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**Urban Transformation of a 19th Century Ottoman City: Bursa under the Impacts of Tanzimat Reforms**

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**Abstract**

In order to modernize and secularize its traditional institutions, the Ottoman government embarked on a western-inspired reform process –*Tanzimat*- that started in the 18<sup>th</sup> century at administrative and military areas and continued throughout the 19<sup>th</sup> century in a variety of fields. The modernization of the cities was one of the major concerns of *Tanzimat* reforms that affected the traditional spatial characteristics of Ottoman cities from the 19<sup>th</sup> century. Bursa, which had continued its importance for centuries as a religious, cultural and commercial center in Ottoman geography, became the focus of *Tanzimat*'s modernization reforms, after 1840's. The earliest impacts of these reforms were seen as industrial changes leading to new factory districts around traditional commercial center of the city. This transformation process was followed by the opening of new arteries, formation of new residential quarters and the emergence of new building types around this center that altered the traditional urban fabric of Bursa in the second half of the 19<sup>th</sup> century. Within this context, this paper aims to reveal the spatial continuities and transformations in the 19<sup>th</sup> century urban fabric of Bursa by means of comparing the spatial elements and urban relations before and after the implementations of *Tanzimat* reforms.

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## 19. Yüzyılda Bir Osmanlı Şehrinin Kentsel Dönüşümü: Tanzimat Reformları Etkisinde Bursa

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### Anahtar kelimeler:

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Osmanlı İmparatorluğu, geleneksel kurumlarını modernize ve sekülerize etmek amacıyla 18. yüzyıldan itibaren Tanzimat adı verilen bir reform sürecine girmiş; en erken yönetsel ve askeri alanlarda uygulanmaya başlayan ve bu reform süreci, 19. Yüzyıl boyunca çok farklı alanlarda etkisini göstermiştir. Bu dönemde, kentlerin modernizasyonu konusu da Tanzimat reformlarının ana sorunsallarından birisi olmuş; batı kökenli kent kurumları, kanunlar ve planlama prensipleri ile Osmanlı kentlerinin geleneksel mekân yapısını 19. yüzyıldan itibaren etkilemeye başlamıştır. Osmanlı coğrafyasında yüzyıllar boyunca dini, kültürel ve ticari bir merkez olarak önemini koruyan, İmparatorluğun ilk başkenti Bursa, 1840'lardan itibaren Tanzimat reformlarının odağı haline gelmiştir. Bu reformların Bursa'ya ilk etkileri, endüstri alanında gerçekleşmiş, kentin geleneksel ticaret merkezinin çeperinde yeni fabrika bölgeleri belirlemiştir. Kentin geleneksel dokusu, yeni caddelerin açılması, yeni yerleşim bölgelerinin kurulması ve yeni yapı türlerinin ortaya çıkışıyla, 19. yüzyılın ikinci yarısında değişmiştir. Bu makale, 19. yüzyıl Bursa'sının kentsel mekanındaki mekânsal süreklilikleri ve dönüşümleri, Tanzimat reformları öncesindeki ve sonrasındaki kentsel öğelere ve ilişkilere odaklanarak ortaya koymayı amaçlamaktadır

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## 1. Introduction

The gradually increasing European power from the 17th century pushed Ottoman Empire into a “westernization” process in order to regain its power by re-organizing and modernizing its traditional institutions along western tendencies. This was a reform process that started from the 18th century and continued throughout the 19th century at variety of levels. This reform period accelerated after the proclamation of *Tanzimat* Charter in 1839, from which, the architectural and urban characteristics of Ottoman cities began to change, progressively. The primarily impacts of *Tanzimat* reforms were seen in the capital, and then in other cities of the Empire.

