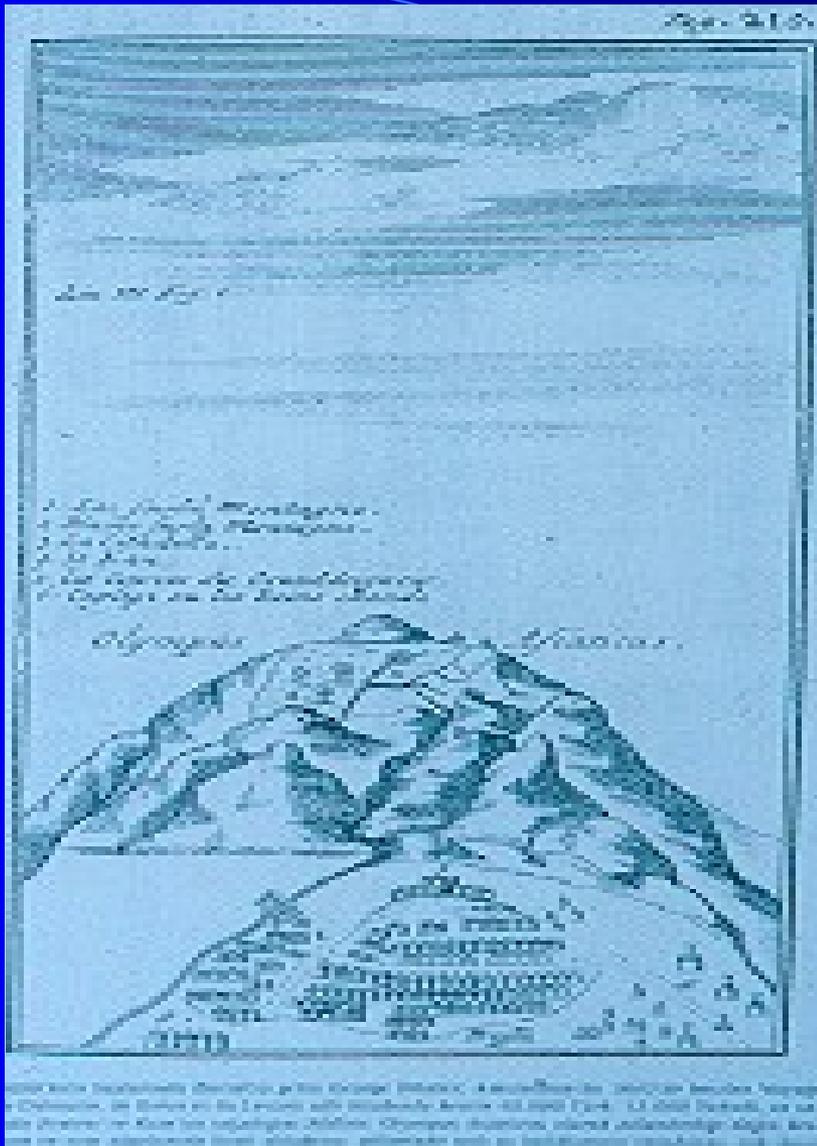


URBAN AND ARCHITECTURAL DEVELOPMENT OF BURSA IN HISTORY

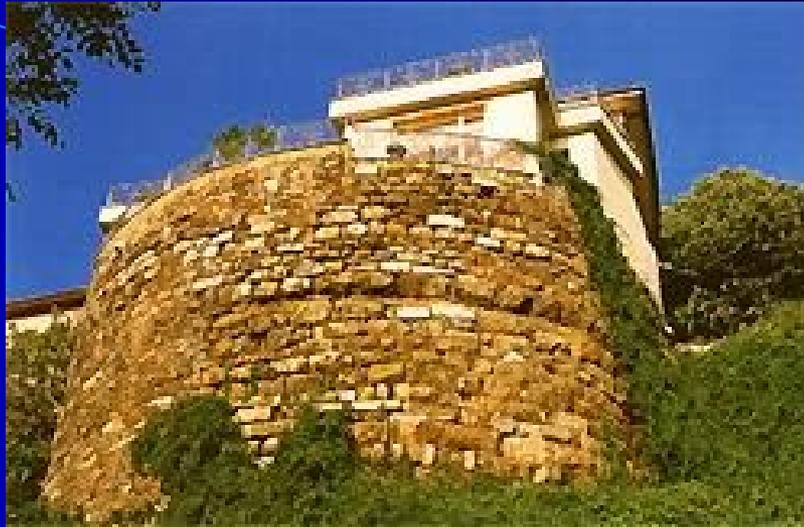
Prof. Dr. Neslihan Dostoglu

**Uludag University
Faculty of Engineering - Architecture
Department of Architecture**



- **Situated in the Southern Marmara region which has been the cradle of many civilizations since 6000 BC, Bursa was founded in the second century BC by the Bithynians, who settled in the region in the seventh century BC. Upon the suggestion of Carthaginian General Hannibal, who sought asylum there after fleeing the Romans, the Bithynian king Prusias I built the city called Prusias ad Olympum on a hill in 185 BC and surrounded it with city walls. Through time, the name of the city was first converted into Prusa and later into Bursa.**





- **The Bursa Citadel built by the Bithynians was damaged in a series of invasions through time, and was restored in Roman (74 BC- 395 AD), Byzantine (395-1326) and Ottoman (1326-1923) times. During the reign of Orhan Gazi, who added Bursa to Ottoman territories in 1326, the walls were supported with towers.**
- **The walls are approximately 2 kilometers long and their five gates are called Saltanat (Sultanate), Kaplıca (Spa), Zindan (Dungeons), Pınarbaşı (Water) and Yer (Soil) Kapi (Gates).**



