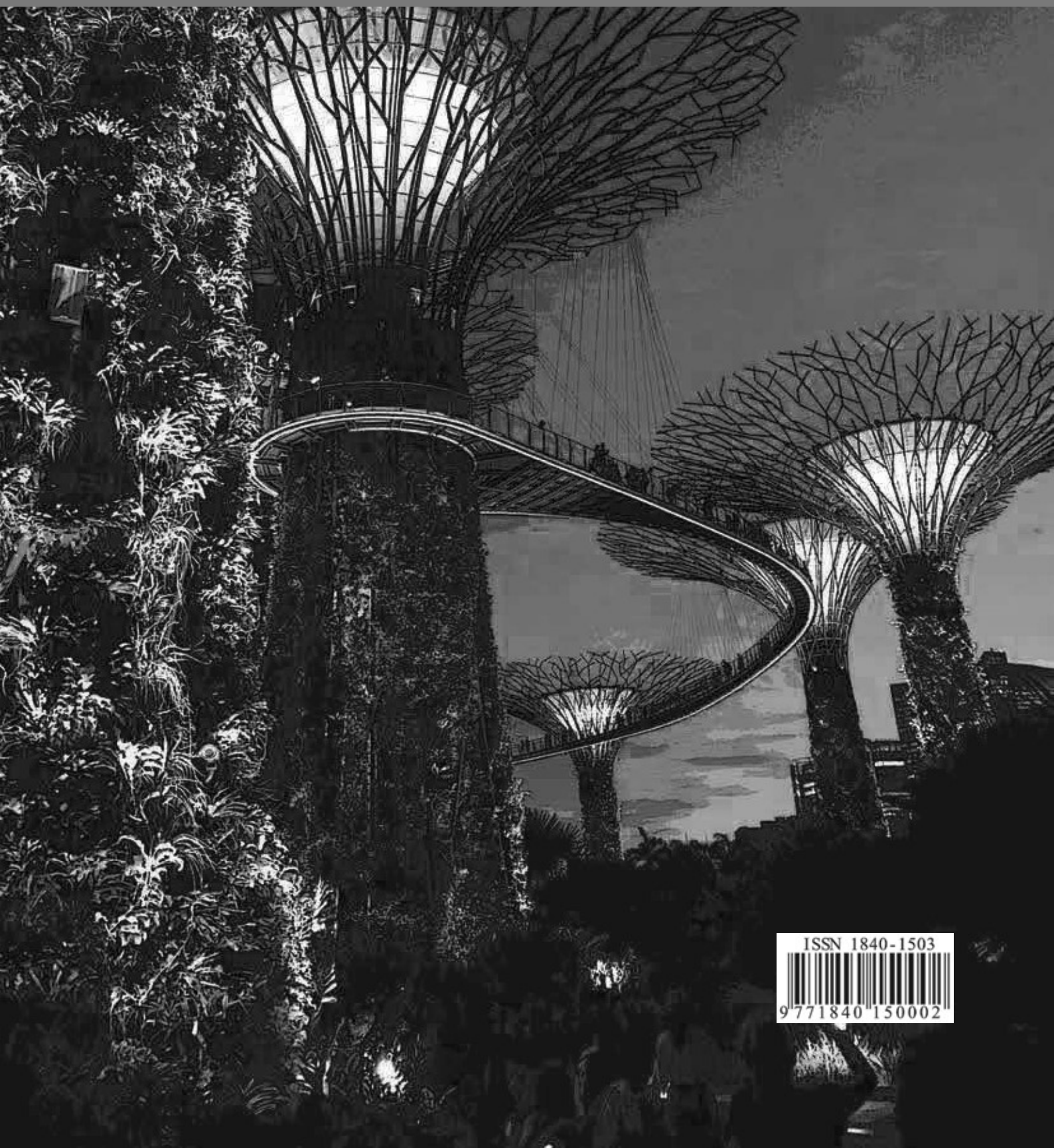
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The place and importance of the Ottoman period sabilhanes in the Crete aqua architecture

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Abstract

Since Crete Island has a strategic importance on the Eastern Mediterranean border, it has been dominated by many civilizations such as Minoan, Doric, Ancient Greek, Roman, Damascus Umayyad, Andalusian Umayyad, Byzantine and Venetian states. The first contact of the Crete Island with the Turks began with Aydin and Menteseogullari principalities from the 1330s. and during the reign of Sultan Ibrahim, 1645 Captain-Derya Yusuf Pasha conquered Chania Castle, then Rethymno, Kisamo, Granbosa and Apokorano castles were taken by the raids of Deli Huseyin Pasha. Finally, in 1669, with a military operation under the supervision of Grand Vizier Koprulu Fazil Ahmet Pasha, Heraklion Castle was conquered and the entire island was included in the Ottoman administration. The island exited Ottoman rule in 1913 and after the Treaty of Lausanne (1923) within the scope of the exchange on the island, the Muslim population emigrated to Turkey.

The aim of this article is to evaluate the original contribution of the Ottomans to the water architecture in Crete over a period of nearly 300 years, through the sabilhanes. Waterways were built on the island during the Venetian period. During the Ottoman period, these waterways were used effectively and maintained. Besides, sabilhanes built for charitable purposes are among the most elegant works of Ottoman-Turkish architecture. Having a unique position between sculpture and structure in the city, the physical structure of the sabilhanes can be regarded as an indicator of the architectural style, aesthetic taste, technology and also cultural and economic development of the city. The scope of this study is to examine the architectural features of eight sabilhanes built in the cities of Heraklion, Chania and Ierapetra in Crete. In this context, the issue of sabilhanes has been handled with examples in Istanbul and Cairo and a typology suitable for sabilhanes in Crete has been presented. The first sabilhane in Crete was built by (Queen Mother) Valide Hatice Turhan Sultan in 1672 in Heraklion. The last sabilhane was built in Yeraptra in 1872 by Ali Makaronake. In addition, two sultan fountains were built. Six of these eight sabilhanes in Crete were demolished, three of which were architecturally described from archive photographs. The facade and plan drawings of the two sabilhanes that have reached today were prepared by measuring, their inscriptions were read and dated and archive documents were obtained.

Key word: *Crete, Heritage, Sabilhane*

1. Introduction

Crete Island, one of the largest islands in the Mediterranean, surrounds the Sea of Islands on the eastern Mediterranean border like a belt from the south. In addition to its natural harbors, it has been an important settlement in history with its high mountains, wide and fertile plains. Although the first traces of settlement on the island dates back to 3000s BC; in the 2000s BC, a strong state centered in Knossos was established under the leadership of King Minos. The island, which stands out as a wide junction point in the middle of the sea far from the land in a region surrounded by the land parts of the Balkans, Anatolia and North Africa, developed as a strong sea state with the influence of Egypt and became an important cultural center that is accepted as the cradle of European civilization [1]. The Doric and Ionian raids that started in the 1400s B.C. ended this high civilization with a great disaster [2]. Although the island preserved its strategic importance after this, it could not have its former pioneering and crucial role [3]. The island which was captured by Rome in 69 BC, remained in the hands of Eastern Rome after the Roman Empire split into two [4]. Established in the east of the Mediterranean, the Islamic State conquered Syria and North Africa in a short time and took Anatolia and Crete under its influence. The

first Muslim raids to Crete Island started in the period of Muawiyah I (661-680), different parts of the island were captured at various dates and finally the whole island was taken under control during the period of Caliph Me'mun (813/833) [5]. In 961, the Byzantines ended the Muslim rule of 150 years on the island and forced the island people, the majority of whom were Muslims, to convert or leave the island [6]. After this date, the island, which would occupy the Byzantine Empire with various rebellions until the Crusade IV, was captured by the Venetians in 1204 [7]. The first relations with the island administration under the Venetians were established by a number of commercial agreements between Aydinogullari and Menteseogullari Principality in 1337 [8]. Despite the turbulent situation with Venice, the relations with Crete continued this way until the middle of the 17th century, through the Cretan Greek merchants in Istanbul [9]. The Ottomans, who wanted to strengthen their dominance in the Mediterranean the 16th century onwards, started to prepare for Crete after conquering Rhodes in 1522 and Cyprus in 1571 [10]. The Ottoman State finally declared war on the Venetian Republic for the conquest of Crete in 1645, and the entire island was conquered in 1669, after 24 years of great struggles on many fronts [11].

After Chania was conquered by Yusuf Pasha in 1645, Deli Huseyin Pasha also conquered Rethymno Castle in 1646. In this way, with the partial support of the people of the island, different places within the island were conquered and preparations were made for the conquest of Heraklion [12]. The end of the 30-year wars in Europe, and the fact that Sultan Mustafa became the sultan at the age of seven after Sultan Ibrahim drove the Ottoman Empire into some internal conflicts and the conquest of Heraklion was not given enough importance [13]. Besieged twice after 1645, Heraklion was finally taken by Koprulu Fazil Ahmet Pasha in [14]. After the conquest, a large military group was settled in the city with their families. The administrative structure of Crete was in the form of a state consisting Heraklion, Chania, Rethymno and Istiye (Stia) sanjaks [15] The Greek Revolt that broke out in 1821 also affected Crete and turned into an international problem especially after 1896 and was off the Turks hands after the 1913 Balkan War [16]. The complete withdrawal of the Turkish population on the island happened with the Lausanne Treaty.

