Mosque. At the arch joint of the south side of (C-4) pier, at the north side arch joint of (C-6), at the south side of (C-8) pier, an adorned entablature parts are used. These parts are placed in a random fashion. The columns within the wall on each side of the courtyard main entry to Manisa Great Mosque are also of spolien material. In the complex, spolien material is used, in addition to the columns and capitals, in the step at the main entry to the mosque and step in the courtyard, in the establishment parts in the mosque courtyard east entry arch joint, on each side of the madrasah main entry, in the pedestal for the minaret and within the north wall of the madrasah.

This study aims at evaluating the impact of spolien materials on ornamental plan of the building and the references given by spolien materials used in the building concerning ancient history of the city.

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