- Walls in late 19th century

- Walls in 2000



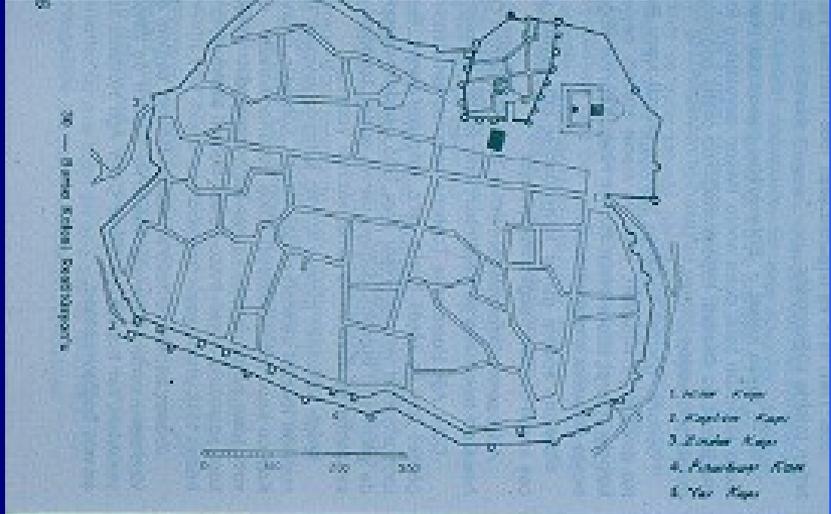


- **Walls and Saltanat Gate after reconstruction in 2007**



- **View of Citadel in late 19th century**

- **Plan of Citadel**





In 74 BC, Bithynia, and thus Bursa was added to the territories of the Roman Empire. After the division of the Roman Empire into East and West in 395 AD, Byzantine period started in this region. Since Bursa was not located on the trade routes in this period, it remained as a small walled city under the shadow of Nicomedia (İzmit) ve Nicaea (İznik).

After a long seige period, Bursa was added to Ottoman territories by Sultan Orhan in 1326 and was proclaimed the Ottoman capital. Except for the period between 1331-1335 when Iznik temporarily became the capital, it remained so until Istanbul became the new capital in 1453, sharing this title with Edirne as of 1365.



- **After Sultan Orhan Gazi conquered Bursa, the city which consisted of two thousand houses, seven neighborhoods, seven churches and monastery, one bath, one shopping area and twenty shops, gradually spread out.**
- **An urbanization model which was adopted by subsequent sultans was applied first by Sultan Orhan in 1339, and a complex consisting of a mosque, medrese (education center), imaret (food distribution center), hamam (bath), and han, was built outside the city walls. This area which was surrounded by walls including two gates, constitutes the core of the Closed Bazaar in Bursa. This complex, which was constructed by Sultan Orhan to provide space for the Turkish tribes migrating from Anatolia, was surrounded with traditional housing zones in time.**



- The four sultans who came to power in Bursa after Sultan Orhan until 1453 adopted the same approach and had kulliyes built to their names in various parts of Bursa; and the urbanization model of Bursa in the Ottoman period was shaped by the development of housing areas around them.
- While these sultans had complexes built in different parts of the city, they also added new buildings to the central area where the Orhan complex was located and thus strengthened the central function of this area.



Yesil Kulliye



Muradiye Kulliye

- **Bey Han, which was later named as Emir Han constructed by Sultan Orhan, became the commercial center between Eastern and Western countries for three hundred years. Buildings, such as the Bezestan (jewelers market at present), Aktarlar market, Ulu Mosque constructed by Sultan Yıldırım I, Faytoncular and Katır Hans constructed by Sultan Mehmed I increased the importance of this area.**

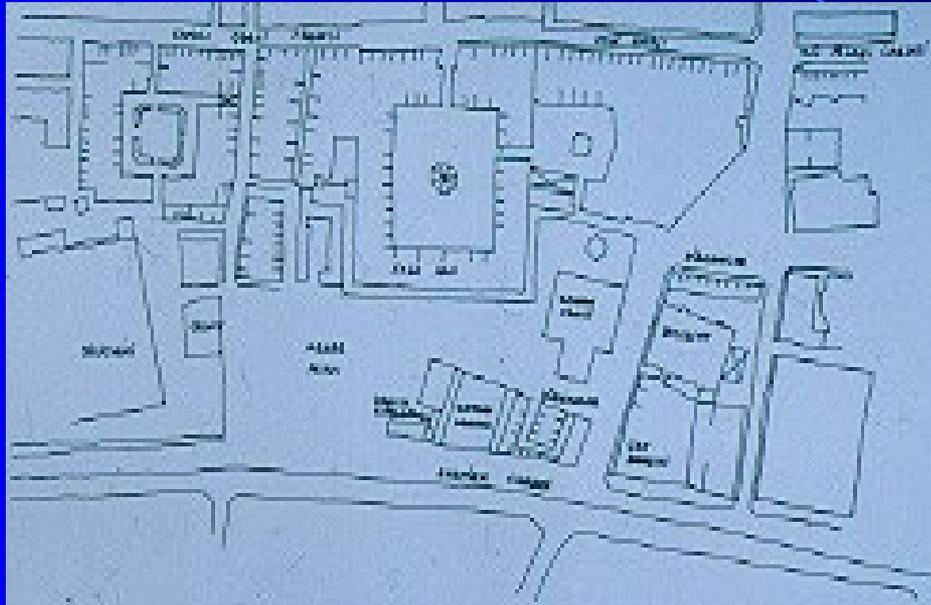




The importance attributed to Bursa and to this central area did not decrease after the Otoman capital was transferred to İstanbul in 1453. For example, Koza Han and Pirinc Han were constructed in late 15th century by Yıldırım II in Bursa to provide revenue for the mosque, library and medrese in Bayezid, İstanbul. Various researchers have documented that Bursa became one of the most important commerce and production centers between 1450 and 1600.