Crete, which has had a unique social and cultural structure throughout history, has many charitable foundation works built by people, who shaped Ottoman politics such as sultan, queen mother and grand vizier, during the Ottoman period. One of the most comprehensive sources about Crete is Huseyin Kami Hanyevi's two-volume book named "*Crete History*" (1864). In addition to this, W. Miller's "*The Latins in the Levant (1908)*" which is mostly about political history, and C. Hawes, and B. Harriet's "*Crete The Forerunnes of Greece (1911)*" works are among the important works made in the last century. After these extensive studies, researches on more specific issues related to Crete were conducted. In this context, the multi-authored "*The Eastern mediterranean under Ottoman Rule: Crete, 1645-1840*" book is about the social and cultural structure of the island in the Ottoman period. Ersin Gulsoy's "*Conquest of Crete and the Establishment of the Ottoman Administration (1645-1670)*" doctoral thesis, examined the establishment of the Ottoman administration on the island. In this respect, the charitable foundation works established in cities are also included in the study. Nukhet Adiyeke's doctoral thesis named "*The Ottoman Empire and the Crisis of Crete (1896-1908)*" is a comprehensive study in which the events taking place on the island are handled with legal, political and economic dimensions. A. Anastasopoulos, E. Kolovos, M. Sarigiannis's work named "Οι πρώτοι δύο αιώνες οθωμανικής κυριαρχίας στην Κρήτη *(1645-1821):* νέες πσις και εαι ερμσις" (2017) and E. G. Chalkiadakis "*The Water Supply to Heraklion, Crete, Greece From the Ottoman Period (1669) to the Present; the Modern Aqueduct and the Ancient Springs*" (2019) are the most current research subject that was conducted in the light of the new documentations found on Crete. There is no compiler resource that directly examines the structures in Crete. In Heleni Porfyriou's work, "*The Cartography of Crete in the First Half of the 17th Century: a Collective Work of Generation of Engineers*" (2004), which is about the development of Crete in a general sense, construction traces about the periods were investigated through old

maps. Although it is not a compilation work that covers all works, there are many studies conducted by Nikólaos Stavrinídis, Elisábet Zachariádou and Vasílis Dimitriádis on Ottoman documents about the island at different times and on different themes. These researches are on the historical background of the Ottoman period works rather than the architectural aspect. In addition, in the database Digital Crete which was established under FORTH regarding all the artifacts found in Crete Island, that has been hosting countless works since the Minoan Civilization, the bibliography of the previous researches related to that structure and its names are included.

Apart from the above-mentioned studies, there is no comprehensive study about the sabilhanes on Crete Island. In this research, the facade and plan drawings of the sabilhanes located in different cities of the island were prepared by measuring them and their architectural features were explained. The uncertainty about dating the structures has been removed from the documents by analyzing documents like foundations certificate-charters and inscriptions.

1.1. Purpose and Scope

The fountains, which are among the most important charities for Muslims, show the value given to water and charity. Turks, too, have equipped every corner with fountains of various sizes in the cities they founded with the motto "*Cleanliness is from faith*" and their only expectation from those who drink the water was a prayer (Fatiha) for the builders [17]. In this sense, the Turks used the fountains as an image that strengthens the belief in the afterlife in the urban space. In Islamic art, fountain architecture has different architectural diversity such as selsebils used as garden ornaments, sadirvans used as ablution places, sabilhanes where other drinks are served besides water, and fountains that meet the water needs of the neighborhoods [18]. Among these, the sabilhanes, which can also include the subject, differ from others as a structural program. It has a unique position between sculpture and structure in the city. The physical structure of the sabilhanes can also be regarded as an indicator of the architectural style, aesthetic taste, technology and cultural and economic development of the city. The researches on the sabilhanes are mostly based in Istanbul, among them Izzet Kumbaracilar's "*Istanbul Fountains*" (1938) is the most fundamental source. In addition, Semavi Eyice (1968), Behcet Ünsal (1986), Celal Esad Arseven (1983), Ayla Ödekan (1997), Nur Urfalioglu (2009) mentioned the issue of sabilhanes in various encyclopedias [19], [20], [21], [22].

The purpose of this study is to document these buildings, which are silent witnesses of the urban history in different cities of Crete Island, and to create a resource for researchers from architecture discipline and different disciplines by analyzing them architecturally. Eight sabilhanes within the scope of the study were documented from written sources and examined in terms of location and architectural formation. In addition, similar examples in nearby geographies are included in the evaluation part.

1.2. Method

The word sabil, which means "*path*", has become widespread in daily language, meaning charity related to water. Even today, electrical appliances like water coolers are called fountains (sebil). However, sabilhanes, which are an important building type in the city in architecture, are built according to an architectural program in which the water tank, snow tank, beverage tank and the subject who performs the catering work. Therefore, its use with the suffix "hane", which was also common in the past and defines interior and exterior spaces, rather than a generalist definition like "*sebil*", meets the architectural description more accurately. (Sabilhane meaning kind of sabilhane) Although most of the researches on the sabilhanes are based in Istanbul, Cairo and Jerusalem, there are studies covering different periods, too. Among them, Ayhan Aytore's "*Water Architecture in the Turks*" (1959) and Ünsal's "*Style Research on Turkish Fountain Monuments*" (1981), Ödekan's "*Typological Analysis in Urban Fountain Design*" (1992), Önge's "*Fountain, Fountain and Fountains of Anatolian Principalities Period*" (1997) were based on a reclassification that has been made in accordance with the sabilhanes in Crete. The most important part of the sabilhanes is considered as the area where the catering will be carried out. Other storage areas are

shaped on-site according to the suitability of the place where the sabilhane is built.

This situation has been taken into account in the typological analysis and classified according to the window plans instead of the general structural plan.

The sabilhanes subject to the study are listed according to cities and dates in terms of subject integrity. According to this, firstly, the sabilhanes in Heraklion were mentioned and respectively in Chania and Yarepetra. The architectural features and shaping of each sabilhane were mentioned. Its typological analysis is presented in the form of a table in the conclusion for an easy presentation. At the same time, among those with an inscription, the builder and its dating were revealed, and for those without an inscription, dating was made according to the records in the archive documents. In the evaluation part, the architectural features of the fountains built in Istanbul and Cairo recently in accordance with the sabilhane house typology in Crete are mentioned. In the conclusion part, the analysis of the typological table and the similarities and differences of the sabilhanes in Crete with respect to their contemporaries are presented.

2. Sabilhanes

Unlike fountains, sabilhane houses are generally built on or near the water source in the city. The sabilhanes located near the water source have water reservoirs, while the sabilhanes built right above the water source do not have a water reservoir. Besides, in the 18th century, the water architecture in the city was shaped according to a more holistic design approach. Square fountains were built together with sabilhanes [22]. There are many terms for these details as many details about water architecture were produced during the Ottoman period [23]. Some of the terms derived from the sabilhanes are shown in the figure below.

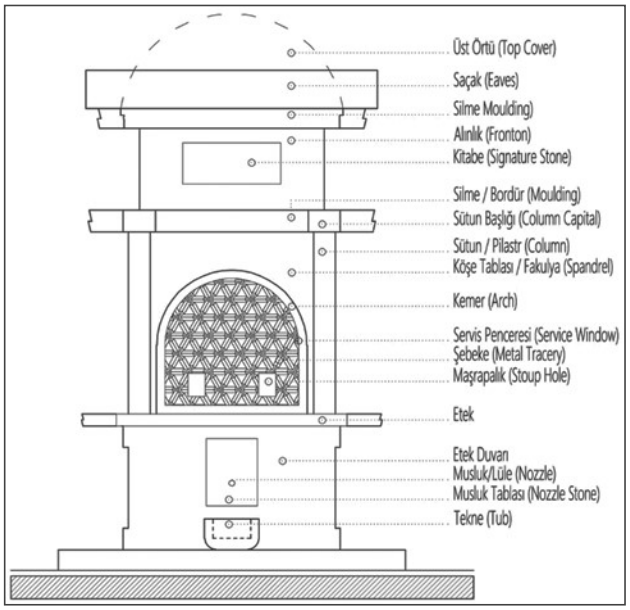


Figure 1. Terms related to the Ottoman fountain structure

Table 1. Sabilhane typology according to location, physical form and facade type

A. By Their Location		C. By FacadeType	
1. Detached		1. Structure	a. Column
			b. Foot
2. Integrated		2. Arch Type	a. Pointed
			b. Cusped
B. By Physical Formation			c. Half Circle
1. Door / Window Facades	a. Every Front		d. Lento/Flat
	b. Certain Fronts	3. Eteklik (Continuous-projecting base)	a. Flat
2. Plan Type	a. Regular Polygon		b. Round
	b. Wavy		c. Without eteklik
	c. Concave Partitioned	4. Column Capital	a. Baroque
3. Top Cover	a. Dome		b. Imperial
	b. Roof	5. Fringe Type	a. No fringe
			b. Wider
			c. Flat / Terrace



Image 1. Turhan Sultan Sabilhanesi script

2.1. Heraklion (*Kandiye*), Valide Hatice Turhan Sultan Sabilhane House (1672)

There has been a lot of confusion about the builder of this sabilhane, which is a magnificent structure in the city square. Different builders, definitions and locations are described for the same structure. For this sabilhane, the names and charities of Ahmet Pasha, Melek Ibrahim Pasha, Haci Ibrahim Aga and Turhan Sultan mixed together. The structure that is not named by E.H. Ayverdi, was named Ahmet Pasha Sabilhane in Nusret Cam's "*Yunanistan'daki Turk Mimari Eserleri*" book.

