

Comparative Analysis of Sea / Lake Baths in Turkey and Hungary

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1. Abstract

Hungarian history has a part where it crosses paths with Ottoman Empire. Between the years of 1541 to 1699, Hungary was ruled by Ottomans. Apart from the war that went on for years, there have been many beneficial cultural exchanges between the two nations. One of them was public bath houses. It was an important element in the Ottoman society, but it also got integrated into Hungarian social life and still is a big part of it. This research is focusing on the Ottoman`s sea bath houses and comparing them with Hungarian lake bath houses that were being developed and used at the same time period. Investigation starts with the concept of sea bath house. Questioning the reasons that created this building type and how it turned into a functioning structure. The research follows with the spread of sea baths to other countries and the differentiation of its development according to cultural aspects. After that, a closer look into Hungarian and Ottoman common bath culture leads the research into each country`s own development about the sea bath houses. The social background, culture, politics, regime changes are affecting the forming and evolvement of this building type. But even though that both countries have their own developments happening with their own historical aspects, the research shows us that the general forming, usage, functioning are very similar in both examples. In this research, deep literature reading, and archive querying have been used. General ideas and features were gathered through them. Then certain buildings were investigated in order to gather more information about details.

Keywords: sea bath, lake bath, bath house culture, Ottoman and Hungarian social life, Yörükali deniz hamamı, Hévízi tófürdő.

2. Introduction

Hungary and Turkey has a long history that starts from the lands of Central Asia. Many nations, including these two, were living all together as nomads and having the same lifestyle. While Magyars immigrate to Pannonia, Turks tried their chance in Anatolia and since then, both nations stayed in those locations. Both countries had their times of growth and shrinking but there was one time that their paths crossed again. Between the 14th and 16th century Ottoman Empire was having its peak and the Hungarian lands have been captured by Ottomans as well as many other places. This caused a 158 years of Ottoman rule in Hungary. Apart from the unpleasant environment occurred by constant war, two nations have had a lot of beneficial cultural exchanges. In food, drinks and lifestyle. One which still has a big impact is public bath houses that are called “Hamam” in Turkish. It was an important element in Ottoman society. A place where people go weekly to take baths but also a meeting point for women to spend time with their friends, neighbors. They would chat, eat, drink etc., use the place as a community space. It was one of the first building types that they built since it was essential for daily life. At first Hungarians were abstained but quickly hamams got integrated into Hungarian social life as well and it’s still a big part of it.



Figure 1 People sitting on porch, Lake Bath (Tófürdő) 1955. Fortepan - Magyar Rendőr #67253.

Hamams were built on land just as any other building. They had special details in order to provide and maintain a hot, humid environment inside. But there was another type of hamam which was built on water. This specific building type has different variations and names in different countries. In Turkish a “sea bath” (deniz hamamı), in Hungarian a “lake bath” (tófürdő) is the main topic of this research. First, an investigation about the history and evolution of it followed by examples from both countries with comparisons supported by cultural environment of the era.



Figure 2 Women sitting on the corridor facing courtyard of a sea bath. Pera Müzesi İstanbul'da Deniz Sefası.

2.1 What is a sea bath?

Sea baths were generally characterized as special buildings that provided sea water for people to benefit from it. They were located inside the sea, either connected to land with a dock or they were on wheels, and it was possible to carry to land. Men and women were usually separated, so that people of the opposite sex could not see them in their bathing suits. The early examples were wooden but later on, modern versions were developed. They would differ in size, scale, shape according to region that they were being used. In the beginning, they served as medical centres for the society and people used them with doctor’s prescription only. United Kingdom was where it has been seen the first, but they spread across Europe and Ottoman Empire in no time (Yağın, 2015).



Figure 3 Mermaids at Brighton engraving, 1829, William Heath.

2.1.1 How is started?

Until the industrial revolution it was believed that sea water is harmful. Also having a dark skin colour was not desirable, so people would avoid sun, and anything related with it. Starting from mid-18th century it has been realised that sea water is good for human health (Russell, 1752). After that, doctors started to prescribe swimming in the sea. UK's small fisherman towns of Scarborough and Brighton has built two thermal baths next to sea and they became tourist attractions. This action followed with opening beaches in the shores of England.

To allow women to change privately into their bathing suits (a flannel gown), the bathing wagon was invented. They were small wooden chambers with a wheel-carriage. A door at each end and on each side, a little window above and a bench below. Beaches started to spread all over Europe along with bath cabins and during Tanzimat reforms of Ottomans, interactions with the west made the sea a part of the culture (Yağın, 2015).



Figure 4 Bathing wagons pack a Belgian beach in Ostend, 1928s.

2.1.2. How has it developed?

Depending on the region, the development of sea baths differed. In the UK, France, Germany etc. People were using wheeled chambers. The cabin was portable and after spending time in the sea it would be taken back to the land. It was for changing clothes and keep privacy (Manty, 2020).



Figure 5 A bathing machine at the end of 19th century.

On the other hand, in Hungary and Ottoman Empire, sea baths were stable. They were small wooden cabins and connected to land with a wooden dock. Ottomans used to swim in borders of this cabin, and it would give a private swimming experience (Yağın, 2015).



Figure 6 Bath cabin in Balaton Hungary, 1900. Fortepan - Kiss László #93363.



Figure 7 Bostancı sea baths, 1913, Ressam Halil Paşa. Sakıp Sabancı Museum.

2.2. Bath house culture

In Ottoman Empire public bath houses which were called «Hamam» were commonly used among the society. In the ancient Rome and Byzantine times there were also bath houses open to public use but its introduction to the other nations has happened with the Ottoman's. According to their holy book, it was forbidden to use standing water for cleansing the body, only running water was allowed (Eger Török Füdő, 2021). That's why there were no tubs or pools in Ottoman Hamams. They were used for body cleaning but also a place for Ottoman women to gather with their female friends. Because they were not allowed to go to other public places without a man accompany (Şen, 2021).



Figure 8 Main Pool of Török Füdő Eger Hungary, 2022, Bengi Idil Acar.

With the Ottoman occupation in Hungary, similar style hamams were built in Hungarian cities. Lifestyle was introduced to the society and since then, those buildings are also part of the Hungarian culture. Even until today, they are used by people weekly to spend time with friends and relax.



Figure 9 Çinili Hamamı Istanbul Turkey, 2022, Murat Germen.

3. Sea Bath Culture in Turkey

During the Tanzimat period, Ottoman's got influenced by westerns. One of the most important things that started the transformation of the society culture was interactions with the sea. Before, sea was only used with boats to reach places. It meant trade, holiday, or nice views (Toprak, 2018). But the aim was widening this interaction between sea and people. So wheeled chambers have been fitted into the culture as sea bath houses. Keeping the privacy of the users but allowing them to swim.

3.1 Tanzimat era

Tanzimat, (Turkish: “Reorganization”), series of reforms promulgated in the Ottoman Empire between 1839 and 1922 under the reigns of the sultans Abdülmecid I and Abdülaziz. These reforms were, heavily influenced by European ideas, intended to effectuate a fundamental change of the empire from the old system based on theocratic principles to that of a modern state (Encyclopedia Britannica, 2016). They succeeded in laying the groundwork for the gradual modernization of the Ottoman state.



Figure 10 Illustration for aimed use of seashores, Bengi Idil Acar.

The administration started to think about the city and reorganizing it for the first time. Big public buildings such as Düyun-u Umumiye (İstanbul Highschool) and Büyük Posthane (Central Post Office) has been built during this era. They also wanted to provide a spatial control not only in the capital, but also throughout the country, with the establishment of the Ministry of Nafia (Ministry of Public Works), which took control of the spatial works throughout the country in 1848, and to organize all the zoning works through a central institution. The source of the «correct architecture» was in the west. Because of that, European architects were seen more valuable than Ottoman architects and have designed most of the buildings which has been constructed in that era (Akyürek, 2008).