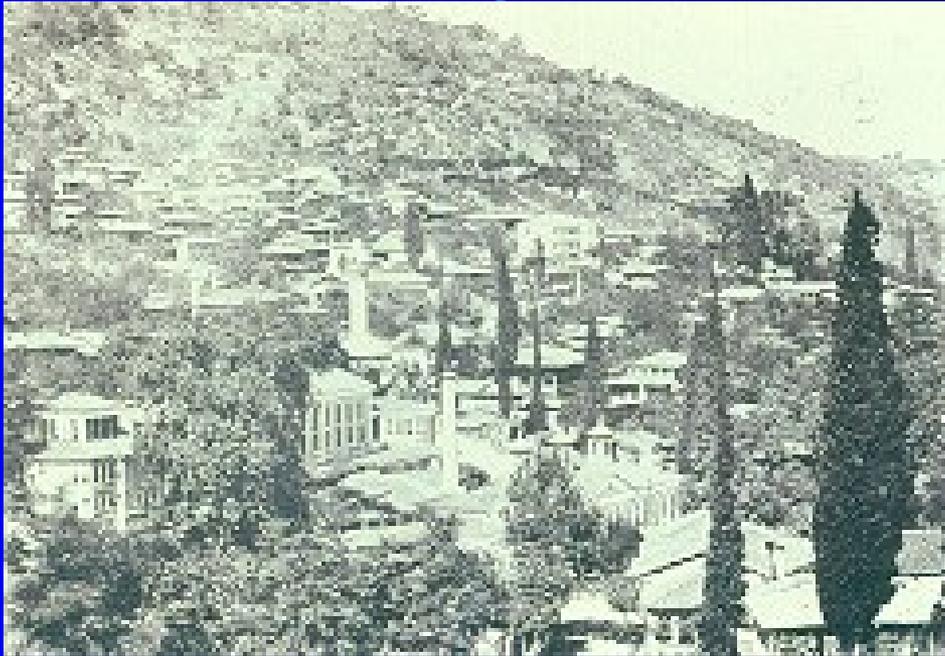
- **During this period, the distribution of the silk coming from Tabriz to Italy, and spices coming from India to north European countries all went through Bursa, as Bursa was strategically located on the Silk and Spice Roads. Furthermore, silk was produced in small workshops in Bursa. The silk brought in from the east was weighed, stored, taxed in Bursa, serving as a bonded warehouse, while silk production and trade also continued. While the population of cities in the Ottoman Empire varied between 3000 and 10000 in late 16th and early 17th centuries, Bursa was the only city with a population that was more than 50000.**



Koza Han site plan

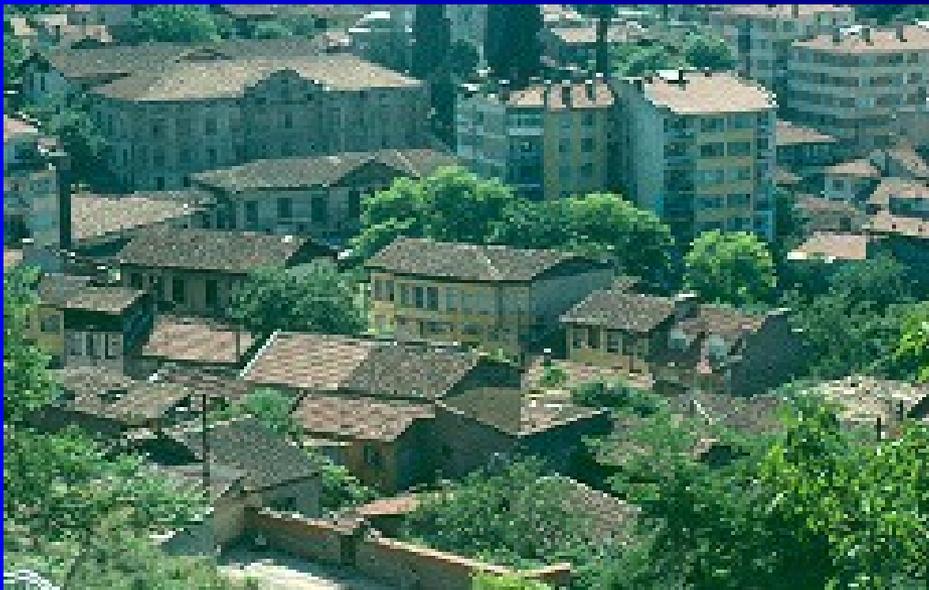


**Koza Han
general view
of courtyard**

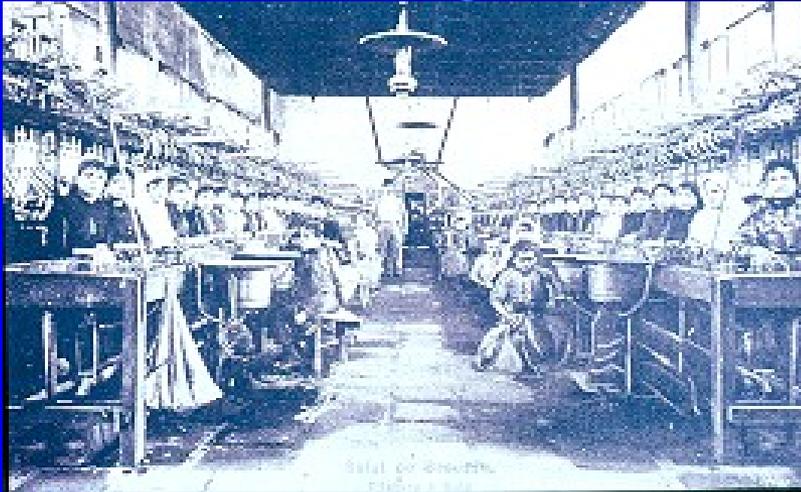


With the decline in silk demand due to the Celali revolts in the 17th and 18th centuries, in addition to the economic crisis in the Mediterranean world, Bursa showed signs of recession.

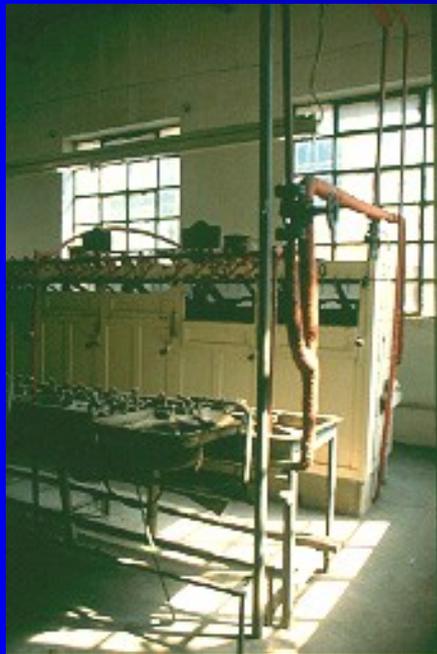
However, when the effects of the Industrial Revolution spread from England in the 18th century to other countries including the Ottoman Empire, new developments took place in Bursa from the middle of the 19th century. Until the 19th century, textile production in Bursa was in the form of a cottage industry and thus lost its competitiveness in price and quality against Europe's technological advantage. Furthermore, the itinerary of the Silk Road changed as a result of developments in transportation technology, and Bursa, thus underwent a wholesome reconstruction.