Evliya Celebi, one of the eyewitnesses of the conquest of Heraklion (1669), mentioned a sabilhane next to the mosque in Heraklion and built by Ayan Mehmet Efendi and Kethuda Ibrahim Pasha in the name of Turhan Sultan (d. 1683) [24]. Besides, among the foundations in Heraklion, H. 1190 In the foundation certificate-charter dated M.1776, it is mentioned that the sabilhane was repaired by Haci Ibrahim Aga bin Ebubekir from the notables of Heraklion.[1] According to the foundation certificate-charter, Turhan Sultan Mosque (St. Salvator Church), in order to repair the sabilhane and waterways next to it and to cover the fees of its staff, he donated many of his real estates, lands, vineyards and gardens in and around the city center. The summary of his foundation certificate-charter is as follows:

"Of the said foundation revenues, first of all, foundation real estates, sabilhanes and waterways were to be repaired, the remaining 110 coins would be paid to the sebilci (the dispenser) who was appointed to the fountain, 30 per month to the suyolcu (person who is in charge of water ways), and 4 loads of snow per day in the summer months would be purchased and served at the sabilhane. In addition, a house in a suitable place will be purchased from the foundation revenues for the residence of the dispenser and will be allocated to his residence" [25]

Haci Ibrahim Aga, the second builder of the sabilhane, who is often confused with Melek Ibrahim Pasha in the sources, is from the rich notables of Heraklion and we learn from his *vakfiye* in 1776 that he repaired many fountains, sabilhanes and waterways in Crete Island. The same name is mentioned in the inscription written of the sabilhane house in six columns, two lines and twelve cartridges in total. In today's Turkish writing of the inscription is as follows:

"Haci Aga kim odur hem-nam Ibrahim Halil /
Sa'i edub yapti sefa ile bina beyt-i seyid /
Sukkam-i mermere kazdirdi bu hayri cemil-i /
Tasindan su cikarib tasiyla ve azimussanda /
Dil? atar su luleden dirayet? esnasinda? /
Gelsun icsun su ve hem kilsin salavat-i selam
Cennet-i a'lada kevser icse de? delil? /
Bu zula-i abide iden teskane? Mah-i sebil /
Nukdu her yeni hayrin ahir? fa'izi? .... /
Ya ab-i selsebil ide ustaniz? Gider bi-sebil?/
Nutkudur tarih tamir ihlasla kildi .... /
Isterim mihrab-i? pak ic .... kildi sebil
Ketebe Mustafa Sukru"

Subject to confusion, Melek Ibrahim Pasha (d. 1685) was appointed as the guardian of Heraklion in 1673 in Crete. The epitaph of a charity building he had built during this period is now exhibited in the Heraklion History Museum. The inscription

1 VGMA, Book No: 988, Page No: 122, Date: H. 1190 / M.1776



Image 2. Turhan Sultan Sabilhanesi numbering script and enterance script

made of marble consists of two lines and the current Turkish writing of the inscription is as follows:

"*Sahibu'l-hayrat / Melek Ibrahim Pasha / Year 1095*" (M.1683).

There are two more inscriptions on the walls of the fountain. One of them is on the entrance door. "*Ve mine'l-mai kulli sey'in hay'*"[2] verse and on a square marble slab in one of the side walls. there are numbers in different digits are written in boxes of rows and five columns. The meaning of this inscription consisting of numbers is not fully understood.

Valide Hatice Turhan Sultan, the real builder of the sabilhane, is a strong political character, who was the regent of the sultanate during her life. In 1656, she transferred her powers to Koprulu Mehmed Pasha, whom she appointed as the grand vizier, and devoted her time mostly to charity [26]. In researches about her, her devotion to religion, generosity, philanthropy and not being ambitious has been mentioned. Through her foundations, she built castles for the needs of the state as well as charity work. After the seizing of Heraklion Castle in 1669, the repair of the castle and the buildings inside was made in the name of Turhan Sultan, and at the same time, St. Salvator Church was converted into a mosque in her name [27]. This building was demolished in 1973. Today it is called Kornarou Square. In an engraving from the 1890s, The Valide Turhan Sultan Mosque, converted from St. Salvatore Church, and its sabilhane and (Bembo) fountain are clearly visible.

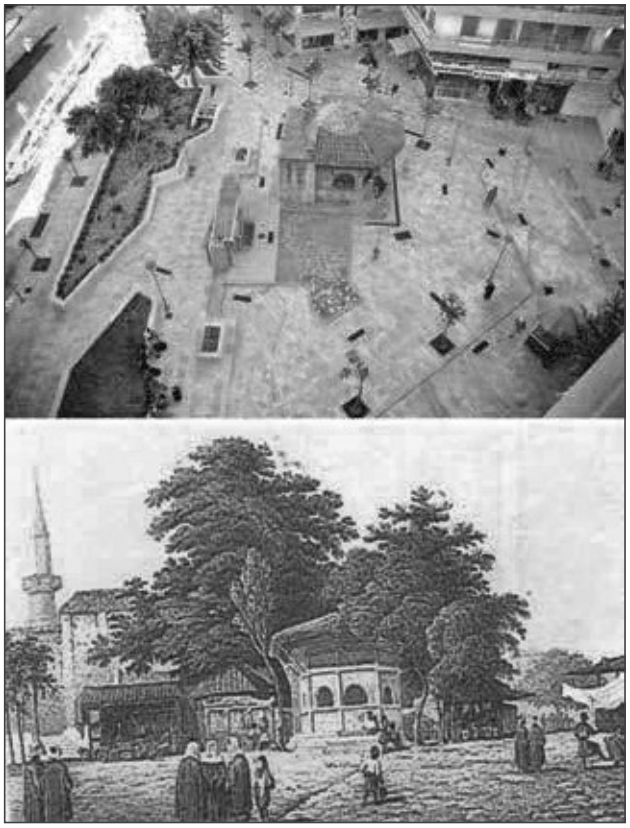


Image 3. (A) Turhan Sultan Sabilhane square view and (B) drawing from 1890s (Stavridis, 1970)

The fountain was built using stone and marble columns. Its vertical facade consists of three parts. There is the first section up to the eteklik and the second section where the door window opening measure are close to each other, and a third section

2 Surah Anbiya, Verse 30; Verse meaning: "And We made every living thing out of water"

on which the pulley is located. While the first and second sections attract attention with their marble column capitals and less cascading moldings, the third section has a multi-layered molding.

A large water reservoir was built behind the fountain. The section where the water reservoir is located on its six sides is blank, the others are permeable. Accordingly, the plan scheme is in the form of a hexagon based on the water reservoir. The three facades facing the square are smaller compared to the two facing sides. There is a door on one of the side facades. The top of the building is covered with a wide-eaved sectional roof. At the center of the roof is a cylindrical lighthouse, which has lost its function today.

The windows of the fountain room are semi-circular arches made of stone. Its door is double-centered tangential arches surrounded by marble lintels. Each facade with a window also has a marble fountain and basin. The *eteklik* of the fountain has a very short and angular form.