Bursa, as the first capital of the Ottoman State continued to keep the Ottoman imperial glory for centuries not only as a religious, but also as an important cultural and commercial center. In the early 19th century, Bursa was also retaining the urban features of the previous centuries. Being dominated by a lively commercial area, which can be identified as the physical center of the city, Bursa was a traditional Ottoman city characterized by its citadel, Great Mosque and organically developed residential areas around them. However, the demolition of the city by an earthquake in 1855 that resulted in the need for an extensive reconstruction made Bursa the focus of *Tanzimat*'s modernization reforms. The initial impacts of these reforms on Bursa were seen on industry where new factory quarters appeared around the traditional commercial center of the city. From the second half of the 19th century, the physical structure of Bursa and the urban practices in the city began to change as a result of the opening of new arteries, formation of new residential quarters and the emergence of new building types, affiliated to the new institutions of *Tanzimat*.

Within this context, this paper aims to reveal the spatial continuities and transformations in the 19th century urban fabric of Bursa by means of comparing the spatial elements and urban relations before and after the implementations of *Tanzimat* reforms. At this point, the early maps of Bursa, particularly 1862 Suphi Bey Map, 1907 and 1922 Maps, early photographs of the city and other archival documents make this comparative evaluation possible. The method that is proposed to carry out this study is to examine the urban evolution of the city by means of morphological analysis. This analysis will be held in the reorganization of the road network, the emergence of new architectural formations, and as well as the formation and transformation of residential quarters in the urban layout of Bursa, through different time periods. Within this scope, the political, social, cultural and economic dynamics of the era and their impacts on the urban morphology will be examined as part of this methodological approach.

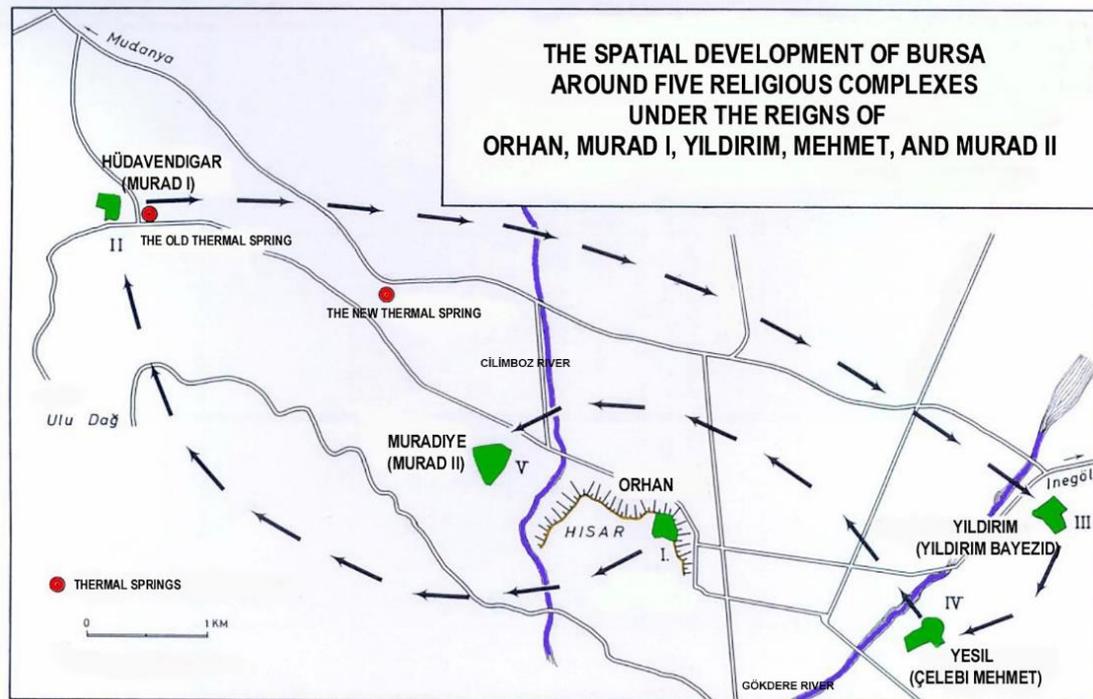
## 2. The Evolution of the Urban Fabric of Bursa until the mid-19th Century