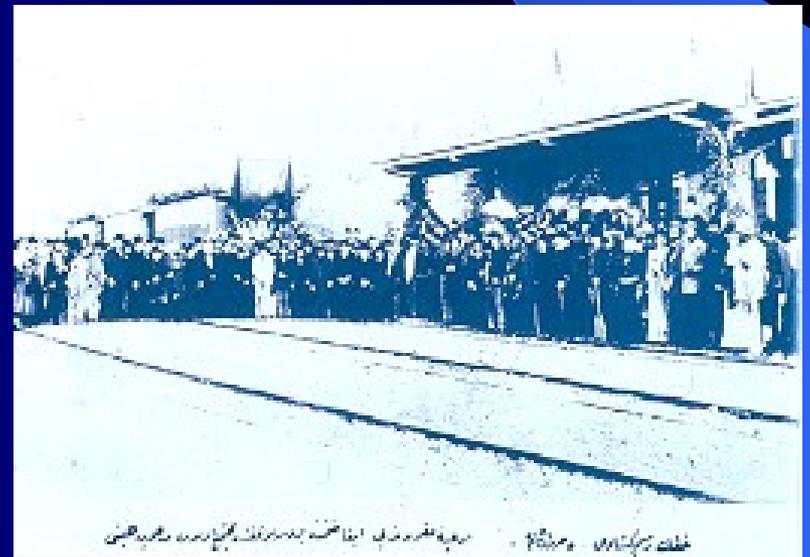
- **In the process of reforms aiming at reorganizing the political, social and economic structure of the Ottoman State in Western standards, initiated by the Reform Firman enacted in 1839 by Sultan Abdulmecid, a large number of silk factories were established in Bursa, especially in the second half of the 19th century. In addition, governmental (1863), municipal (1880) and banking buildings (1875) were constructed, and the railway (1892) became operational.**



- The 19th century can be generally defined as a period in which the Ottomans followed Western organizational practices.
- Having become one of the principal trade and production centers of the world in the 15th and 16th centuries, Bursa was a pre-industrial city until the 19th century. From then on however, especially as of the second half of the 19th century when the Ottomans' integration process with the West led to new developments, Bursa started to bear the characteristics of an industrial city. In short, Bursa experienced a social, economic and physical transformation process not due to internal dynamics, but rather due to external influences.

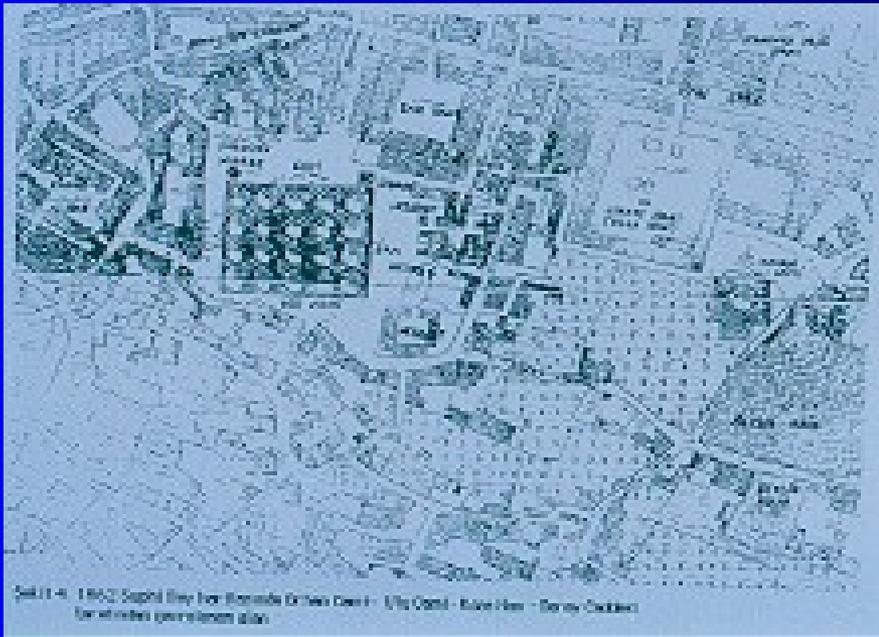


- **The most important reflection of this transformation was in the form of the establishment of factories built mostly by local minorities with foreign investment capital partnership along Bursa's two important rivers, Gokdere and Cilimboz, in addition to the traditional small business markets at the center serving the entire region. The choice of location for these factories, mostly involved in silk weaving, was mainly a result of abundant water supply and the proximity of residential areas where workers were concentrated.**





- **Factories can be observed in the organic neighborhoods in the 1/1600 map, which was commissioned to a team from the Harbiye Military School led by surveyor Suphi Bey to document the structure of the city after the violent 1855 earthquake, and which was published in 1862.**

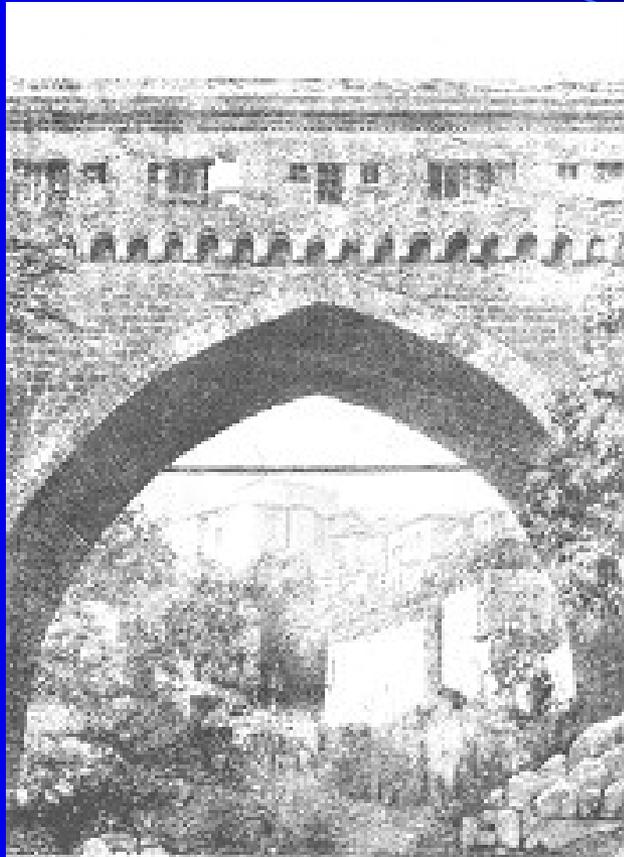


- **This earthquake which was one of the most important events in the history of Bursa took place on January 31, 1855 and caused the damage of many monumental buildings and housing areas.**



The traces of the earthquake in 1855 can be observed clearly on Irgandi bridge, which was erected on Gokdere river during Murad II's reign in 1442. Irgandi Bridge, which is the only Ottoman arasta (covered market) bridge, is thought to have been built by Timurtas, son of Abdullah, upon the request of the merchant Hoca Muslihuddin, son of Irgandi Ali. Evliya Celebi, who came to Bursa in 1640 following the Celali revolts, states in his book of travels that there were 200 shops on the bridge; however, it is known that there were 16 shops on each side, 32 in total, on the bridge, that one of the shops on the northeast end was reserved for the mescid and that there were stables and storage areas on either side of the single arch supporting the bridge.