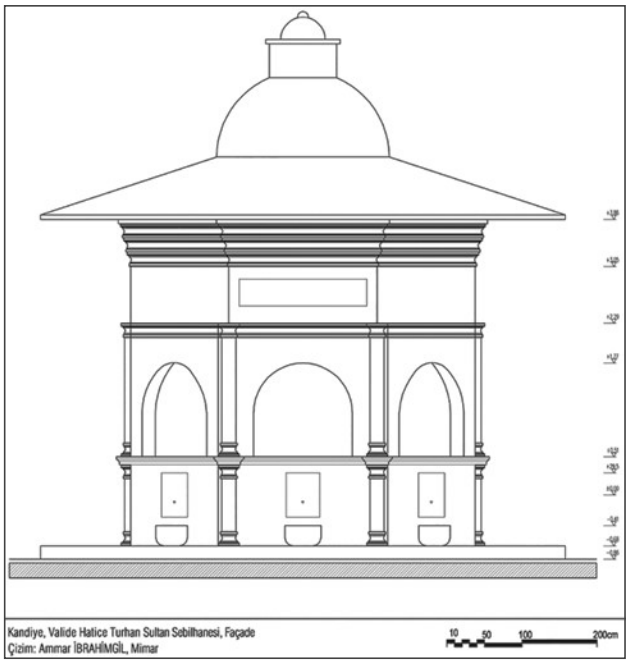


Figure 2. Turhan Sultan Sebilhanesi front facade

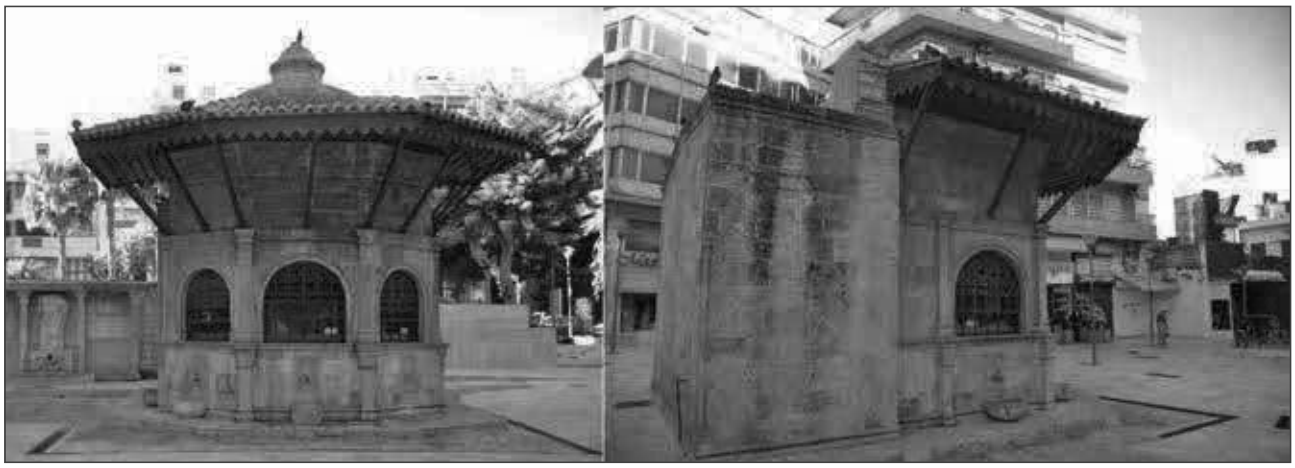


Image 4. Turhan Sultan Sabilhane front and rear facade facing the square



Image 5. Detail examples of Turhan Sultan Sabilhane's

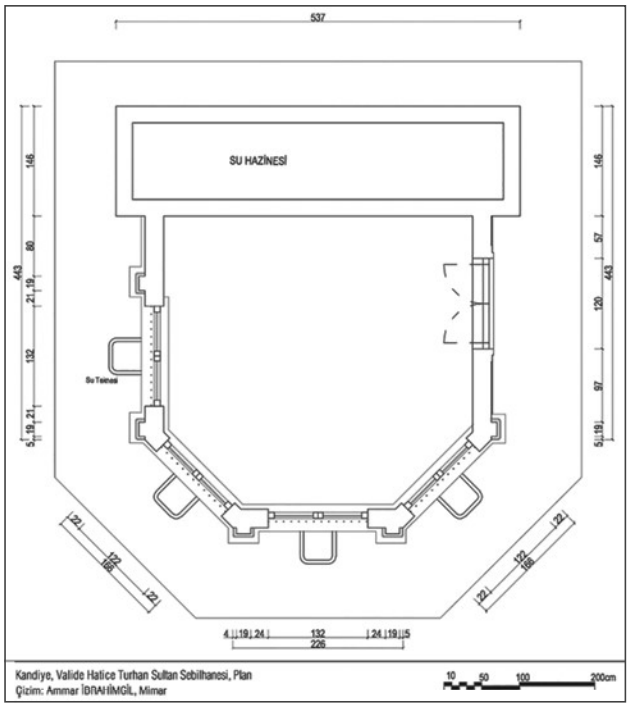


Figure 3. Turhan Sultan Sebilhanesi plan

2.2. Heraklion (Kandiye), Numan Pasha Sabilhane (1744)

The crisis of the state in the 17th century was overcome by the appointment of Koprulu Hafiz Mehmed Pasha as the grand vizier in 1657. Thus, it started the Koprululer period under the Ottoman administration, which would continue until Merzifonlu Kara Mustafa Pasha [28]. His son Koprulu Fazil Ahmet Pasha (d. 1676) conquered Heraklion and started Koprululer's relations with Crete. Fazil Numan Pasha (d. 1719, Heraklion), the eldest son of Fazil Ahmed Pasha's younger brother, Grand Vizier Mustafa Pasha, also served on the island three times as Heraklion guard. According to Orhan F. Koprulu, who published the inscriptions of the building, which has not survived to the present day, the possibility of having the fountain house built by the trustee of Fazil Ahmed Pasha foundations has been emphasized since the fountain was built 3 years before Fazil Numan Pasha started his duty [29]. In the article of Orhan Koprulu (1976), the current Turkish version of the inscription transferred from Mehmed Yunus (1920) is as follows (In related sources, it is stated that it cannot be read in places due to the destruction in the inscription):

"... / Cesme-i omri zaman havz-i hayat du-cehar (caresiz) / Lule-i ... acip ... kan akit / Gorke ... tesne-i dil oldu revan / Ta ki zulal-i nev ... atsan ede ol tesne-i dil / Ruhuna bu cesme-i sari vakf edub oldu ayan / Her kim icerse bugun ruhuna kilsin dua / Ola ki yarin bula rahmet Hak'ta mekan / Haif gaybi gelub soyledi tarihini / 'Cesme-i ab-i hayat oldu zehi [cuyu] revan' / 1115" (M. 1703-04)

Within foundations of Heraklion VGMA, in the document of Haci Huseyin School, in Notebook 994 page 36, the area between the Fazil Ahmet Pasha Mosque and the old provincial building is mentioned as Numan Pasha District [30]. According to Nikolaos Stavrinidis, the sabilhane, located on the right side of the old provincial building in today's Kallergon Square, was demolished in 1915 [31]. Numan Pasa Neighborhood described by the sources describes the apse side of Agios Titos Church, its current name. It is possible that a sabilhane structure under protection in the area used as a park between the Agios Titos Church and the old provincial building is related to the Numan Pasha Sabilhane.

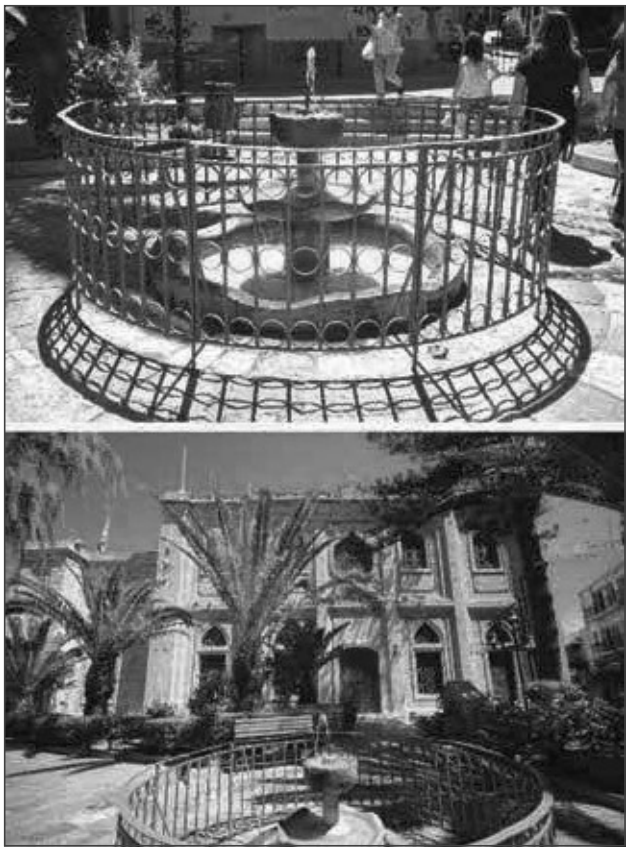


Image 6. Protected fountain structure in the park between Agios Titos and the former provincial building

2.3. Heraklion (Kandiye), Yakasiz-zade Haci Mustafa Aga Sabilhane (1764)

Stavridis stated about the sabilhane that the building was built by Haci Mustafa Aga bin Mehmed Yakisiz-zade in 1764, near the Zekeriya Bey Mansion, on the north side of L. Kalokairinou Street, in the direction of the Old Chania Harbor. However, this building was demolished during the road construction works in 1915 [31]. In the foundation records regarding the Sabilhane, it is stated that Heraklion was built in the Bey District by the inhabitants of the Aga Mahallesi Mosque and by the merchant Yakasiz-zade Haci Mustafa Aga Bin Mehmet Aga. The summary of the endowment is as follows [32]:

"Yakasiz-zade Haci Mustafa Aga Bin Mehmet Aga, from the community of Aga District Mosque of Heraklion and merchant tradesmen, had built a sabilhane house in the Sivri Cesme Bazaar of Heraklion with a length of 14 zira (a scale about 70 cm), a width of 7 zira and a fountain nect to it. In order to cover the costs of the said sabilhane and the mosque built in Iskupla Village of Pezbe Sub-province of Heraklion, the Foundation donated the properties, features and numbers of which will be given below. According to the terms of the foundation, 25 kurush of the annual income of the real estates endowed would be given to the trustee of the foundation, 100 kurush for the expenses of bringing snow to the sabilhane in the summer, 15 kurush for the repair of the sabilhane and fountain waterways, 6 kurush for the suyolcu (repairman of fountain waterways). In addition, the foundation house adjacent to the Karagoz bakery in Heraklion was used for the settlement of the sabilhane worker (sebilci) and a salary of 30 kurush would be paid every year."