Figure 11 Tanzimat era Ottoman architecture, Düyun-u Umumiye.



Figure 12 Tanzimat era Ottoman lifestyle, first woman governmental officers Istanbul, 1913.

3.2. Early years

The first examples of the sea baths in Ottoman Empire have been seen in late 19th century (1870s). Tanzimat reforms were trying to implement a more western lifestyle to society and swimming was a part of it. But to keep it within the privacy rules of the society, enclosed areas called «sea hamams» were built in the coasts of Istanbul. These buildings have been made in two types: public and private. Early examples were generally private cabins which belonged to mansions located on Bosphorus and they were small.

Just enough to fit a family of few. But later those cabins were seen in other cities of Turkey along with cities like Thessaloniki which were part of Ottoman Empire during those times (Yağın, 2015).

The main feature of those cabins were them to be wooden and being connected to land with a wooden dock. Wood is the main material of traditional Turkish architecture, and it is also convenient for people since it can be built very fast.

Their key characteristics were:

- private,
- enclosed,
- family oriented.



Figure 13 A mansion in Büyükdere and its private sea bath.

3.3. Evolution with the rise of republic

The transformation from private sea baths to public sea baths and then later openly swimming in the beaches started after the Bolshevik Revolution. In 1920's Istanbul, there have been many Belarussian immigrants who escaped from Russian invasion, and they have been located at the Florya shores of the city. Maybe because of the hot weather or to get rid of any dirt that came with long trip, they went into sea and swam (Toprak, 2018).



Figure 14 Belarussians swimming in Florya beach.

That was the first time in Istanbul's history which woman & man has been seen swimming together and openly without a sea bath house. First Yeşilköy and Florya shores turned into beaches, then it spread all over Istanbul. They introduced this lifestyle to former Ottoman and new Turkish society.

On the other hand, after the WWI Ottoman Empire collapsed along with religious regime. The Republic of Turkey has introduced reforms which provided equality between women and men. This changed the social balance and lifestyle of the people. Women had their freedom and were not trapped in their homes or covered clothing anymore. Legally and socially people were supported to gather as a one community.

Public sea baths were built in bigger scales for the usage of bigger crowds. Even though the usage of beaches were mixed, most of those bath buildings were divided as man and woman. Sea baths became social entertainment and leisure centres during summer along with other facilities that has been built around them (Yağan, 2015).



Figure 15 Private sea bath in Yeşilköy, Max Fruehtermann.

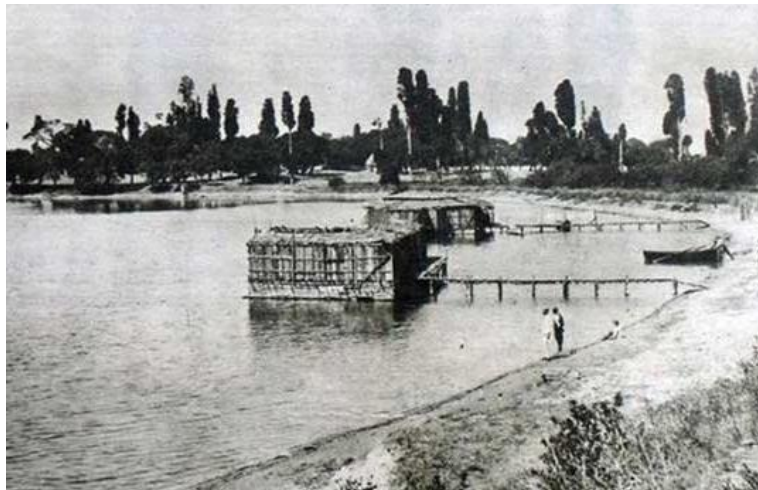


Figure 16 Woman & man sea baths.



Figure 17 A woman jumping to sea in Moda sea bath. Pera Museum.

3.4. How & why it ended?

After the rise of Republic of Turkey, country evolved into being secular day by day. New constitution, alphabet, laws, regulations on clothing etc. Social rules were changing inside the community. At first, public sea baths seemed like a good idea. They were making the swimming easier. But later people realised that there is no need to have designated buildings inside the sea to be able to swim. It was just creating boundaries and separating man & woman, forbidding them to enjoy the sea together. Approximately in the beginning of 40s, sea baths started to disappear from the shores. And in the end of 70s, they were almost completely gone.



Figure 18 Florya beach. Pera Museum.



Figure 19 A policeman punishing two children. Pera Museum.



Figure 20 Salacak beach, 1937, La Turquie Kamâliste Magazine. Archive of Zafer Toprak.

3.5 Environment, culture & society

The most important sea baths of the era were in Yeşilköy, Bakırköy, Samatya, Yenikapı, Kumkapı, Çatladıkapı, Ahırkapı, Salıpazarı, Fındıklı, Kuruçeşme, Ortaköy, İstinye, Tarabya, Büyükdere, Yenimahalle, Beykoz, Paşabahçe, Kuleli, Çengelköy, Beylerbeyi, Üsküdar, Salacak, Moda, Fenerbahçe, Caddebostan, Bostancı, Kartal, Maltepe, Pendik and Tuzla. Those buildings have developed their own entertainment, fashion and culture overtime. Beaches, casinos, cafes, and accommodations were only some of the facilities surrounding the area (editorbiozet, 2018).



Figure 21 An advertisement of the concerts which will happen in Florya Beach. Pera Museum.



Figure 22 Advertisement about Süreyya beach, 1950s. Archive of Mehmet Aksel.

The plan for those places were to "meet the beach and entertainment needs of Istanbul's residents in the most modern way". Motel, beach, restaurants, clubs, and camping facilities that will create one complex which responds to every need. They would be built by entrepreneurs and rented by municipality. Because of that it would require a fee to enter (Çoruk, 2019). Water, tea, coffee etc. would be free inside. It was obligatory to have a lifeguard. They would even have swimming teacher sometimes (Ekinci, 2014).



Figure 23 A magazine page about that year's summer, Hikmet Feridun Es. Pera Museum.

Time to time, seashores were hosting special events. For example, in Moda shore, Khalkedon Racing Club and Moda Deniz Kulübü (Moda Sea Club) has been opened and they became very important places for both social gatherings and sport competitions. The place became known as water sports centre of the Anatolian side of Istanbul. In 1937, the first swimming competition has been organised between Turkey and Hungary. Many swimmers and divers trained and became professional in here. Since then, every year on 1st of July, cabotage festival is being celebrated in Moda Sea Club (Toprak, 2018).

Other than that moonlight tours, festivals, concerts of famous artists, theatres, operates would be organised during summers (Pera Museum, 2018).



Figure 24 Swallow jump in White Park beach, 1932, Selahattin Giz. Suna ve İnan Kiraç Foundation Photography Collection.



Figure 25 Suadiye beach, 1930s. Archive of Gökhan Akçura.



Figure 26 Ataköy beach. Pera Museum.

On the topic of swimwear - according to Reşad Ekrem Koçu's Istanbul Encyclopaedia both women's and men's clothing has changed. Under the rules of Ottoman Empire woman were not allowed to show any skin or hair. But with the republic those rules changed. At first swim wears were one piece had short sleeves and knee length skirts for women, shorts for men. Later the sleeves were gone, and length was shortened. Then women used two-piece bikinis and men use only shorts/slips (Toprak, 2018).



Figure 27 People swimming in Kalamış and Aşod's Sea Bath, 1930's. Seyhun Binzet's Collection.



Figure 28 Women in 1920s.



Figure 29 A woman in Moda 1930's. Private Collection.



Figure 30 Florya beach 1940's. Archive of Gökhan Akçura.



Figure 31 Former president İnönü in Heybeliada. Pera Museum.



Figure 32 Caddebostan beach 1930s. Pera Museum.