- **The original Irgandi Bridge was determined to be 62.50 meters long and 11.40 meters wide.**
- **It was partly destroyed in a flood in the 18th century, and badly damaged in the 1855 earthquake. Destroyed in 1855, the market on the bridge was rebuilt in timber. The bridge, dynamited and demolished by the retreating invasion armies in 1922, was repaired in 1949 in reinforced concrete but without shops, by Hasim Iscan, the Governor of Bursa.**







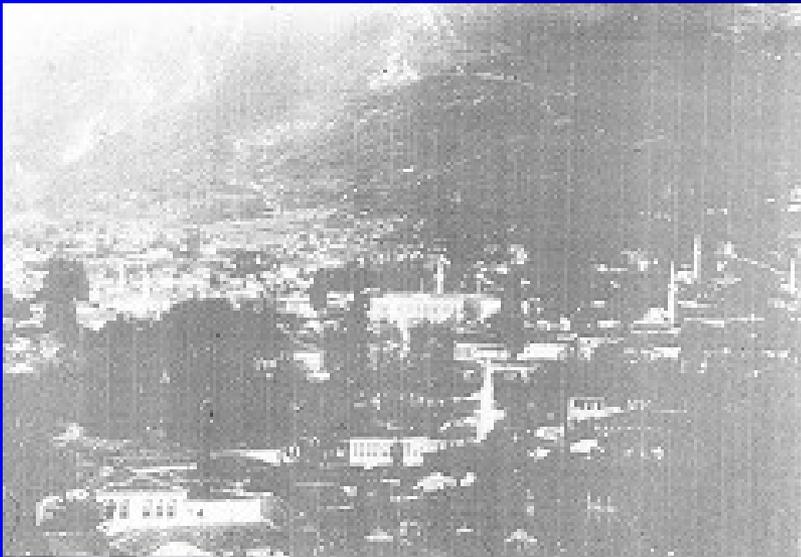
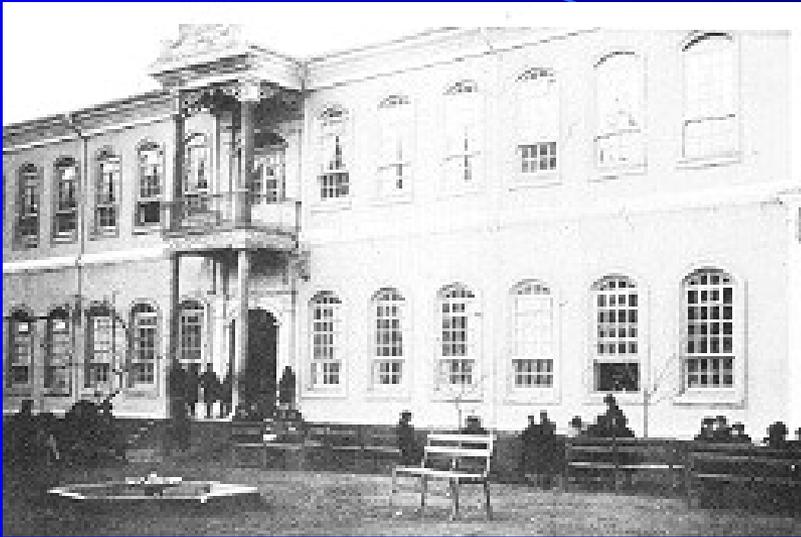
Until 1838, silk spinning in Bursa was done with spinning wheels operated by hand and feet, but this yarn was not as smooth as required by the highly developed Western silk weaving industry. It was therefore necessary to bring in Western technology in order to produce semi-finished goods for export purposes, and the system of producing silk yarn with steam machines, which started in Lyon in 1824, was implemented in Bursa in 1838.

In 1852, the Fabrika-i Humayun factory was established by the State in the banks of Cilimboz stream beneath the Demirkapi neighborhood, implementing steam technology with seventy eight spinning wheels. The State's objective in establishing this factory was to supply silk yarn to the weaving factory opened in 1845 in Hereke, to meet the Palace's demand for silk taffeta and silk velvet fabric.

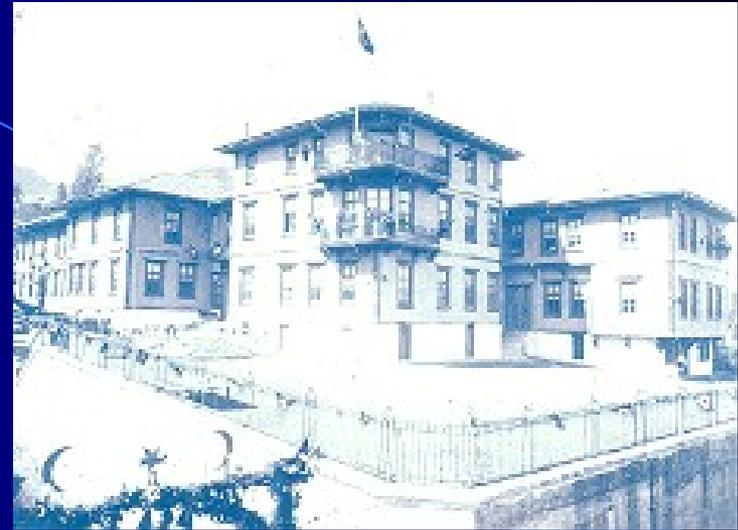
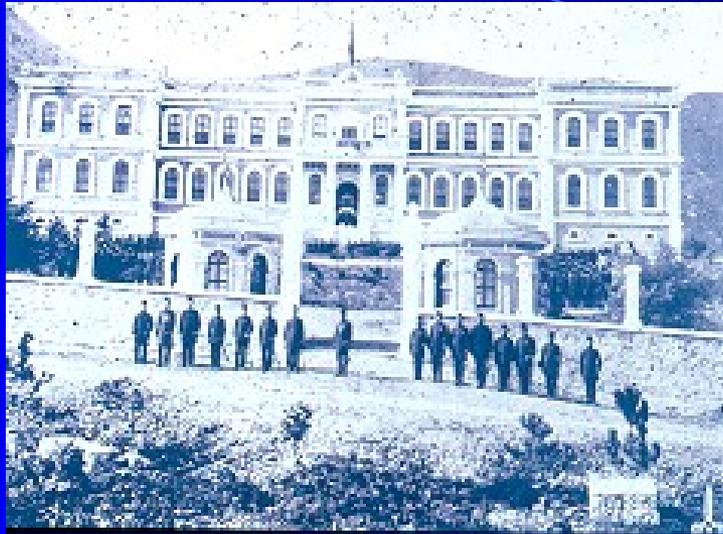