According to this, it is understood that the building is a large rectangular building measuring approximately 4x8m. A fountain was built right next to the building.

2.4. Heraklion (Kandiye), Koprulu Hafiz al-Hajj Ahmet Pasha Sabilhane (1768)

Orhan Koprulu, in his article published in 1976, based on the Heraklion sharia registry, narrates that Ebu'l jayr Hafiz el-Hajj Ahmed Pasha who was from Koprulu family and worked in Crete, worked as the Guardian of Heraklion in H. 1157 / AD. 1744 and H. 1170/ AD. 1756 [29]. In addition, based on the article of Mehmed Yunus (1920), it is stated that the sabilhane had three sides and inscriptions on each side. Accordingly, the first 6 lines of the inscription are on the facade facing Vezir Street, lines 7-10 on the facade facing the Harbor Gate Square and lines 11-15 are on the third facade. The current Turkish writing of the inscription is as follows [29]:

"1. Bismillahirramanirrahim

2. "Ve ce'alna mine'l-ma'i kulli sey'in hay"	(Kuran, Enbiya Suresi, 30. Ayet)
3. Cenab-i Asaf-i ali nesradin	Ulu himmeti fevka'l-aladir
4. Kopruluzade Makbul Salattin	Ebu'l-Hayr-i tekniye hakka sezadir
5. Vezir Ibnu'l-vezir Ibnu'l-vezirdir	Muselsel muttasil fermani revadir
6. Kerem-i mevrus bil zati cebbetli	Mahalliyle eder sahibu itadir
7. …	…
8. Yekun haci Ahmet Pasa zisan	Bab-i hayri ruhnumadir
9. Muyeser oldu Fethi kale-i nis	Olup ser-askeri yevmu'l gadir
10. Hele sad eyledi ecdadi	Denilmez mi bu hayra hos ceradir
11. Hususan ruh-i Numan musiri	Ogul yay sarabiyla sakadir
12. Yakin bildim bu hayr ettin hudusu	Kadumu yemin Sultan Mustafa'dir
13. Lebiben gel yeter hatm-i kelam et	Garaz tarihi bilinmek muntehadir
14. Sebil-i Hazret desturu kerem kem	Beyan tarihi guya nuvadir

15. Agiz bir eyleyib ikvan dirler / Safayi can veren atsana mader (sene 1182) /
Ketebe el-fakir Ahmet el-mazhar es-suhuri Hafiz kutbu El-Hac Ahmet / El-vezir el-Kopruluzade"

Stavrinidis also stated that this three-sided sabilhane was located between the Agios Titos Church and the harbor on the present-day 25 August Street and was destroyed in 1915 [31]. From the notes of a Kandiyeli scholar named Mehmed Yunus, it was stated that there were about 150 tombstones in the cemetery of Fazil Ahmet Pasha Mosque (Agios Titos Church) and up to ten people from the Koprulu family, one being the grand vizier, was enamoured. [29]. Thanks to the strong charitable foundations of Koprulu family in Heraklion, it is understood that a charity was made every period.

2.5. Heraklion (Kandiye), Kalipsiz Ismail Aga Sebilhanesi (1792),

It was built on L. Kalokairinou Street in Heraklion, on the port side of Chania Harbor in H. 1207 / AD 1792 by Kalipsiz Ismail Aga bin Ali Aga. Built as a foundation property, the fountain was sold to the National Bank of Greece in 1926 and then demolished [31]. Although the inscription of the fountain house does not survive today, the inscription text of this sabilhane is located on the divan of Salacioglu Mustafa Celveti, one of the sheikhs of the Celveti order, who lived in Crete. The tomb of Salacioglu Mustafa Celveti, who lived between 1750 and 1850, is in Crete. The current Turkish writing of the inscription is as follows [33]:

"Rahmet olsun ruhuna kim etdi bu hayra kiyam /
Selsebilinden na'imin cani reyyan ola tam
Sohreti el-Hac Ismail Kalipsiz-zadedir /
Eylemisdi sa'yini takvaya cari subh u sam
Lucce-i tevfikina kildi ani mazhar Huda /
Akidip cud u sehaya oldu makbul-i enam
Bu mahalede tesnegana yog idi ma'dan eser /
Eyledi ihya ahalisinin sulandi has u'am
Nuh felek devriyle cikdim eyledim tarihini /
Al Husey'in 'askina nus eyle ani ey humam
Sene 1207" (M. 1792)

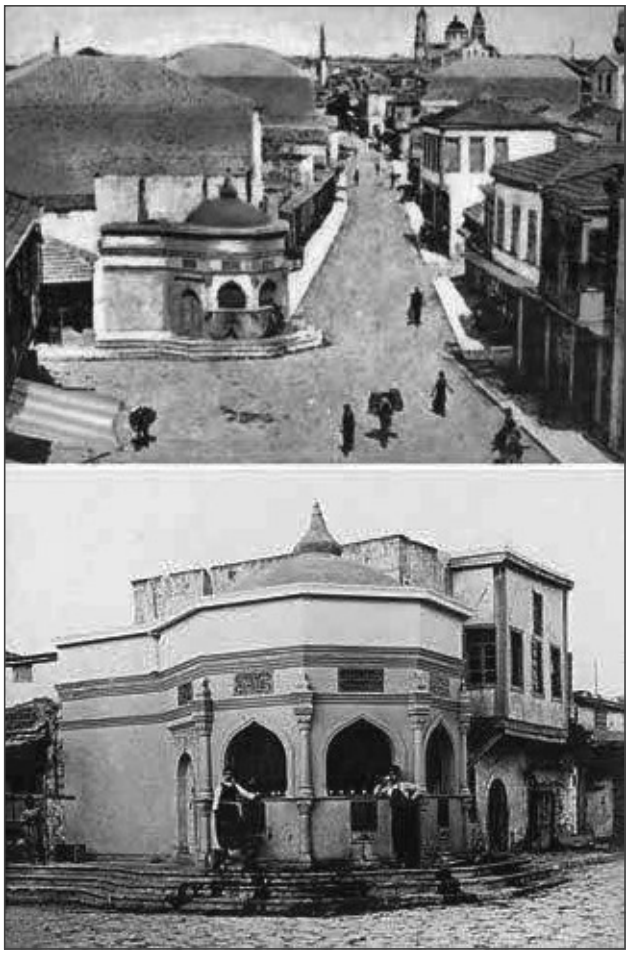


Image 7. Kalipsiz Ismail Aga Sabilhane in the 1900s (a-Stavrinídis, 1981, b-URL-1: T. Tzouliadakis)

2.6. Heraklion (Kandiye), Sultan Abdulmecid Sebilhanesi (1847)

As the Ottoman Empire's influence in the Mediterranean increased, it started to put pressure on Crete. In this context, the defense and infrastructures of the cities were strengthened during the Venetian period. Major repair of the waterways of the city of Heraklion began in the Venetian period in 1625 with the Morosini aqueducts that brought the water of the Youktas mountain. This waterway, which fills the eastern cistern entering through the Jesus Gate in the city, extends to the Morosini Fountain [34]. In addition, a line has been built to reach the palace, bazaar and cathedral. However, when Heraklion was besieged and the Morosini waterway was destroyed, the water need of the city was met by the waterway built from the Bethlehem Bastion cistern on the west side of the city to the Priuli Fountain on the port side [34].

With the conquest of Heraklion, the area where the Morosini Fountain is located was transformed into the Pool Square with Evliya Celebi's description. Finally, before Sultan Abdulmecid's visit to Heraklion in 1850, the Cretan Guard Mustafa Nail Pasha added marble columns on the basement of the pool side of the Morosini Fountain and transformed the structure into a sabilhane in the name of Sultan Abdulmecid [34]. The fountain was discovered on the pool wall built in the Venetian period. The fountain has a flat cover. In addition, its inscription, which is wrapped around all facades, is gilded on marble. This sabilhane was disbanded after the withdrawal of Turkish soldiers from the island in 1898 [34]. The studies of Gerola (1905), who studied the island's waterways, and Stavrinidis (1969), who investigated the water structures on the island, are the most original studies on the island's waterways [35].