Figure 33 Suadiye beach 1971. Pera Museum.



Figure 34 Professional swimmers of "Büyük Yüzme Müsabakası", 1932. Suna ve İnan Kıraç Foundation Photography Collection.



Figure 35 Representation of women swimwear and sea bath house, 2018, Bengi Idil Acar. Pera Museum.



Figure 36 Representation of man swimwear and beach, 2018, Bengi Idil Acar. Pera Museum.

4. Sea Bath Culture in Hungary

Hungary may lack ocean access, but it is overflowing with thermal water springs which brings infinite opportunities for bathing in all over the country. The bathing culture has started in Pannonia by the Romans because bathing was an important part of the Roman lifestyle, as a venue of lively social life. They were the firsts to build baths in the region. For instance, the military and civilian part of Aquincum were both rich in baths, like Therma Maiore at Flórián Square. But people only found out about waters that burst to the surface by themselves (termalfurdo.hu, 2017).

On the other hand, Ottoman baths, which started flourishing the Hungarian bath culture, were built on well-known, occupied springs used for bathing, or existing baths and hospitals at other times. Still remaining Ottoman bathhouses -the Rudas Fürdő, Király Fürdő, and Veli Bej Fürdője- are all located near the Danube bank on the Buda side, close to the thermal sources (Bánfalvi, 2019).

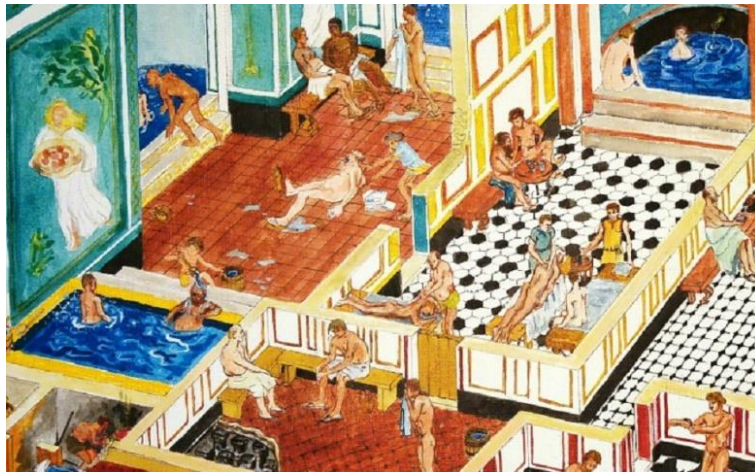


Figure 37 Aquincum bath (Aquincumi Fürdő).



Figure 38 The hot room of the Rudas baths, 1859, Ludwig Rohbock.

Having the potential and being introduced to the bath culture, Hungarians started to build and use bath houses as well. Apart from building them in the city with opening wells and finding artesian, they built bath houses on water sources too and directly benefited by them.

Mainly Lake Balaton like Siófok, Balatonlelle but also Hévíz, Révfülöp, Cirkvenica, Lublófürdő, Szováta, Vízakna hosted many people along its shores with small wooden cabins. People used those cabins to get into the lake and swim. Even though that they were open to public they were not big facilities which can host many people at once. Mostly they were connected to the shore with a wooden deck.



Figure 39 Sandy beach of Lelle in Balaton bath house, 1908.



Figure 40 Sziget bath house and beach in Révfülöp.

4.1 Historicism era

While that was happening, the most defining trend of 19th century Hungary was historicism, the simultaneous use of historical styles, which was typical during dualism (1867-1918). Historicism also used the forms of antiquity, the Middle Ages and the Modern Age, the most popular being the Neo-Renaissance style, which still defines the image of the capital to this day. Neo-Gothicism also played a major role, although due to its religious connotations, it can primarily be observed in church buildings (Paár, 2020). The most famous buildings of the capital, such as the Fisherman's Bastion, the Opera House, the Parliament, and Saint Stephen's Basilica, were built in the second half of the 19th century and followed Historicism.

From the late 18th century, poetry, drama, fiction, and literary criticism combined to elevate the Hungarian vernacular to the standard of a literary language, partly in response to the forced Germanization by the Habsburgs but even more as part of an international trend that was particularly strong in central Europe. Institutions such as the National Library, the National Theatre, and the Hungarian Academy of Sciences were all organized during this period (Macartney, Vardy, Barany, Várdy, & Berend, 1999).

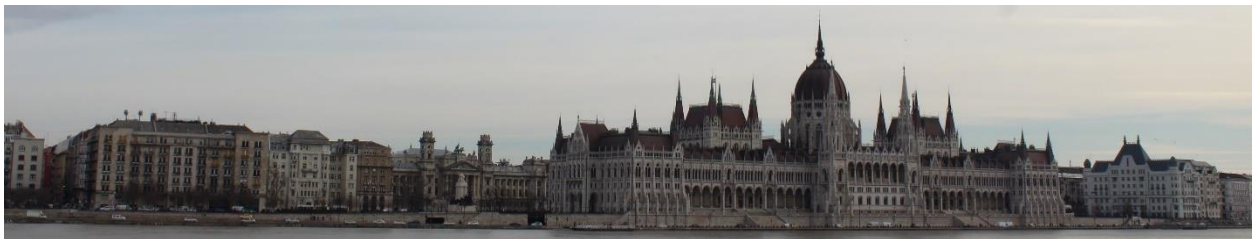


Figure 41 Hungarian parliament, 2020, Bengi Idil Acar.

4.2 How it continued?

Since spending time in the lakes has been loved by the community, there was a new potential development around them. Lake bath houses. Just like the ones in the cities which host a big amount of people new buildings have been built in lake Balaton and others. They became social gathering and leisure spots for locals and a place to go to holiday in summers. That's how József Erdős describes:

“Lelle is one of the most beautiful, healthiest, and unsurpassed places for bathing in Lake Balaton. Here, the soil of Balaton is sandy, and the waves here are constant and the biggest. There is already a whole row of inhabited villas here, and its social life is very lively.” (Erdős, 1911)



Figure 42 Lake Balaton, Hungary, 1905-1910. Collection of Nóra Mészöly.



Figure 43 Bath house in Balatonföldvár (Füüdöházak), 1907. Fortepan #76280.

4.3 Environment, culture & society

Lake baths turned those locations into attraction points. Especially during summer when the weather is good people would go to the lakes and spend time/use the lake baths. The small coastal towns around lake Balaton have seen the opportunity and provided beaches, restaurants, cafes in the shore. Basically, any additional function that people would need while spending a day in the lake house. In addition to that, there would generally be a hospital near by those locations because bathing in those lakes would be prescribed by doctors since the thermal water helps to heal some diseases. This made those cities develop more and provide better services. Before the lake houses, they were only areas which consisted a few single-family houses that the owners only use during summer. But day by day they grew bigger and turned into small towns which provides every urban function needed. Swimming and having a good time were the focus point of people to go to lake baths. Also, people would like to do water sports like windsurf, sailing, kayaking etc.



Figure 44 Bathing people in Palatinus Open-air baths, 1957.



Figure 45 Lake Balaton shore Balatonkenese, 1938. Collection of Balaton Museum.



Figure 46 Buffet at Balatonberény, 1929. Collection of Hungarian Trade and Hospitality Museum.



Figure 47 Bathers in Lake Balaton, 1906. Collection of Balaton Museum.



Figure 48 People bathing in Lake Balaton, 1967. Collection of Sándor Bauer.

Bathing suits were not different from the street wear in the 19th century. Women preferred fabrics that did not become translucent when they got wet, for example linen or calico and it to cover the whole body. Weights were sewn in the hems of bathing costumes preventing their unpleasant floating up on the water. In the following century, ladies went swimming in knee-length coveralls that had bathing-stockings as well in order to cover legs. Men wore long-sleeved and knee-length cotton maillots.