Bursa (*Prusa*), the main settlement of which was inside the citadel area, had been the capital of antique *Bithynian* Kingdom until it became a provincial center of Roman Empire around 1<sup>st</sup>

century BC and then of Byzantines in the 4<sup>th</sup> century AC. During these ages, *Prusa*, with other antique cities of Bithynia such as *Nicaea* (İzmit), *Nicomedia* (İzmit), *Apameia* (Mudanya), *Aniocheia* (Yalova) and *Cius* (Gemlik), became crucial nodes on Anatolian trade routes and, therefore, played an important role on the development of urban life in the northwestern Anatolia (Tanyeli, 1984, p29).

Following its conquest in 1299, Bursa became the first capital of the Ottoman State in 1326 and extended immediately beyond antique citadel walls. This urban expansion was dominated by three spatial elements, that were the citadel, the market area and the religious complexes (Erder, 1976, p.206). It was the 14<sup>th</sup> and 15<sup>th</sup> century evolution of its physical structure that determined the urban character of Bursa until the 19<sup>th</sup> century.

After the erection of Orhan Bey Mosque inside the citadel, *Bey Hanı*, which constituted the nucleus of traditional market area of Bursa, appeared as the oldest commercial building outside the citadel walls (Baykal, 1950, pp.26-27; Köprülü Bağbancı, 2007, pp. 44-46). From the end of the 14<sup>th</sup> century, the construction of the Grand Mosque and four main sultan complexes –which were Hüdavendigâr, Yıldırım, Yeşil and Muradiye- dominated the urban expansion of Bursa (Figure 1). From the 15<sup>th</sup> century, besides these royal complexes, many smaller religious buildings were erected in Bursa, where residential districts –*mahalles*- began to be formed around these religious complexes in an organic pattern.



**Figure 1** – Schematic Drawing of the 14<sup>th</sup> and 15<sup>th</sup> Centuries Spatial Expansion of Bursa around Religious Complexes (Türkoğlu, 2002)

The erection of the Great Mosque and *Bedesten* can be seen the earliest intentions to form a spatial center in the urban fabric of Bursa. From the 15th century, the region around the oldest Bey Hanı, Grand Mosque and *Bedesten* began to be filled with numerous *han* buildings, shops, closed and open markets and other public amenities, which resulted in the emergence of an attractive focal area both for city dwellers and for those visiting the city for trading purposes. Similar to those in other Ottoman cities, the commercial center of Bursa preserved its importance not only as an economic center, but also as a center of religious and social practices for centuries, although it had almost completed its urban expansion around the second half of the 16th century (Figure 2) (Baykal, 1950, pp. 137-141; Yenal, 1996, pp. 27-29).