Image 8. Conversion of Morosini Fountain (1625) to Sultan Abdulmecid Sabilhane (1847) and current status (a- E. G. Chalkiadakis, b- URL2: Tripadvisor)

2.7. Chania, (Hanya), Sultan Ibrahim (Hunkar) Mosque (Cukur Cesme) Sabilhane (19th century)

Immediately after the conquest of Chania in 1645, St. Nikola Cathedral was converted into a mosque with the name of Sultan Ibrahim. The Public Mountain House was built in the courtyard of this mosque on the Cukur Cesme located in the 1821 Square. In R. 1299 / H. 1893, the list of foundations belonging to Muslims and their villages and other income was announced on the island. In this table, the revenues donated by the Sultan Ibrahim Foundation to charities built in Chania, Rethymno and Heraklion are mentioned [16]. The fact that there are charities belonging to the foundation in Heraklion, which was conquered 30 years after the death of Sultan Ibrahim, shows that the foundation grew and continued its investments. The sabilhane built opposite the Sultan Ibrahim (Hunkar) Mosque in Chania also strengthens the opinion that this fountain was built by this foundation. Although Chania was conquered in 1645, in the endowment of Sultan Ibrahim which was on the page 44 of the book dated 1753 and numbered 988, which was examined about Chania, the sabilhane was not mentioned, but Cukur Cesme that was under sabilhane and provided the water for the fountain was mentioned [36]. According to this, the sabilhane was built from Sultan Ibrahim's foundation on the eve of an important event, as in the Sultan Abdulmecid Publif Fountain House. The sabilhane at the entrance of Cukur Cesme, which resembles a small cistern, surrounded by stairs, was destroyed in the 1920s. Today, there are only columns and iron railings surrounding Cukur Cesme in the square.

When the archive photographs are examined, the sabilhane, which is seen to be made of stone, is an octagonal structure with oval edges. It consists of four sections separated from each other by moldings on the vertical. The corners of the first section up to the *eteklik* resemble an oval shaped square. The second section where the windows are located, the beam section where the inscription is placed and the last section with triangular pediment constitute the general form of the sabilhane. The top cover of the fountain is covered with a cone shaped roof made of ridges and streams ob-

tained by leaning on triangular pediments. With this top cover feature, it is the only example of a sabilhane that has reached today.

The semicircular arched window spaces of the sabilhane, which has no eaves, are divided into two by thin columns. The inscriptions on each surface of the plates in the form of circles or ellipses on the pediments of these windows with pointed arches indicate that the sabilhane belongs to an important person.



Image 9. Chania, Sultan Ibrahim (Hunkar) Mosque (Cukur Cesme) Sabilhane, 1905 (Archeological Museum)

2.8. Ierapetra (Yerapetra), Ali Makaronake Sabilhane (1872)

Yerapetra is a settlement located in the south of the region where the land is knuckled in the east of the island. It developed with the construction of fortresses and other defense structures with the conquest of the Ottoman Empire. According to the administrative division in 1868, Iarepetra is a center consisting of 16 villages in the Lasid Sanjak.

In order to improve the political situation and restore peace in Crete Island, which become an international problem as of the last quarter of the 19th century; Aleppa Agreement (1878) and the Crete Nevahi Regulations (1878) made, ensured the public to directly participate in the government. During this period, the successful political management of Sakir Pasha, Cevad Pasha and Mahmud Celaleddin Pasha, who served as governor in Crete, restored Ottoman authority on the island [37]. In the town, which is also called Prepetra in Ottoman sources, according to VGMA, 989th notebook, 99th page, in 1891, with the help of Cevat Pasha, Mahmud Celaleddin Pasha, the gendarmerie and the people of the island Hamidiye Mosque was built in the name of Sultan Abdulhamid Han II [38]. The fountain is located on the left side of this mosque. When the present size of the city and the dates of Ottoman works are examined, Yerapetra appears as a city where the Muslims in the south of the island, whose peace was disturbed at the end of the period due to the Greek revolts, came together. Two mosques in the city, a large school and two fountains, and the sabilhane house built by li Makaronake in 1289 / AD 1872 are the main works that have survived from the Ottoman period.

The outer walls of the fountain room are carved in an oval shape and semicircular niches are formed, and inside it is octagonal. The fountain room, which has an outer edge length of 120 cm, is made of smooth cut stone. There are column heads with plant motifs on the three-segmented columns that extend outward on the facade. It has a dome on a wide and protruding molding. The windows of the sabilhane, where different styles are used together, are made in an orientalist style with two levels and are finished with a pointy arch. However, the lack of skirting and door of the sabilhane is against the characteristic construction of these structures. On the other hand, there are also architectural features that are not seen in the typical fountain or sabilhane house structure. According to Stavridis, the building was repaired in the 1950s [24]. No data could be found to compare before and after repair. However, it was accepted as a sabilhane house due to the definition of a space that will contain a subject in the building.

The inscription made of marble in the form of a circle is on the south side of the sabilhane house. It is decorated with a dragon head motif emerg-

ing from moldings on both sides of the inscription. The Turkish writing of the epitaph of Sabilhane is as follows:

"Sahibu'l-hayrat ve talibu'l-hasenat / Makaronaki Ali En'amellahu / Bi-lutfehu'l-Celi / Sene 1289"

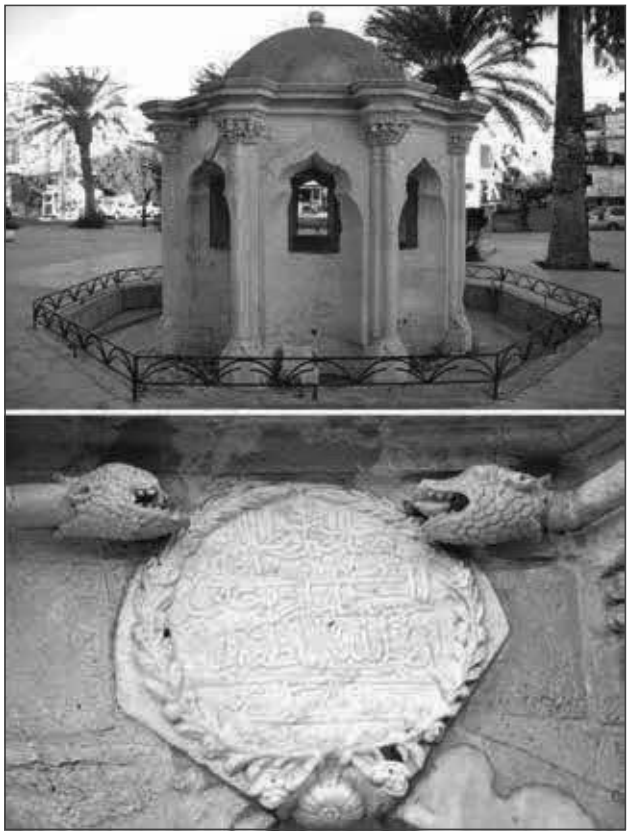


Image 10. Yarepetra, general view and epitaph of Ali Makaronake Sabilhane

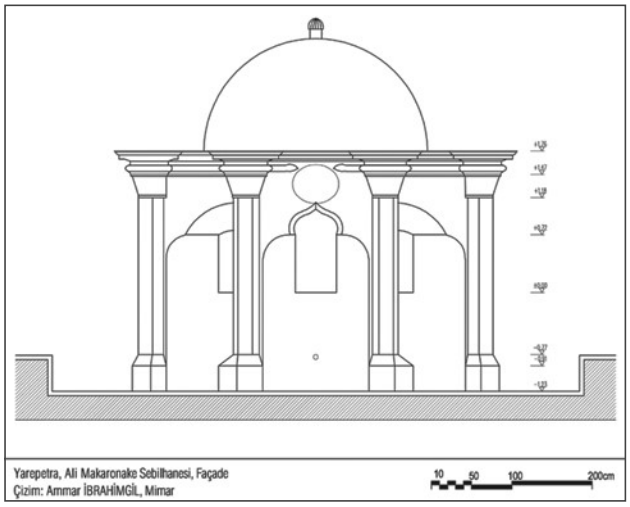


Figure 4. Yarepetra, general view and epitaph of Ali Makaronake Sabilhane

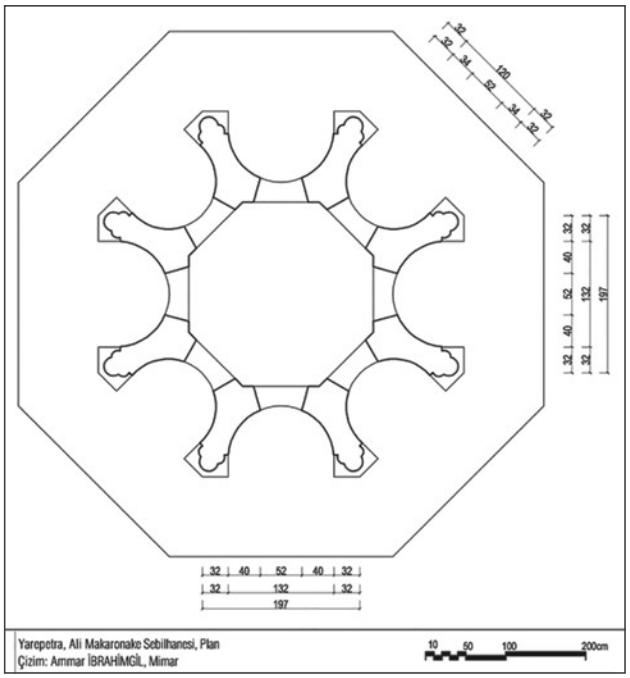


Figure 5. Yarepetra, general view and epitaph of Ali Makaronake Sabilhane House

3. Evaluation

There is no comprehensive source that examines the architecture of the sabilhane houses in a holistic manner. The reason for this is the abundance of these structures, which were built by the Seljuks, Mamluks and Ottomans, so by Turks who had seen this structure as a work of art itself, in different political boundaries, and the demolition of some of them over time and the changes made on the structure could not be traced. While evaluating the sabilhanes, this situation was taken into consideration and in order to preserve the integrity of the subject, the sabilhanes in Cairo and Istanbul, where the largest number of sabilhanes have reached today, were mentioned.