Later at the beginning of the 20th century, women's bathing suit shortened. The bathing suits of the 1920s could have been mistaken for short summer dresses, but the proper length was taken very seriously by beach-guards. During the 1930s, swimsuits got more familiar with 21st-century style and later in 1950s two-piece bikinis were used (Aknai, Beach-style – Swimsuit fashion from bathing costumes to bikinis).



Figure 49 Men, women and little boy in the water. Collection of Balaton Museum.



Figure 50 A family in Balatonalmád. Collection of Balaton Museum.



Figure 51 A group of women in Lake Balaton, 1928, Juhász Gézáné.

5. Comparison with Examples

5.1 Examples from Turkey

The sea baths were generally seasonal structures. They would be assembled in the beginning of summer seasons and disassembled when the summer ends (Evren, 2020). Only their wooden stakes that were driven into the sea would stay in place. Other materials would be kept until the next summer and same process would repeat every year. The reason why is that Istanbul is a very windy city, and it is common to have storms during winter. It was not safe and sustainable for those structures. If not that, then most likely a ship could crash it while passing through the Bosphorus. That's why disassembling was the common practice. If they stay in place during the whole winter, the wood will get damaged, and it would need repair & painting. A good care was important in case of preventing accidents. Undriven nails or corrupted piles could cause big problems (Ekinci, 2014).



Figure 52 A sea bath house in Istanbul. İBB, Atatürk Library, Album no. 157.

Main points around their construction:

- Sea baths were built inside the sea with water-resistant wooden piles which were driven into the bottom of the sea and closed by wooden walls (Asimgil, 2020),
- They were connected to the shore by a pier placed on wooden piles in the same way. All the woods that were used was water resistant,
- The structure was in the form of barracks made from wood, which cannot be seen from the outside,
- If the sea level was not deep enough, it was built further until the desired depth is achieved,
- The size of the large baths was 20×30 meters, and the smaller ones were 15×20 meters (Ekinci, 2014),
- If the bath was built close to the residential settlements, the top of the structure was covered with tarpaulins so that it would not be visible from above,
- Inside the baths, there were changing cabins, resting areas, corridors, a cafe and toilet.
- The middle of the bath was in the shape of a pool and it was surrounded by grids made of wooden poles. A rope was placed across the inner walls of this pool for non-swimmers to hold onto.
- Inside the baths, there were special hooks for hanging and drying loincloths. Wet loincloths were hung there, giving the appearance of being covered with flags from far. Sometimes when the weather was windy, they would fly and fell into the swimming area (Evren, 2020).

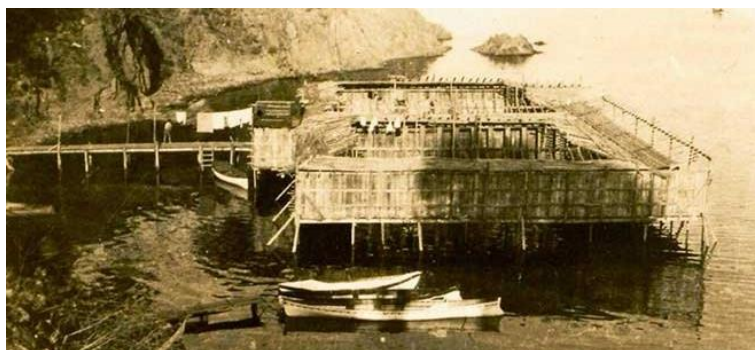


Figure 53 Moda Sea Bath.

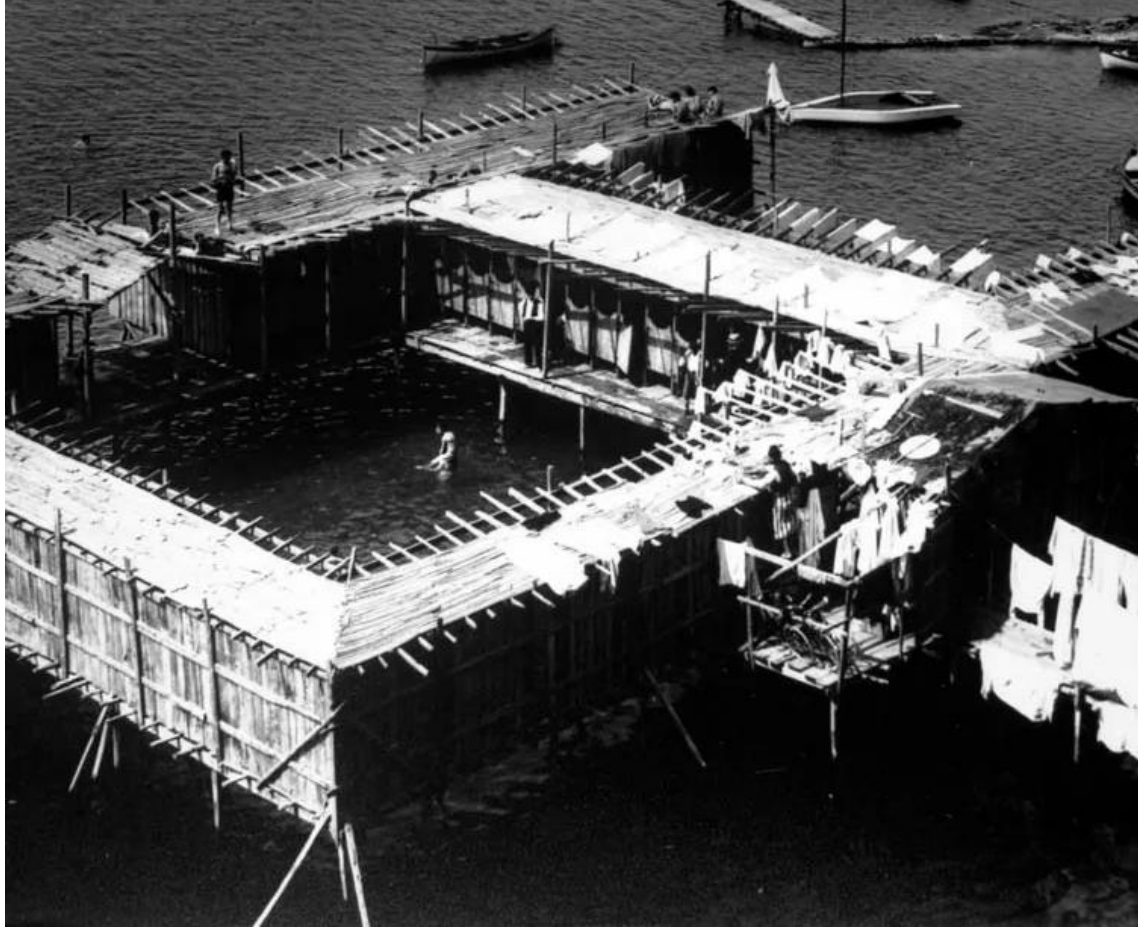


Figure 54 Moda sea bath, 1920's. Collection of Suna ve İnan Kıraç Foundation.



Figure 55 Tophane Sea Bath, 1930, Faik Şenol.

Sea baths were separated buildings for men and women with high precautions. In between the female and male baths, there were at least 50 m distance which would prevent people to even hear each other (Ekinci, 2014). The male baths were bigger in scale compared to female ones, but they were less crowded than them.

The plan of the female baths was a little different than the male baths. Inside the female baths, there were changing rooms which were surrounded with benches all around the room. In front of those rooms, there was a narrow open corridor which is separated from the sea with railings and from there a couple staircases would go down to the sea (Asimgil, 2020). That sea was like the courtyard of that building and it was surrounded with grid wooden pillars to prevent visibility. So, the sea would turn into a pool. Seeing inside the bath house was also not possible because the facade was also covered with wooden panels.