**Figure 2** – General view of Bursa before 19<sup>th</sup> century (Engraving of A. Slom)

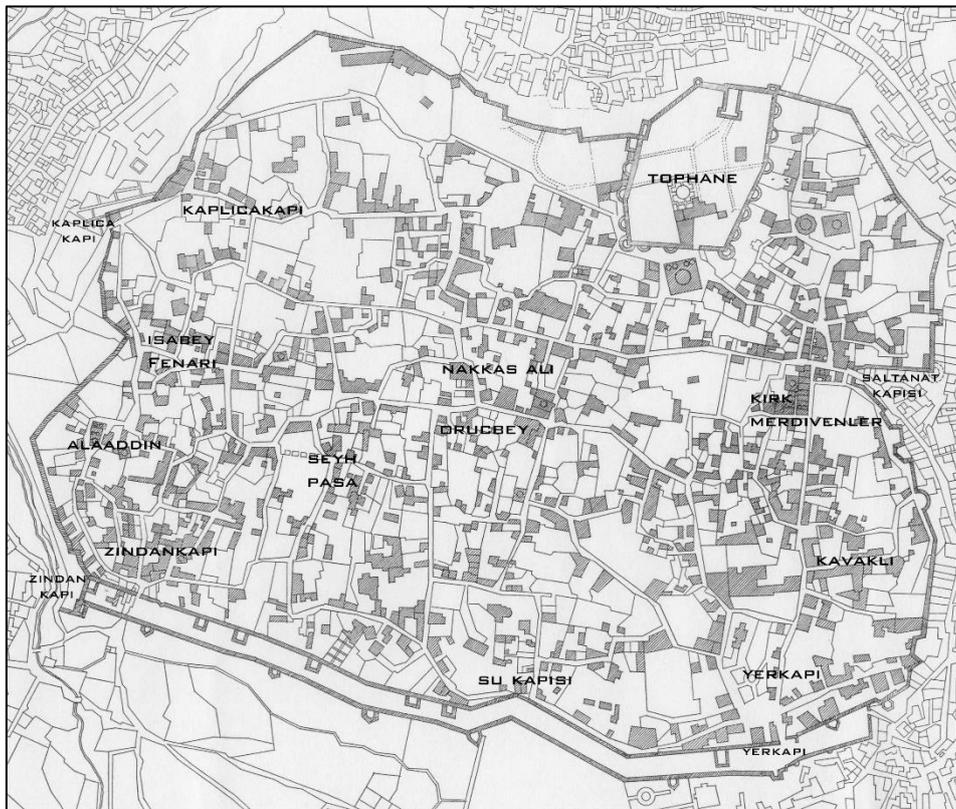
(Reclus, 1884, p.586)

### **2.1. *Suphi Bey* Map and Bursa in the first half of the 19<sup>th</sup> Century**

Bursa, in the first half of the 19th century, still retained the urban features of 16th century, which was revealed in an important visual source, called *Suphi Bey* Map. In 1862, a group of engineers of the Ottoman General Staff (*Erkân-ı Harbiye*) headed by *Suphi Bey* prepared the first detailed map of Bursa. *Suphi Bey* Map, which was prepared at approximately 1/1600 scale, seems like a modern photogrammetric drawing, where the streets, buildings, gardens and other urban elements were rendered precisely. The Map was prepared to determine the state of the city, following the devastating earthquake in 1855, before its reconstruction and informs the urban organization of the city in the initial phase of the Tanzimat reforms, in the first half of the century.

As seen on Suphi Bey Map, the urban layout of Bursa in the first half of the 19<sup>th</sup> century dominated by the citadel, the commercial center area around the Great Mosque and by the residential quarters around main religious complexes and small religious units around the city. Clustering around the commercial center, the city expanded four kilometers on the east-west axis and one and a-half kilometers on the north-south axis. Two major rivers, Cilimboz and Gökdere flowing from south to north, geographically divided the city into three parts. Two smaller streams, Namazgâh and Karınca, divided the southeastern parts of the city.