Sabilhanes in Cairo have developed differently in terms of architecture. Since the water was distributed on the ground floor and the upper floor was used as a Quran school, these buildings were called "sebil-kuttab". In Cairo, eight sabilhanes/Quran schools (sebil-kuttab) built by Mahmut I in 1750, Mustafa III in 1758, Rukiye Dudu in 1761, Ibrahim Bey el-Kebir in 1768, Nefise Beyza in 1796, Sergeant Ali Kethuda in 1797, Silahtar Suleyman Aga in 1837 and by Umm Abbas in 1867, coincide with the fountains in Crete [39]. The common feature of these structures is that they do not have a square-de-

fining feature and that their location is built inside, adjacent to, between, or beyond a larger building or courtyard wall. In this respect, except for Erzincanli Hasan (1830) and Ahmet Rifat Pasa (1864) sebil-kuttabs, all of them have an oval shape. On the other hand, in addition to the decoration of the facade with verses, under the influence of Westernization, floral motif ornaments and the use of tiles are also widely used.

The sabilhanes built in Istanbul reflect the common architectural style of their time. Major researches on this subject are made by Izzet Kumbaracilar. *Istanbul Fountains*" (1938) and Nur Urfalioglu's master thesis "*Istanbul Dispensers, Especially Uskudar Dispensers, Problems and Protectioni*" (1989) [40] [41]. In addition to these two studies, numerous researches about ornamentation and other details have been carried out on 67 sabilhanes that have survived from nearly 130 fountains built in Istanbul. In the evaluation of the sabilhanes in Crete, the fountains built in recent times by the sultan, palace women and pashas were examined.

Among these, one was built by Hatice Turhan Sultan in 1663 within the program of Yeni Cami Kulliye, with Classical Ottoman style features. It was built as a large rectangular structure adjacent to the darulkurra structure, which is not standing today. On the left side of the building, the windowed part where the food is served is carried to the road. The fountain is in a large niche right next to this part. The large reinforced eaves with buttresses are the most striking feature of the building. This sabilhane house was damaged in a fire in 1906 and it was decided by the Ministry of Foundations to be renovated in accordance with the original. The inscription that has survived to the present day was rewritten in style of (*jali thuluth*) as signed by Calligrapher Sami Efendi in 1907 [42]. The 30th verse of Surah Anbiya is inscribed on the wall of the sabilhane house, which was used as a fountain, as in the sabilhane house in Crete [43]. After the Tulip Period, the influence of the Baroque-Rococo style began to be seen. This style difference is most quickly seen in the sabilhane house and fountain architecture. The forehead, which was kept quite wide in the Tulip Period, is not wider than the *eteklik* in this period [44].

The Hagia Sophia Sabilhane, built in the reign of Mahmut I (1730-1754) in 1740, has a rectangular plan adjacent to the Hagia Sophia Mosque wall. It is differentiated from other sabilhanes with its porch with columns. However, Mehmet Emin Aga Sabilhane, built in 1741 opposite the Dolmabahce Mosque, is regarded as the first sabilhane built in baroque style [45]. In Laleli, built on the street level by Sultan Mustafa III in 1762, the sabilhane draws attention with its thin columns separating the high windows, wide sliced eave and dense decoration [46]. The sabilhane, built by Mihrisah Valide Sultan in 1794, is the most popular structure example of the Baroque-Rococo style. There are fountains made of monolithic marble blocks on the sides of the sabilhane house, which comes out in the form of a semicircle. During this period, the plan setup of the sabilhanes was moved from the corner to the symmetrical center of the structure. Concave and convex curved lines in the plan plane are the decoration tools that stand out. Mahmut II period (1808-1839) was a period during which radical political and social changes were experienced in the Ottoman Empire. This also had reflections on the architecture. In 1840, the sabilhane, built next to the tomb in the name of Mahmut the II, is considered an important Tanzimat period monument showing French influence in architecture [45]. It is in the form of a circle in empire style and stands out with its high and thick columns. The sabilhane, which has no eaves, is roofed with a dome.

4. Conclusion

In terms of architectural style, one of the fountains built in Crete corresponds to the Classical Ottoman period, four to the baroque-rococo period and the other three to the empire period. In this respect, it cannot be said that the sabilhanes in Crete directly reflect the architectural styles in Cairo and Istanbul. It is mostly aimed at meeting the water needs of the neighborhood where they are located in a fixed layout scheme. Accordingly, the priority of meeting the water requirement and receiving blessings rather than the architectural design and patronage effect in the sabilhanes has been preserved.

The fact that most of the fountains built during the Ottoman period are in Heraklion and that the waterways are constantly repaired and maintained,

was because Heraklion had always been a crowded city. On the other hand, the construction of a sabilhane, even in a late date, when political unrest was high, such as 1872, and at an extreme point of the island, can be regarded as a reflection of the feelings of social solidarity, national solidarity and compassion of the Muslim population in Crete.

The sabilhanes spread throughout the city in Heraklion display a homogeneous distribution in the settlement texture. The dates of construction and location of the fountains are not in a region of the settlement area, the Yaksizzade Haci Mustafa Aga Sabilhane (1764) and the Koprulu Hafiz El-Hac Ahmet Pasa Sabilhane (1768) are far from each other and are fed from different water sources. The most striking situation in the location of the fountains is the effect of the Morosini waterway extended from the east side of the city to the harbor. Valide Hatice Turhan Sultan (1672), Koprulu Numan Pasha (1744), Ismail Aga without Pattern (1792), Koprulu Hafiz El-Hac Ahmet Pasha (1768) are the fountains built on this line. Finally, in 1847, Morosini Fountain was transformed into a sabilhane in the name of Sultan Abdulmecit. Among the sabilhane structures, only the Yakisizzade Haci Mustafa Aga Sabilhane House (Sabilhanesi) (1764) is fed by the water coming from the city's western cistern.

In the typological analysis of the fountains, Valide Turhan Hatice Sultan Sabilhanesi (1672) reflects the classical period with its regular polygonal plan, wide eaves, ornaments on the plates, while the column capitals and arch form reflect the traces of the baroque period. In the Kalipsiz Ismail Aga Sabilhanesi (1792), the column heads with plant motifs are the most important architectural elements that reflect the period characteristic. The arches are still in the classical period form. Sultan Abdulmecid Sabilhanesi (1847), on the other hand, reflects the traces of the empire period with its simple but heavy formation. The height of the columns and the simplicity of the head decoration are the most typical features of the fountain. Sultan Ibrahim Mosque Sabilhane (1847) has an eclectic style. The unadorned legs of the fountain are tied with arches bent outward. Between the arches, double belts in long, thin and pointed form resembling the gothic style, were made. In the middle of this double arch, plates in the form of a circle are placed. The plain column heads of the fountain house reach the thin flat pediment where the inscription is located. A second triangular pediment was built on the thin flat pediment, on which the roof rests. In the light of all this information, it cannot be said that the sabilhanes in Crete fully reflect the characteristic period features seen in the



Figure 6. Distribution between waterways and water structures of Heraklion

sabilhanes in Istanbul or Cairo. It is understood that periodic interventions were made on generally known forms on a structural element scale.

Another feature of the fountains is related to their positioning on their location. While most of the sabilhanes are programmed in one structure group integrated to another building, there are also those that define a square in a separate way. Valide Turhan Hatice Sultan Sabilhane (1672), Sultan Abdulmecid Sabilhane (1847), Sultan Ibrahim Mosque Sabilhane (1847), Ali Makaronake Sabilhane (1872) are examples of sabilhanes built separately. Numan Pasha Sabilhane (1744), Ahmed Pasha Sabilhane (1759), Haci Mustafa Aga Sabilhane (1764), Kalipsiz Ismail Aga Sabilhane (1792) were built adjacent to various buildings.