Inside the male baths, plan was very similar. Additionally, there was a secondary corridor/balcony surrounding the bath house and it would act like a resting or sunbathing space. Most of the time there would be benches for men to rest after swimming (Evren, 2020).



Figure 56 Bakırköy Sea Bath.

The characteristics of a sea bath house were determined by the municipality. The first regulations for them have been published according to the locations, building methods, sizes, building materials, security of public sea baths in 1875 (Evren, 2020):

“Umumi Deniz Hamamları Hakkında Nizamname 16 sefer 1292/1875

Birinci Madde: Deniz hamamlarının nizamına tevfikan inşa ve idareleri birer ve nihayet ikişer seneye mahsus olmak üzere Şehremaneti tarafından bi'l-müzayede ihale ve iltizam olunacaktır.

İkinci Madde: Hususi olan deniz hamamları dahi nizam-ı mahsus ve resmine tevfikan Şehremaneti tarafından verilecek ruhsat üzerine tasviye ve inşa olunacaktır.

Üçüncü Madde: Mezkur hamamlar üç kısma munkasım olup icabı halinde tezyid edilmek üzere şimdilik altmış iki adetten ibaret olacak ve kadınların denize girmek ihtimali olan yerlerde hamamlar çifte olarak yaptırılacak ve bunların beyni ses işitilmeyecek derecede biri birinden ba'id bulunacaktır.

Dördüncü Madde: Zikrolunan aksam-ı selaseden birincisinin boyu kırk ve eni yirmi dört ve umum için bulunacak havuzun boyu otuz ve eni on dört zira alacağı gibi hususi olmak üzere on iki kişilik başkaca bir havuz dahi bulunacaktır.

Beşinci Madde: İşbu hamamlardan fevkalade olmak umum için yapılacak hamamın otuz adet locası ve büyük suffe yani havuzun etrafında ve locaların önünde gezinti mahalli ve bir kahvehane ile havuza hiç bir suretle fenalık tecavüz edilip karışmamak üzere iki helası olacak ve bu da cısr-i ceddide ve mücerred sükura mahsus bulunacaktır.

İtinci Madde: İşbu hamamlar akıntılı mahalle yapılmasıyla beraber bir tarafının derinliği iki arşın ve diğer canibinin umku altı parmak olduğu halde zemini tahta puşideli ve kenarları parmaklık olarak iki arşın umkunda bulunacak tarafı İstanbul'a ve altı parmak olacak ciheti dahi Boğaziçi'ne doğru nazır bulunacaktır.

Yedinci Madde: İşbu hamamlar suya dayanır surette çürümez keresteden yapılacak ve bu da numaralı birbirine rapt olunur ve mevsimi hulülünde bozulup saklanır surette tesviye edilecektir.

Sekizinci Madde: Akbam-ı mezkureden ikincisinin binası boyu otuz iki ve eni yirmi iki ve havuzunun boyu yirmi iki arşın bulunduğu halde hususi olarak yirmi adet locası ve bir suffe ve kahvehane ile şerait-i meşrutaya tevfikan helası bulunacak ve bu kısmın biri zükura ve diğeri inasa mahsus olmak üzere Kadıköy ve Büyükkada ile Büyükdere ve Beşiktaş'ta ikişer bab olarak yapılacaktır.

Dokuzuncu Madde: Aksam-ı mezkureden üçüncüsünün ebniyesi boyu yirmi sekiz ve eni yirmi ve havuzun boyu on sekiz ve eni on arşın bulunup on beşer loca ile bir suffe ve kahvehane ve şart-ı muayyen vechile helası olduğu halde

Salacak ve Bebek ve Ortaköy ve Kabataş, Üsküdar ve Çengelköy ve Tarabya ve Yeniköy ve Salıpazarı ve Eskiköprü ve Davutpaşa ve Çatladıkapı ve Yenikapı ve Ahırkapı ve Üsküdar'da Ayazma İskelesi ve Heybeli ve Kuleli ve Beykoz ve Yenimahalle ve İstinye ve Kuruçeşme ve Kumkapı ve Samatya ve Makriköyü ve Ayastafanos'da biri erkeklere ve biri kadınlara mahsus olarak ikişer ve Modaburnu ve Beylerbeyi ve Eski Köprü ve Paşabahçe ve Hamam İskelesi'nde yalnız erkekler için birer adet olarak yapılacaktır.

Onuncu Madde: Deniz hamallarının haricinde olarak deniz kıyılarında ve açıklarında denize girenler olduğu halde zabıta ve liman idaresi tarafından kemakan men olunacaktır.”

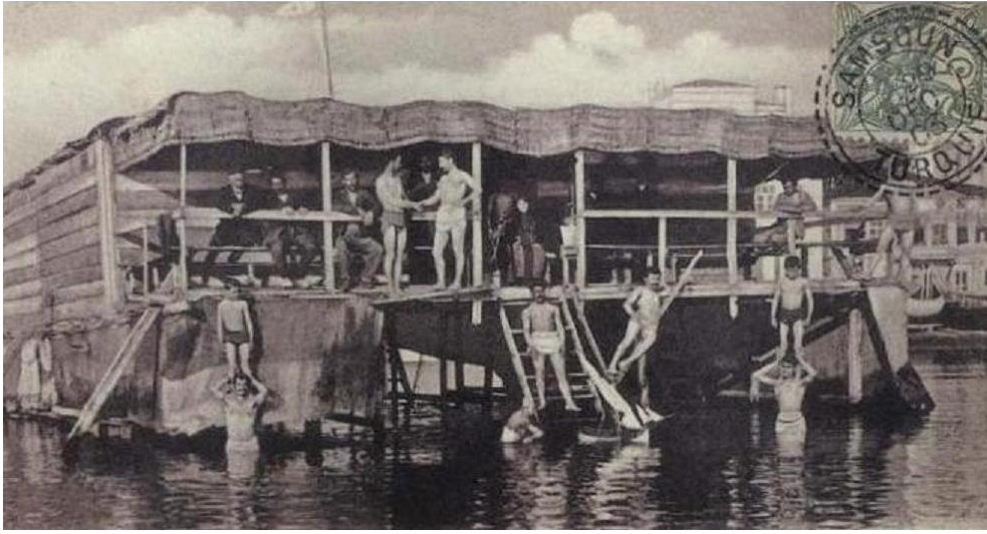


Figure 57 A sea bath house in Samsun, 1920s.

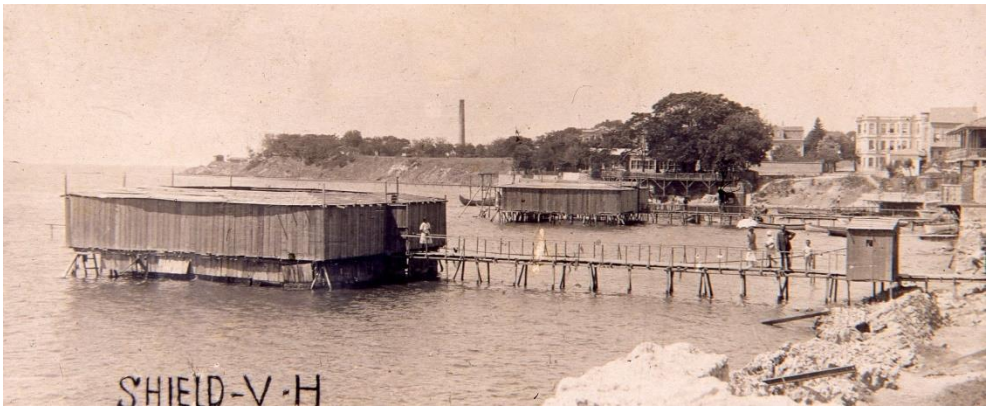


Figure 58 Woman & man sea baths in Bakırköy. Pera Museum.