In 1881, the Duyun-u Umumiye Idaresi (Public Debts Administration) was established as a result of the Ottoman Empire's failure to pay its debts owed to European countries. Within the framework of the agreements signed, the silk tithe revenues of Hudavendigar Province were transferred to Duyun-u Umumiye. The establishment in question sought ways to improve the silk worm production in Bursa and its surroundings, in order to increase its revenues and thus decided to open a Silk Production School called "Harir Daru't-Talimi". The school was inaugurated in 1888 in a building rented in the Sehrekustu neighborhood.

The Ottoman Armenian Kevork Torkomyan Efendi, who studied in the Agricultural School of Montpellier in France and specialized in silk worm production, ran the school for thirty five years between 1888 and 1922. The school had twelve students the first year. It moved to its own premises, built below the Hunkar Mansion in the Temenyeri neighborhood on the slopes of Uludag, in 1894. Due to the close ties with Lyon in France, the architecture of the building is similar to French schools and large mansions. The education at Harir Daru't Talimi was carried out first in the form of a two-year course, then one, and the admission to the school was through an exam, as interest to the institution was high throughout the country. Up to 1922 when Torkomyan Efendi left his post, 2032 people obtained silk worm production licence in Harir Daru't Talimi, and 73% of the graduates from Bursa were Armenians and Greeks.



- From the second half of the 19th century, Bursa became one of the Ottoman Empire's leading centers in professional and technical education. In fact, at the term of the 19th century the following educational establishments existed in Bursa: a crafts school called 'Mekteb-i Sanayi', first named Islahhane, (today the Tophane Industrial Professional School); an agricultural school called 'Hudavendigâr Numune Ciftligi Ziraat Mektebi', which later became 'Hudavendigâr Hamidiye Ziraat Ameliyat Mektebi' (today the Agricultural Professional School); a teacher training school called 'Hamidiye Medrese-i Muallimin' later renamed 'Erkek Muallim Mektebi' (Men's Teacher Training School); and a 'Kiz Muallim Mektebi' (Women's Teacher Training School) opened at the beginning of the 20th century. Some of these schools carried on with new names after the Republic, and other new professional and technical schools were added during the Republic in Bursa.



- **Ahmed Vefik Pasha, appointed to Bursa after the devastating 1855 earthquake as the Anatolian Right Wing Inspector in 1863, to apply the Tanzimat reforms in the city, rebuilt Bursa during his first two years of duty between 1863-1864 and once again as governor of Bursa between 1879-1882. To a certain extent, the 1855 earthquake made it possible for the city to be restructured under the influence of the Tanzimat period. Ahmed Vefik Pasha, who was educated at Lycée Saint Louis in Paris and who became the Ottoman ambassador in Paris in 1860, was influenced by his Paris experience while serving in Bursa, which led him to build large and new avenues, bridges, to reconstruct monumental and civilian buildings in the city, restore glazed tiles, and take preventive measures on health and economical issues.**



- **During the first appointment of Ahmet Vefik Pasha to Bursa (1863-64), during which he became in charge of implementing the Reconstruction reforms, the regional roads linking Kutahya, Eskisehir and Yenisehir to Bursa were constructed and Bursa's main roads were enlarged and dead ends removed. Accordingly, Saray Street, starting from the Fortress and passing through the south of Ulu Cami, leading to Setbasi bridge in the east-west axis, was enlarged and its name changed to Hukümet (Government) Street. Today the street is called Ataturk Street.**



- The majority of the architectural examples of the Reformist period were constructed during Ahmed Vefik Pasha's second appointment to Bursa, between February 1879 and October 1882 when he was Governor. Among buildings built during this period were large commercial warehouses, and houses built for visitors who came to the spas, as well as a hospital, theater, municipal building and post and telegram office. Ahmed Vefik Pasha also had neighborhoods built in grid-iron pattern for large number of immigrants from the Balkans, Romania and Bulgaria who came to Bursa after the defeat of the Ottomans in the Ottoman-Russian War which took place in 1876-1877.



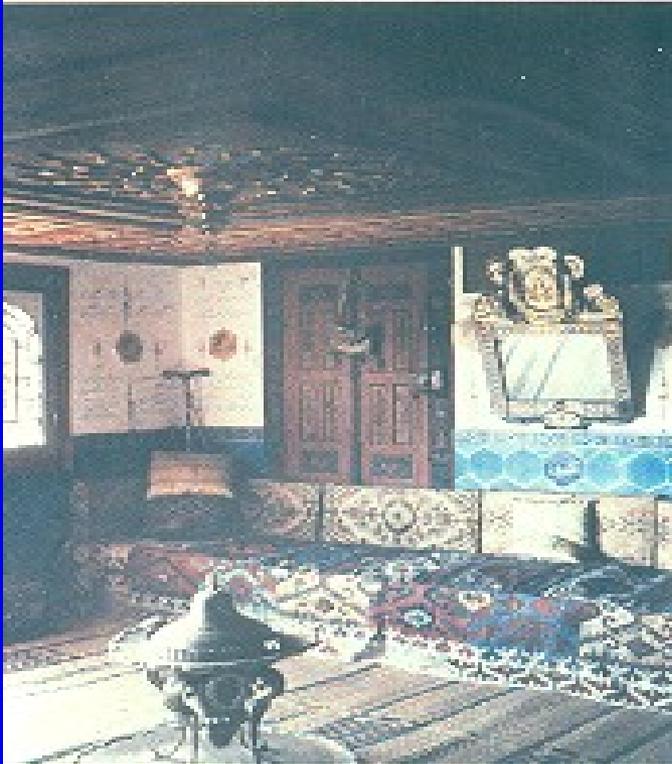
- The changes made in the urban pattern of Bursa were initiated during Ahmed Vefik Pasha's time in office and continued under succeeding governors. For instance, Hamidiye Street, called Cumhuriyet Street today, was opened between 1903 and 1906 under Governor Reshid Mumtaz Pasha. During the opening of this road, north of and parallel to Hukümet Street, which extends on the east-west axis, a large number of historic buildings were either completely or, as in the case of Pirinc Han, partly demolished.