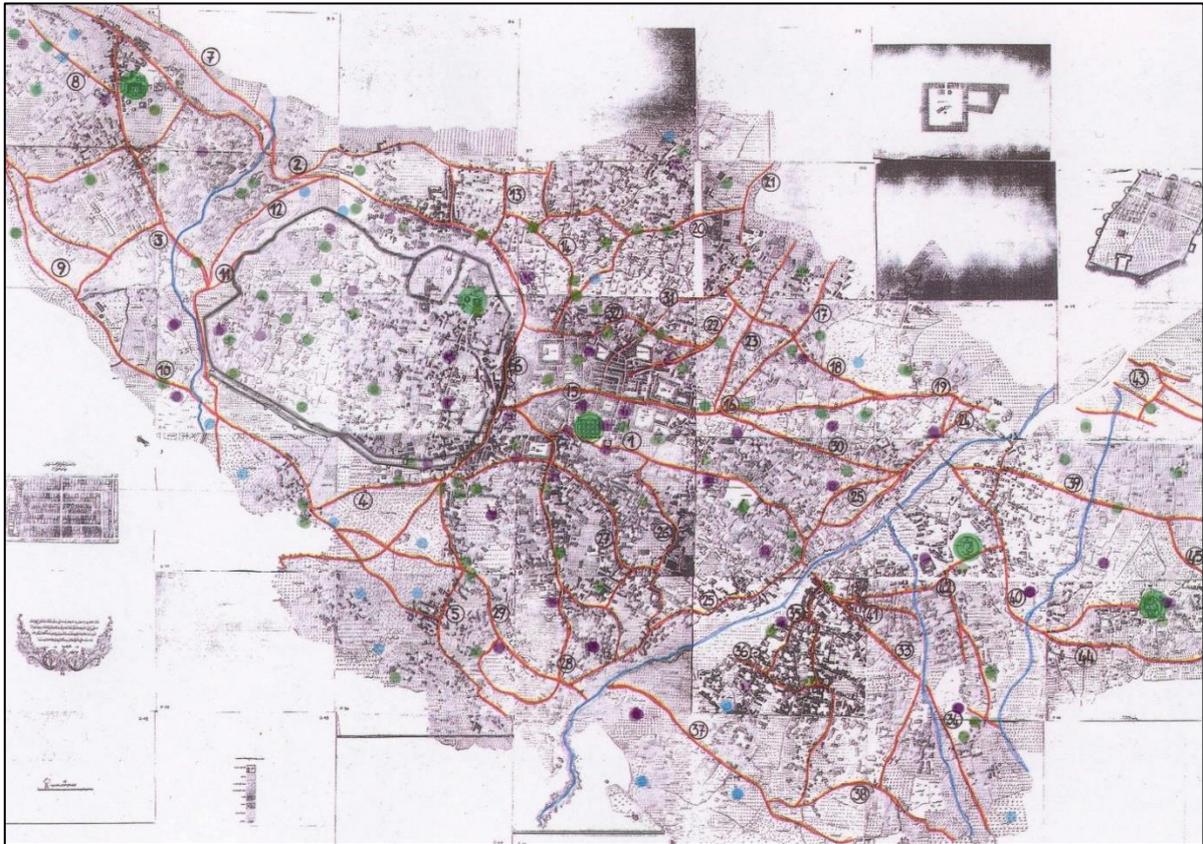
The residential areas of Bursa in the early 19<sup>th</sup> century were formed by organically developed neighborhoods (*mahalle*) that retained the characteristics of the traditional Ottoman *mahalle* concept with its irregular, dead-ended narrow streets, houses with gardens and with religious and social units. The sources give the number of the *mahalles* in the mid of the 19<sup>th</sup> century as 173 (Kaplanoğlu, 1989, p.10; Köseoğlu, 1946). The *mahalles* inside the citadel area, those around major religious complexes and those located at the north and the south of the commercial center were important Muslim quarters of Bursa (Figure 3). On the other hand, the non-Muslim quarters, many of which had been settled since 15<sup>th</sup> and 16<sup>th</sup> centuries, were distinct from the Muslim quarters. The non-Muslim *mahalles* of Bursa were located on the southern parts of the Gökdere and Cilimboz rivers, around Setbaşı (Christian Quarters) and on the north of the citadel area (Jewish Quarter) (Köseoğlu, 1946).