5.2. Yörükali Deniz Hamamı

Yörükali sea bath was located in one of the five islands of Istanbul which is called Büyükada, and with its old name Prinkipo. This island is the biggest one among the others and have started to be populated in 18th century. Just like mainland, swimming and sea bath houses were introduced to the islands and this location particularly became very people because of its rare nature and still water.



Figure 59 Yörükali Sea Bath in Büyükada.

Just like the other bath houses, Yörükali was also built on the sea with water-resistant wooden piles which were driven into the bottom of the sea, and it was a structure closed by wooden walls. The pier which connects the bath house with the land was from wood and had a covered part in the entrance area. The scale of this bath house was smaller than Moda or Bakırköy Sea Bath, but it was used just as much as them. Still until today, that area is called Yörükali Beach and used by people during summer. Unfortunately, the bath house is not existing and there have been a new summer resort built on its location.

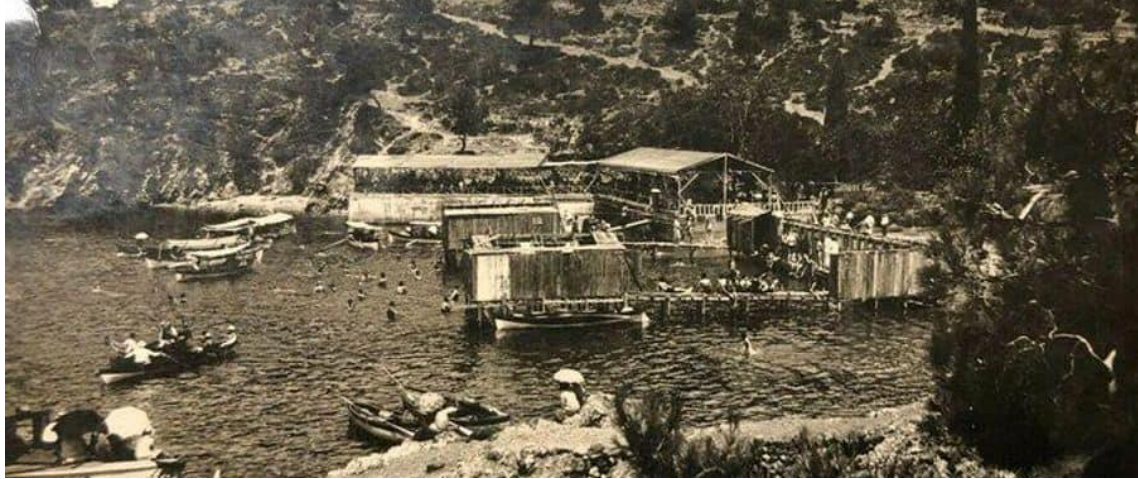


Figure 60 Yörükali Sea Bath in Büyükada.

The bath house was in a remote part of the island. That's why privacy was not a big issue. Also, in this region of Istanbul, the amount of non-muslim people were higher. Because of that the restrictions between male and female baths were not as strict as other bath houses. Inside the baths, there were a few changing cabins, a corridor surrounding it and stairs leading to the sea. Normally the women were allowed to swim in the middle of the bath. That area would be covered with gridle wooden poles. But in here woman would swim freely in which part of the sea they wanted. Also, the connection between the male and female bath was not totally cut. It was possible to see each other through the pier and even reach to the other bath house by walking through a connecting corridor.

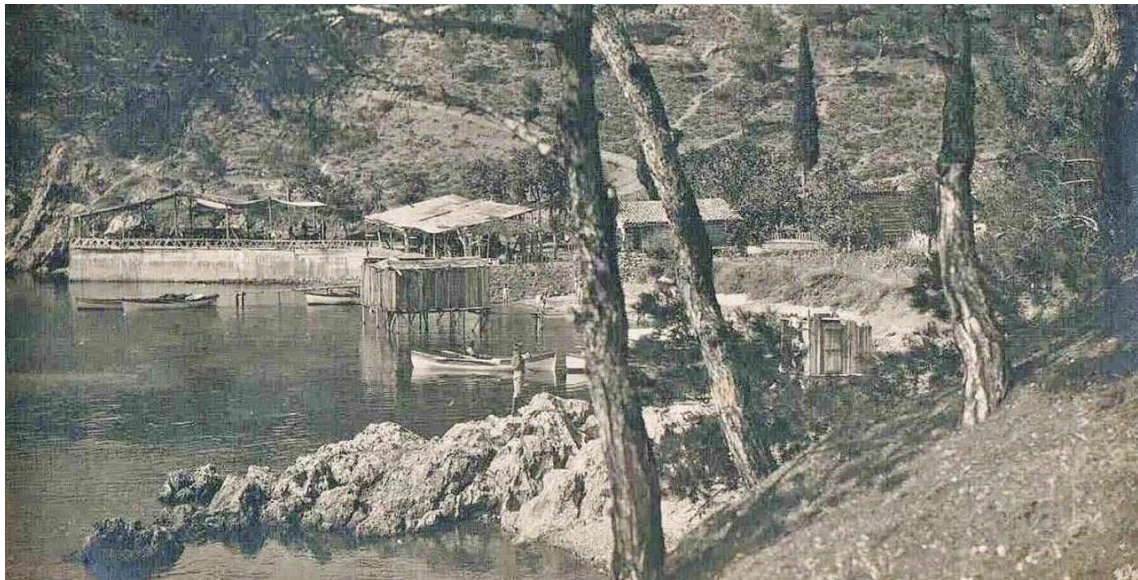


Figure 61 Yörükali Beach in Büyükada.



Figure 62 Yörükali Sea Bath and Casino in Büyükada.

5.3. Examples from Hungary

Hungarian Lake Baths were built directly on the lakes, and they were connected with sometimes open corridors sometimes closed areas as part of the building. The size of the bath houses would differ according to the region. Places like Balaton or Héviz were so popular among the community so the size of them were bigger than the others and had more functions. A basic bathhouse had closed areas for changing rooms, cafeterias, toilets, massage rooms, saunas. The bigger ones had indoor leisure pools, steam baths, salt caves, hairdressers, mud baths additionally. The main purpose and design of them were providing both indoor and outdoor relaxing areas for users.

The foundation of those buildings were concrete piles and over them the wooden building would rise. All those buildings were built very detailly. Most of them were drawn by famous Hungarian architects. The building itself and the roof was designed according to the Hungary's weather and that's why, some of them are still in use until this day. While some of the buildings have elements from traditional Hungarian architecture, some of them were a basic rectangular shape with only necessary elements.



Figure 63 Pöstyénfürdő bath house in Bad Pöstyén, 1916. Collection of Terlezky József.