The physical formation of the fountains has been examined under three headings. The most important spatial feature for the sabilhane, the number of facades, which are the windows that provide permeability between the interior and the exterior, the window plan shape and the top cover of the building were examined. While Sultan Abdulmecid Sabilhanesi (1847) and Ali Makaronake Sabilhane (1872) have doors / windows on each facade, this permeability is provided in the corners or on one surface in other sabilhanes. While the window plans for the catering function are Valide Turhan Hatice Sultan Sabilhane (1672), Kalipsiz Ismail Aga Sabilhane (1792) and Sultan Ibrahim Mosque (1847) without a pattern, the Sultan Abdulmecid Sabilhane (1847) has an undulating plan. Ali Makaronake Sabilhanesi (1872) has a concave partition plan. The fact that the Numan Pasha Sabilhanesi (1744), which does not have any traces of image, is described adjacent to the province building in written sources, and the fact that the Ahmed Pasha Sabilhanesi (1759) has three facades in documents indicates that these structures are also in regular polygonal plan. On the other hand, it is stated in the documents for the Yaksizzade Haci Mustafa Aga Sabilhanesi (1764)that it is a structure of 7 x 14 zira in the bazaar, and the fact that there is a fountain next to it, shows that this structure can be a rectangular like Hagia Sophia Fountain (1740) or it can be formed like Damat Ibrahim Pasha Sabilhanesi as well (1719), because of this, the window was excluded from the plan typology.

The top covers of the sabilhanes in Crete are of three different types: dome, hipped roof and flat / terrace. While the top cover of the Valide Turhan Hatice Sultan Sabilhane (1672), the Kalipsiz Ismail Aga Sabilhane (1792) and the Ali Makaronake Sabilhane (1872) is a dome, the Sultan Ibrahim Mosque (1847) has a segmented hipped roof which is unique. Sultan Abdulmecid Fountain (1847) was built as a flat / terrace roof, as it was built using the walls of the Morosini pool. The carriers of the window parts on the facades where they reflect the most characteristic features of the sabilhanes were examined under five headings: arch type, skirt type, column capital and eaves type. According to this, for Valide Turhan Hatice Sultan Sabilhane (1672), Kalipsiz Ismail Aga Sabilhane (1792) and Sultan Abdulmecid Sabilhane (1847) columns stand out. Sultan Ibrahim Mosque Sabilhane (1847) and Ali Makaronake Sabilhane (1872) have foot carriers made with masonry system.

There are several types of window shaping of sabilhanes. Kalipsiz Ismail Aga Sabilhane (1792) and Sultan Ibrahim Mosque (1847) has pointed arches, Ali Makaronake Sabilhane (1872) with sliced arches, Valide Turhan Hatice Sultan Sabilhanesi (1672) with semicircular arches and finally, Sultan Abdulmecid Sabilhane (1847) with flat lintels. The *eteklik* part, which is an important structure element in the construction of the sabilhanes, varies according to the periods. Most of the fountains built in Crete do not have a wide and oval skirt typical of the baroque period. Valide Turhan Hatice Sultan Sabilhane (1672), Kalipsiz Ismail Aga Sabilhane (1792) and Sultan Ibrahim Mosque Sabilhane (1847) are flat-sided, although they were built in different periods. Sultan Abdulmecid Fountain (1847), on the other hand, has a round form as it uses the pool walls of the Morosini Fountain as a skirt. There is no clear information about the original condition of Ali Makaronake Sabilhanesi (1872). However, it was accepted as an unskirted sabilhane.

Column capitals are one of the most easily reflected elements in architecture. According to this, while Valide Turhan Hatice Sultan Sabilhanesi (1672), Kalipsiz Ismail Aga Sabilhane (1792) and Ali Makaronake Sabilhane (1872) reflects the baroque period with floral motifs, Sultan Abdulmecid Sabilhane (1847) and Sultan Ibrahim Mosque Sabilhanesi (1847) reflect empire style with their simple capital. One of the most obvious features in Ottoman architectural styles is observed in the

Table 2. Typological Analysis Table of Crete Sabilhanes

A. By Their Location		
1. Detached	Valide Turhan Hatice Sultan Sebilhanesi (1672), Sultan Abdulmecid Sebilhanesi (1847), Sultan Ibrahim Cami Sebilhanesi (1847), Ali Makaronake Sebilhanesi (1872)	
2. Integrated	Numan Pasa Sebilhanesi (1744), Ahmed Pasa Sebilhanesi (1759), Haci Mustafa Aga Sebilhanesi (1764), Kalipsiz Ismail Aga Sebilhanesi (1792)	
B. By Physical Formation		
1. Door / Window Facades	a. Every Front	Sultan Abdulmecid Sebilhanesi (1847), Ali Makaronake Sebilhanesi (1872)
	b. Certain Fronts	Valide Turhan Hatice Sultan Sebilhanesi (1672), Ahmed Pasa Sebilhanesi (1759), Kalipsiz Ismail Aga Sebilhanesi (1792), Sultan Ibrahim Cami Sebilhanesi (1847)
2. Plan Type	a. Regular Polygon	Valide Turhan Hatice Sultan Sebilhanesi (1672), Ahmed Pasa Sebilhanesi (1759), Haci Mustafa Aga Sebilhanesi (1764), Kalipsiz Ismail Aga Sebilhanesi (1792), Sultan Abdulmecid Sebilhanesi (1847),
	b. Wavy	Sultan Ibrahim Cami Sebilhanesi (1847),
	c. Concave Partitioned	Ali Makaronake Sebilhanesi (1872)
3. Top Cover	a. Dome	Valide Turhan Hatice Sultan Sebilhanesi (1672), Kalipsiz Ismail Aga Sebilhanesi (1792), Ali Makaronake Sebilhanesi (1872)
	b. Roof	Ahmed Pasa Sebilhanesi (1759), Sultan Ibrahim Cami Sebilhanesi (1847)
	c. Every Front	Sultan Abdulmecid Sebilhanesi (1847)
C. By FacadeType		
1. Structure	a. Column	Valide Turhan Hatice Sultan Sebilhanesi (1672), Kalipsiz Ismail Aga Sebilhanesi (1792), Sultan Abdulmecid Sebilhanesi (1847),
	b. Foot	Sultan Ibrahim Cami Sebilhanesi (1847), Ali Makaronake Sebilhanesi (1872)
2. Arch Type	a. Pointed	Kalipsiz Ismail Aga Sebilhanesi (1792), Sultan Ibrahim Cami Sebilhanesi (1847)
	b. Cusped	Ali Makaronake Sebilhanesi (1872)
	c. Half Circle	Valide Turhan Hatice Sultan Sebilhanesi (1672),
	d. Lento/Flat	Sultan Abdulmecid Sebilhanesi (1847),
3. Eteklik	a. Flat	Valide Turhan Hatice Sultan Sebilhanesi (1672), Kalipsiz Ismail Aga Sebilhanesi (1792), Sultan Ibrahim Cami Sebilhanesi (1847)
	b. Round	Sultan Abdulmecid Sebilhanesi (1847)
	c. Without Eteklik	Ali Makaronake Sebilhanesi (1872)
4. Column capital	a. Baroque	Valide Turhan Hatice Sultan Sebilhanesi (1672), Kalipsiz Ismail Aga Sebilhanesi (1792), Ali Makaronake Sebilhanesi (1872)
	b. Imperial	Sultan Abdulmecid Sebilhanesi (1847), Sultan Ibrahim Cami Sebilhanesi (1847)
5. Fringe Type	a. No fringe	Sultan Abdulmecid Sebilhanesi (1847), Sultan Ibrahim Cami Sebilhanesi (1847), Ali Makaronake Sebilhanesi (1872), Kalipsiz Ismail Aga Sebilhanesi (1792),
	b. Wider	Valide Turhan Hatice Sultan Sebilhanesi (1672),

formation of eaves elements. The size and shape of the eaves changed according to the periods. The wide eaves and oval or segmented eaves that were common in the Baroque period were not observed in Crete. Sultan Abdulmecid Sabilhane (1847), Sultan Ibrahim Mosque Sabilhane (1847), Ali Makaronake Sabilhane (1872) and Kalipsiz Ismail Aga Public School (1792) was built without fringes. In Valide Turhan Hatice Sultan Sabilhanesi (1672), which is built with wide fringes, the simple formation of the classical period wide eaves is seen rather than the baroque style.

The article examined eight sabilhanes on Crete Island, six in Heraklion, one in Chania and one in Yarepetra. Among these eight sabilhanes, Valide Hatice Turhan Sultan Sabilhanesi, built in 1672, has the closest date. The latest one is Ali Makaronake Sabilhanesi, built in 1872 in Yarepetra. Six other sabilhanes except these two, was demolished after 1915 for various excuses. Construction dates and builders of eight sabilhanes in Crete have been determined precisely. According to this, the builder of the two sabilhanes is the sultan, one is the governor sultan, two are the pasha from the Koprulu family, and the other three are from the Cretan notables. The disappearance of the foundations of the post-Ottoman sabilhanes caused their functions to be lost to a great extent.

It is very striking that this number of sabilhanes were built on Crete Island, which was an important stop in the middle of the Mediterranean in Ottoman geography. It shows that Crete has a unique character with its social and cultural structure.

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