- **Neighborhoods are the core elements of traditional Ottoman cities and are formed of organic street patterns as in Kale Street in Bursa. There are detached or row houses on each side of such streets, which widen near fountains or at junctions and thus allow brief gatherings. Streets are the common grounds for the houses and allow residents to greet each other or hold brief conversations. The small squares, which are the focal points of these communities, are exterior spaces where various social functions take place.**



- **The ground floors of these houses made of stone, brick or sundried bricks, include functions such as barn or stable which have no contact with outside life or need only small windows. Upper floors, made of sundried brick or wood, do not have designated functions but alternate as dining, living or bedrooms according to the time of day, and they are related to the sofa (inner hall), which is either a completely open or semi-open space.**



As there are very few photographs showing the interior of Ottoman houses, the photographs of the Grégorie Bay House in Bursa depicting everyday life details during the Ottoman period comprise an important source of information about the past. The photographs complement the verbal description of the house as reported in Ahmet Hasim's work entitled "Gurabahane-i Laklakan" (Storks' House) published in 1928. The photographs are very important, as the house in question no longer exists.

According to Ahmet Hasim, having served as the French Consul General in Bursa for some time, Grégorie Bay is described by many French writers of the Orient as an art lover who chose to retire in seclusion in Bursa. Having a good command of the French, Turkish, Arabic, Persian, Armenian and Greek languages and known for his love of literature, G. Bay, who lived in Bursa for nearly 60 years, decorated his houses with objects collected during his many trips to various parts of the Ottoman Empire.



- **Various sources confirm that the non-Muslim population of the city gradually increased, contrary to expectations, after Bursa was included in the Ottoman territories. Whereas the proportion of the non-Muslim population in Bursa was 1.44% in 1487, it went up to 36.08% in 1870. When the Muslim community in Thrace and Caucasia fled to Anatolia as a result of the Ottomans' defeat against the Russians at the end of 1870s, the Ottomans placed most of these immigrants to Bursa in order to compensate for the increasing ratio of non-Muslim population.**

- **Following the settlement of immigrants, the ratio of non-Muslims in Bursa went down to 22.36% in 1894, and to 21.77% in 1906. There were 10 churches in the city of Bursa, and 100 in the larger area in the pre-Republican period.**
- **The highly impressive mansions of the Greek community, affluent due to silk trading in the middle of the 19th century, can be seen in neighborhoods where Turks and Greeks lived together. Out of the 1251 foreigners living in Bursa in 1892, 234 were of Latin origin; there were one American and four French schools in Bursa in 1903, with a total of 555 students; and there were consulate representatives from Germany, England, Austria-Hungary, Spain, Italy, France, Belgium, Greece and Iran in Bursa in 1906.**



- The transformation which started in mid 19th century continued also in the Republican period, and Bursa changed in line with the Westernization objectives of Republican governments, gradually reflecting the typical dynamics of developing countries.



- As a result of the push from rural areas and the attraction of urban areas in the process of urban dynamics of underdevelopment, Bursa had to face a massive internal migration wave from rural areas since the beginning of the 1960s. Furthermore, external migrations from the Balkans and Caucasia in the 1910s and from Bulgaria in the 1950s affected Bursa in a distinctive way, imperceptible in other cities in Turkey.

- **Once the process of establishing the first Organized Industrial District in Bursa was initiated in 1962, various industrial activities developed in Bursa, led by the textiles and automotive industry. The city thus became a center of attraction for internal and external migration. The regional and urban plans, prepared to deal with normal circumstances, became irrelevant, and a shortage of housing for newcomers emerged due to the insufficiency of vacant plots.**

As a result, the migrants, lacking consciousness of urban citizenship, have surrounded the city whose population has tripled in the last ten years with a 6.5 % increase. Unable to afford housing in the existing residential areas of the city, these groups have settled in low quality houses with no construction permits, in illegal areas located in the periphery of the city. Just as in most other large metropolises of Turkey, 60 % of the population in Bursa lives in such areas at present.

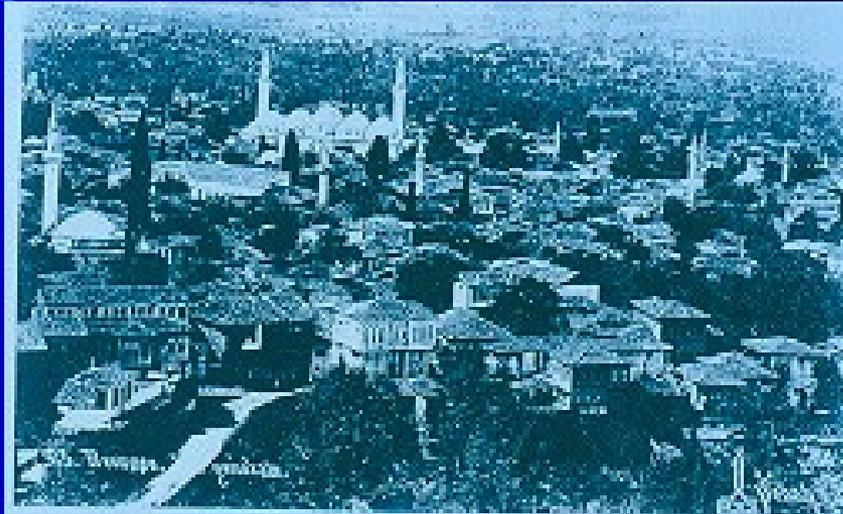


The city of Bursa, where the first detailed map was published in 1862 and many urban plans have been prepared since 1924, has expanded 40 km. on the east-west axis. In addition to the transformation in Bursa's periphery, the central parts of the city have also started to change since the middle of the 20th century. Many houses in traditional residential areas have been demolished and replaced with apartment blocks. The organic streets planned for two or three story houses have thus become too narrow for apartment buildings, and unhealthy environments with insufficient parks and recreation areas for children and increased pollution have emerged.