**Figure 3** – The Muslim Citadel Quarters on *Suphi Bey* Map (redrawn by the author)

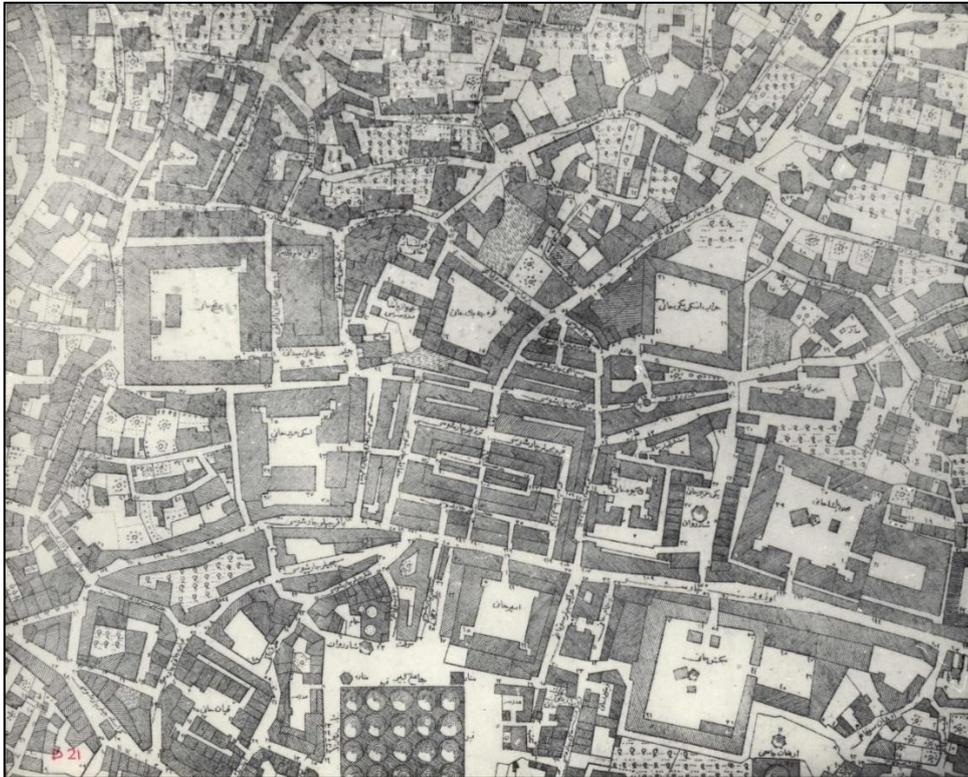
The streets, which were oriented to religious buildings inside the residential quarters, connected to the main road network of the city that led an orientation towards the commercial center. Saray Street was the major artery of the early 19th century Bursa that winds its way irregularly from the east of the citadel, pass the Great Mosque and the commercial center towards the Setbaşı Bridge to the east and continued as Namazgâh Street to the southeast of the city. Saray Street continued as Muradiye Street by passing Altıparmak and Jewish quarters till Muradiye and Çekirge on the west of the city. The roads leading from the market area to the northern parts of the city were noted on the Map as Reyhan, Tayakadın and Elmalık Streets, where Alacahırka, Pınarbaşı, Eşrefiler and Molla Arap Streets were passing through the southern slopes of the city. Besides more than 40 main arteries, the narrower roads diverging from these main roads led to the various quarters and significant buildings of the city organically were completing the street network of Bursa around 1860's.

On Suphi Bey Map, the Muslim and non-Muslim religious buildings of Bursa were identified with their names in detail. Besides great religious complexes, there existed approximately 120 mosques and masjids, 4 Christian churches, 3 synagogues, several tombs and *tekkes* and cemeteries in different parts of the city in the mid of 19<sup>th</sup> century. Moreover, many non-Muslim and Muslim schools (medrese), thermal springs, baths, public fountains, promenades and bridges on the rivers of Bursa were drawn and noted on Suphi Bey Map (Figure 4).



**Figure 4** – 1862 Suphi Bey Map (street network, religious buildings (green dots), cemeteries (blue dots) and other social buildings (purple dots) were redrawn by the author)