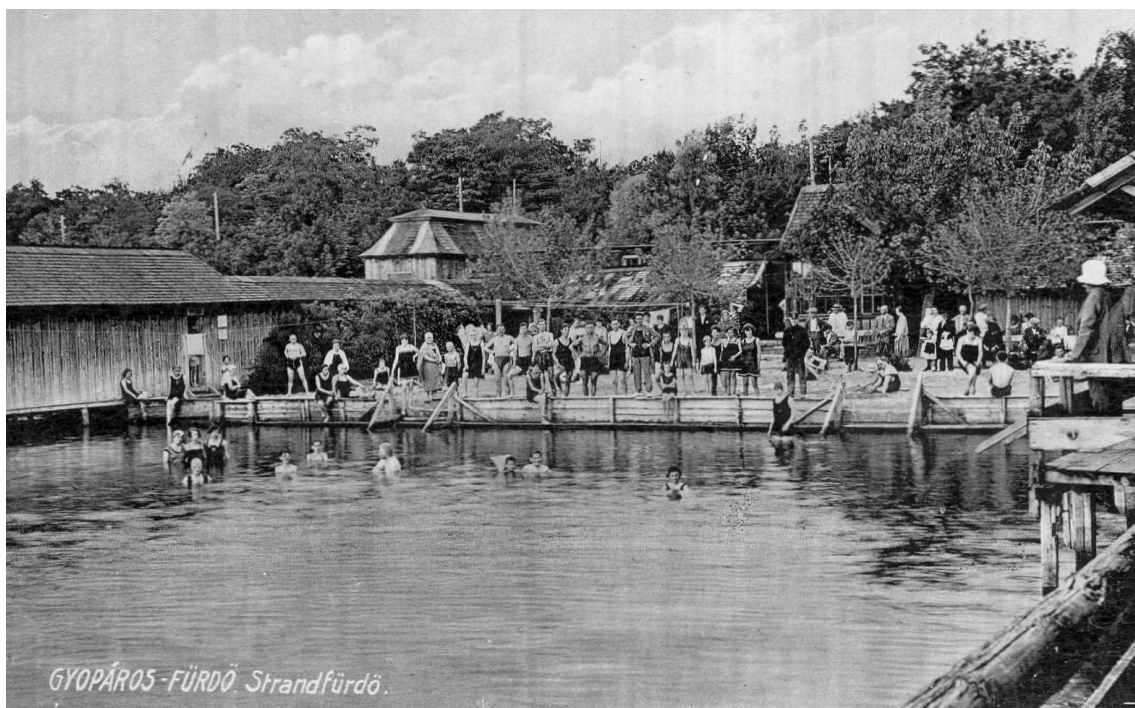


Figure 64 Gyopárosfürdő in Lake Gyopáros, 1931. Collection of Hungarian Trade and Hospitality Museum.

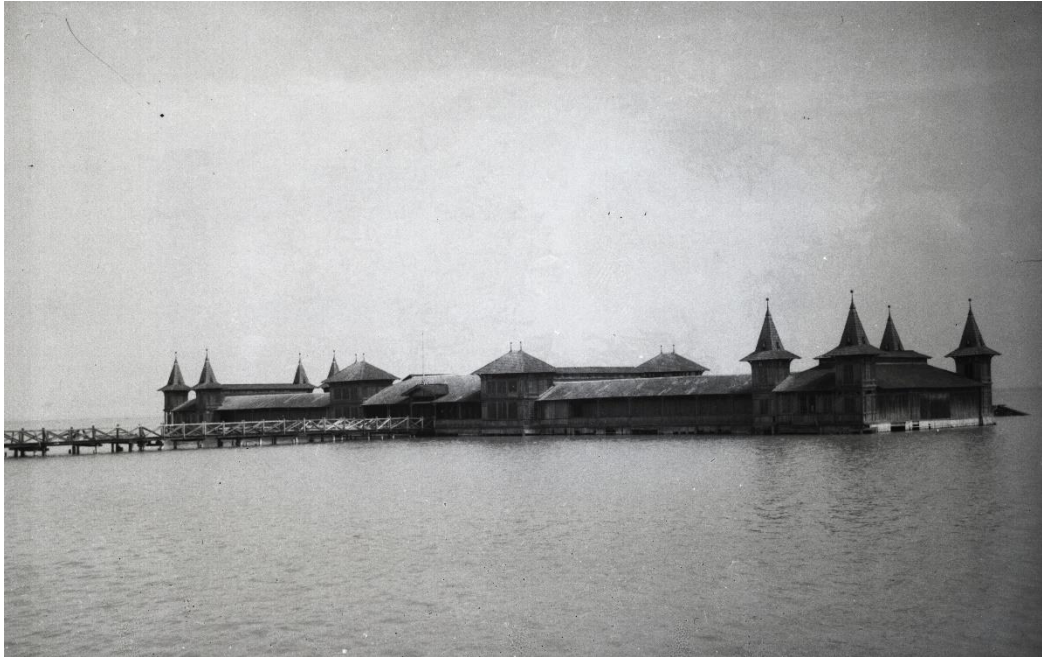


Figure 65 Balatonfüred bath house which was destroyed in WWII, 1930. Collection of Hungarian Museum of Technology and Transport. Fortepan #183399.

5.4. Hévízi Tófürdő

Hévíz is as József Erdős describes:

“Europe's largest natural warm mud bath and sulphur hot spring, which forms a 10-acre lake, has a 6-meter-wide course, and has a channel leading to Lake Balaton. Its mud, saturated with decaying plant parts and a large content of carbonic acid and hydrogen sulphide gas, does not stick to the body, and is deposited in huge quantities at the bottom of the lake, so that due to the depth of the water varying only between 0.30 and 1.50 meters in many places, the diseased parts can be completely soaked in the mud.”
(Erdős, 1911)

This lake is very special because of its hot spring water and Hévízi Fürdőház (Hévíz Bath House) has been built so that people can use this lake and find cure for their health issues.

The first scientific analysis of the Hévíz spring-water was made by Ferenc Szláby in 1769. Lake Hévíz was put on maps as of the end of the 18th century (Aknai, Bathing Culture). The thermal spring and its surroundings came into the possession of the Festetics family in the middle of this century. As a family,

they played a key role in Hungary's political, cultural and economic history. Especially in Héviz, they started the construction of the spa complex, and together with it, the city also expanded continuously, and is currently the second most popular place in Hungary after the capital (Chilembu, 2020).



Figure 66 People bathing in Lake Héviz.



Figure 67 Festetics bath house, 1900.

The first bath house, with the name of Festetics Fürdőház has started to be developed on Lake Hévíz by the landowner György I. Festetics in 1795. It was on rafts that were placed on the water and mostly used by local people or animals came here to bathe and drink.

The bath house had a rectangular floor plan and consisted of two parts. It was built on wooden piles and covered with wooden panels also.



Figure 68 Covered and open bridge connected to main building and the entrance.

In the second half of the 19th century II. György Festetics made the spa life start here by building the first real bathhouse connected to ground with piles, creating accommodations, and tidying up the area around the lake (Chilembu, 2020). In 1858, the forestation around the lake, the modernisation of the bath buildings and the construction of the lakeside guesthouses began. The men's and women's baths (baths enclosed by cabins) were in the centre of the lake, but instead, many people used the Hévíz stream for bathing.

Starting from 1905, the leaser Wenceslas Reichl helped to develop Hévíz into an international spa town. A casino was added, and the former bath building was replaced by a domed building complex. In 1907, a covered bridge was built on the site of the old bridge and the characteristic entrance to the bath with two towers was created (heviz.hu).

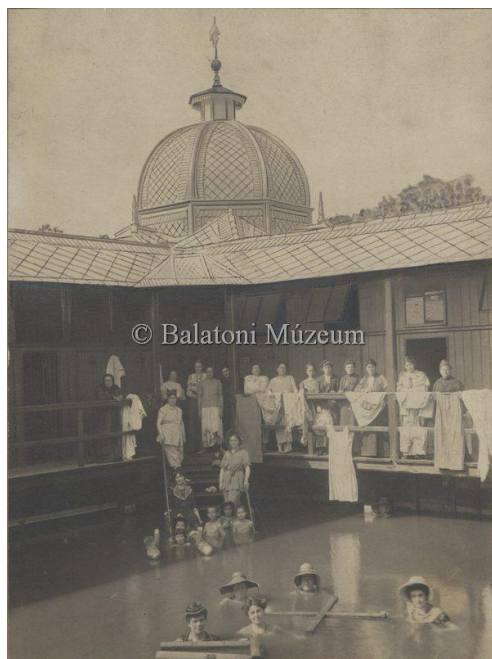


Figure 69 Women bathing in women's bath. Collection of Balaton Museum.



Figure 70 Entrance of the Héviz Bath House, 1907. Collection of Balaton Museum.