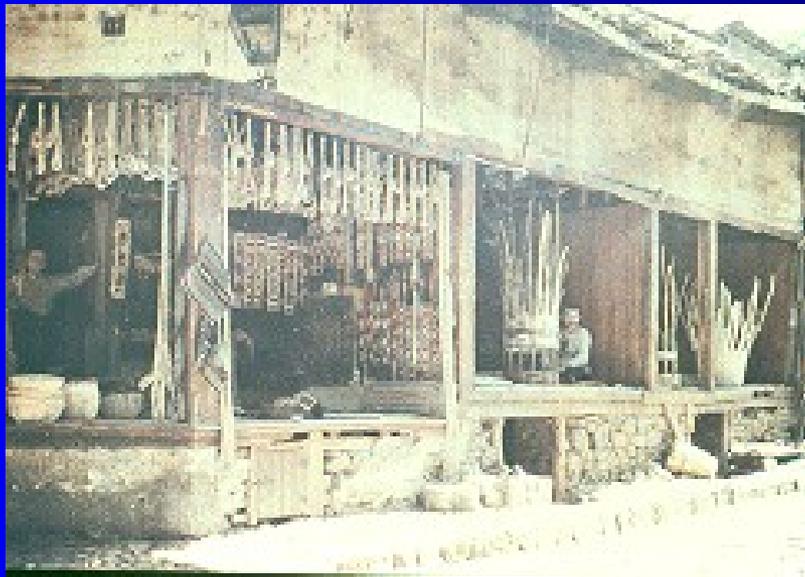




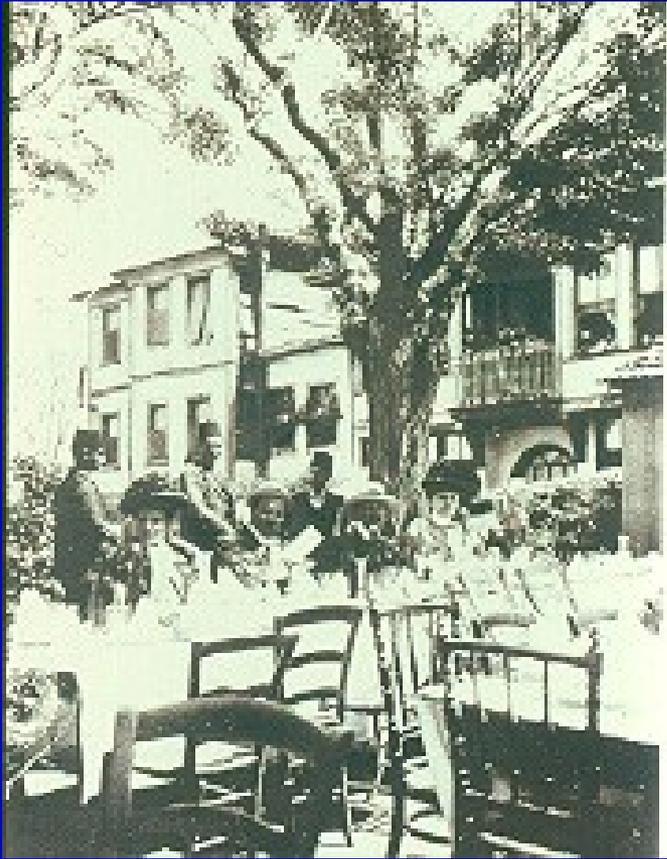
● Various housing areas in Bursa



- **Despite all these adverse effects, Bursa still shelters “a secondary time” in Tanpinar’s words, in the lines of its hands, and pursues its existence with a certain impulse comprising the historical process. In this context, the words ‘green’, ‘water’ and ‘culture’ are still valid for describing Bursa. In fact, the city is famous for its green areas. With Uludag mountain in the south and a fertile plain in the north, Bursa has kept some of its green pattern, despite all chaotic developments. As the famous traveler Evliya Celebi stated during his 1640 visit to Bursa, “in short, Bursa is made of water”. The meaning of this statement is that, founded at the foot of Uludag, Bursa has been rich in hot and cold water supply throughout history. In fact, hot and cold water ran in many houses, fountains existed in the squares where streets met, and public baths were built in many neighborhoods in the Ottoman Bursa.**



- Bursa is also very rich in terms of cultural heritage, which is the sum of the material and spiritual wealth of society. The existing remains of the ramparts that surrounded the castle, which comprised the only settlement when Orhan Gazi conquered the city in 1326, still reflect this heritage. The castle ramparts and the city gates bear the traces of Bithynian, Roman, Byzantine, Ottoman and Republican periods. It can also be observed that some Ottoman buildings were articulated with older buildings, and that certain ancient construction elements, such as column capitals and sculpture heads were used for different functions. Furthermore, it can be observed that certain traditions in production and social life continue to exist at present despite the growing effects of globalization. Bursa is a city that lives with history.



- **The multi-dimensional analysis of the Ottoman period which is the final link connecting the rich Anatolian civilizations to Republican Turkey is crucial in ascertaining cultural continuity and in carrying the accumulation of the rich Anatolian cultural history to the future.**
- **Culture is a complex concept consisting of all material and spiritual values created and transferred by people throughout history. In order for the healthy development of a society, cultural values and traditions must be respected because a rational analysis and careful interpretation of past values helps a society to shape a better future. It is imperative that societies understand and evaluate globalization together with localization in order to enhance their quality of life. The following verse of a poem entitled 'Time in Bursa' by Ahmet Hamdi Tanpınar provides an accurate summary of Bursa in history.**

**“The courtyard of an old mosque in Bursa,
Water singing out of a tiny shadirvan;
A wall dating to Orhan’s reign...
Just as old a plane tree
Sifting a peaceful day to all corners.
In grief of being out of a dream
Smiling at me deep inside.
In the coolness of hundreds of fountains
The green of the plain, the blue of the sky
And the most divine of architecture.”**