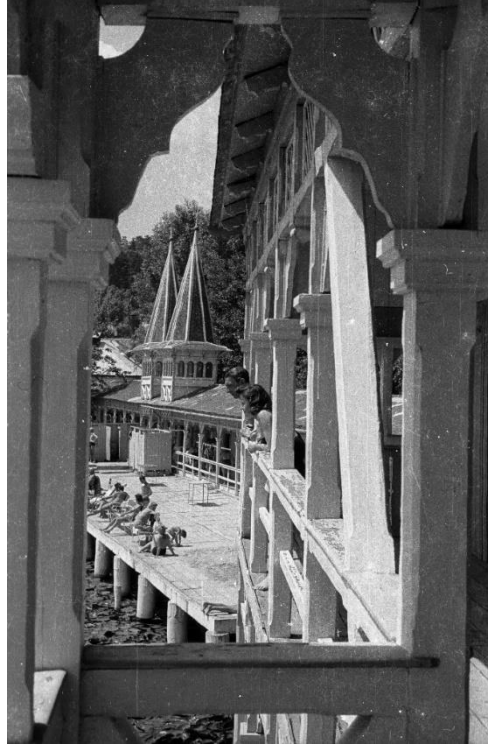


Figure 71 View from a balcony, 1957. Fortepan - Szent-tamási Mihály #14083.

The beach bath was built in 1926, and a year later a two-story lakeside Bathhouse was built on the northern shore of the lake. In 1932, the main building received a glass roof mounted on an iron structure, so it became completely covered and closed (heviz.hu). Cabins, mud rooms, ballroom, souvenir shops and resting rooms were added (spaheviz.hu).

During World War II, many guests came to Hévíz especially from Germany. In 1944-45, wounded soldiers were treated at the spa. Developments in the spa stopped for a while, due to the uncertain political situation following the war and the departure of the Festetics family. After the war in 1948, Hévízfürdő was nationalized (Chilembu, 2020).

In 1986, the former domed buildings were gradually replaced by Larchwood-clad buildings but unfortunately the new renovated building was almost completely destroyed in a fire that happened the same year. So, it could stand just for a few months. Only the beach baths and sun loungers were not lost in the fire. They have been kept and a new type of building complex, which is the foundation of the current spa has been built (heviz.hu).

The reconstruction took three years. An octagonal distribution section was created, two of the four open pools were covered, heat and smoke detectors, sprinkler systems were installed, and fewer flammable shingles were placed on the roof so that the incident could never happen again (Chilembu, 2020).

The buildings of the Lake Baths were renovated and extended several times after the major reconstruction in 1989. The two central pools, which were initially uncovered, has also been covered, making the central building completely closed and weatherproof. A children's playground and children's pools were completed on the beach near the summer entrance, and a mud pool was built next to one of the sun terraces above the lake. Most recently improvement was the opening of Analysis Laboratory in the building (spaheviz.hu).



Figure 72 People sunbathing on the porch, 1937. Fortepan #16303.



Figure 73 Lakeside bathhouse, 1968. Fortepan - Drimbe József #27086.

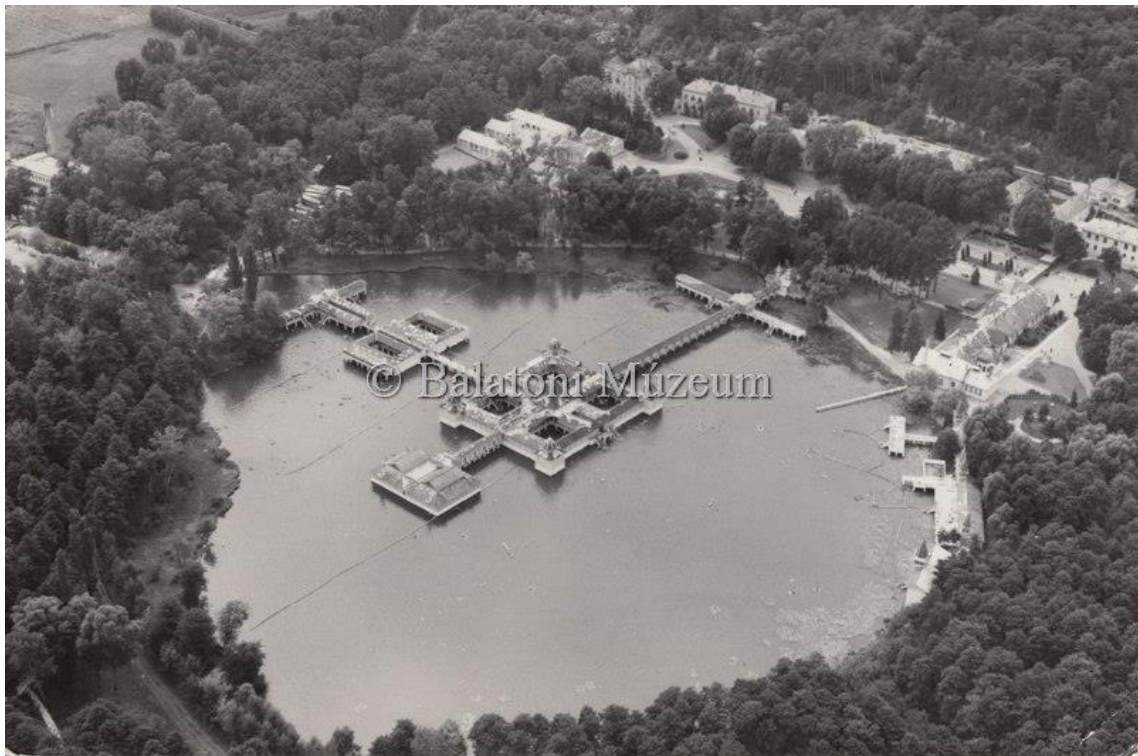


Figure 74 Aerial photograph of Hévíz Bath House, 1965. Collection of Balaton Museum.



Figure 75 Héviz Lake Bath, 1936. Fortepan - Jankovszky György #19048.



Figure 76 People sunbathing at Héviz Bath House, 1938. Collection of Balaton Museum.

6. Conclusion

In conclusion, sea bath houses in Turkey were a phase that ended in 19th century. They have been discovered during late Ottoman period and quickly accepted within society. The reason why that because sea baths allowed people to swim in the sea and get benefits from it while keeping them away from curious eyes and protect their privacy which was an important element in Ottoman tradition. But after the fall of Empire, those buildings made people feel restrained along with many other things. As a result, people realised that not being have to use buildings in order to swim gives them more freedom. That's why they slowly stopped using the sea baths and started turning those areas into open beaches. Unfortunately, its not possible to see an example of these buildings anymore but even though that, going to sea and interacting with water is still a big part of Turkish culture. The same as Hungarian. First usage of bath houses in Hungary happened with the Ottoman invasion. Considering the rich natural water resources, it didn't take a long time for people to embrace bath houses and build their own ones. But the development of the sea/lake bath houses didn't happen in the same way. They had features that made them similar but also different. For example, Hungarian lake baths were bigger in scale then Turkish ones. They had more functions, not only a place to enjoy the lake but they were wellness centres that people can get treatments. They were designed and built by famous Hungarian architects just as any other important public building. But the Ottoman sea baths were seen as temporary structures and builders didn't put so much effort into their construction. Because they haven't been designed by architects, they didn't have a characteristic style like Hungarian lake baths. Also, their only purpose was for people to go into sea and swim. But if we have a closer look at their plans, we can realise that both Hungarian and Ottoman baths had similar features: A courtyard which is surrounded by an open corridor that limits the usage of the water, rooms that opens up to the courtyard, feeling of enclosure, accessing the water with a staircase, separated sections for man and woman, usage of wood. This shows us that the start of this building type was built on the same bath house culture, but the social environment of the era and development process made it evolve into different directions.

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Figure 18 <https://www.peramuzesi.org.tr/blog/deniz-sefasi/1285> Florya beach. Pera Museum.

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Figure 21 Pera Museum. İstanbul'da Deniz Sefası Exhibition.

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