Judging from the 1862 Suphi Bey Map, the commercial center (market area) of Bursa seems also to have remained within its 16th century limits. This area with numerous commercial, religious and social buildings – such as a Bedesten and *han* buildings affiliated with many mosques, schools (*medrese*), dervish hospices (*tekke*), soup kitchens (*imaret*), public baths and coffeehouses- dominated not only the land use in this part of the city but also was the heart of the social life (St.Laurent, 1989). *Bedesten*, which was surrounded by numerous *han*'s, was the greatest of the commercial buildings, where the traders were met in Bursa. Since the economy of Bursa had been based on sericulture and silk weaving from the end of the 14th century, Bursa Bedesten and many of these *hans* were specialized for storing and marketing silk products, as well as the craft products, cultivated products or raw products. *Emir Hanı*, *Koza Han*, *Kapan Hanı*, *Zeytin Han*, *Pirinç Han*, *Geyve Han*, *Fidan Han*, *Sandıkçılar Han*, *Arabacılar Han* were some of the names of important Han buildings in the 19<sup>th</sup> century Bursa. In addition, the production and marketing of different vital needs of the community also resulted in a spatial differentiation in the market area that resulted in the emergence of several semi-closed and open bazaars (*çarşı*) such as shoe market (*haffaflar çarşısı*), jewelers' market (*kuyumcular çarşısı*), silk manufacturers market (*kazazlar çarşısı*) or tailors' market (*terziler çarşısı*). Here, besides the foodstuffs, diverse types of products were produced and sold by craftsmen and artisans. Although the commercial buildings in the city center of Bursa concentrated around Bedesten and Great Mosque, the bazaars extended towards Setbaşı and Irgandı Bridges on Gökdere, by means of passing Uzun Çarşı and Kayan Streets (Figure 5) (Köprülü Bağbancı, 2007, pp.111-113).



**Figure 5** – The commercial center of Bursa on Suphi Bey Map (Source: Authors' Archive)

Though the commercial activities took place orderly in the city center, the manufacturing activities were monopolized in the distinct parts of the early 19th century Bursa. One of these areas extended from the western slopes of the citadel to the south along the Cilimboz River. The second was on the left and right banks of the Gökdere River where sericulture and weaving activities were carried on small ateliers. In the first half of the 19th century, small workshops began to appear on the northern edges of the city (Erder, 1976, p.222).

### 3. The Period of Tanzimat Reforms and their Impacts on the Urban Fabric of Bursa

The Ottoman Empire was introduced to a new concept, *westernization*, during the last two centuries of its history<sup>1</sup>. From the end of the 17th century, increasing political problems, deteriorating economic activities and continuous military losses rose up the relations between western countries and the Ottoman Empire. The efforts to become competitive with Europe pushed the Empire into a reform process that started in the 18th century primarily at the administrative and military levels and continued throughout the 19th century in a variety of domains like political, social, economic, educational and urban. Following the proclamation of the *Tanzimat* Charter in 1839, the Ottoman Empire embarked on a series of reform movements to regain its power by modernizing and secularizing its traditional institutions along western thoughts and tendencies. The institutional reforms implemented from the 18th century to the early 20th century also altered the traditional urban institutions of the Ottoman Empire.

In this context, the urban reforms of *Tanzimat* that transformed the traditional institutions can be related to two reasons. One is that for the Ottoman government, the target of these reforms was struggling against the western superiority by using their ideas, techniques and cultural values and thus, modernizing the Ottoman society. The urban projection of this target was the imitation of a western city model that were seen by the *Tanzimat* reformers as the symbol of modernity. The other was an internal reason that was the efforts of the Ottoman government to establish –or regain- its authority in cities. This is because the reason of the lack of order in the urban life before the *Tanzimat* period was seen by the society as not only the lack of interest, but also the lack of the discernment of the previous governments (Yerasimos, 1999, pp. 2-8).

In the traditional Ottoman urban administration, the administrative, judicial and municipal works were at the hands of the *kadis*. Following the declaration of the *Tanzimat* Charter, which aimed a centralized hierarchy by means of codification and systematization of the traditional institutions, the duties of *kadis* in the cities were transferred to newly established institutions, which firstly appeared in the capital, İstanbul, and then in other cities of the Empire (Ortaylı, 1974, pp. 108-109). Instead of the traditional one, a new *Şehremaneti* was founded similar to French models, in 1855, and its responsibilities were formulated as the construction and repair

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<sup>1</sup> Here, the word *westernization* refers to the efforts of the Ottoman Empire to modernize its traditional institutions along western thoughts and tendencies.

of the roads, cleaning and embellishment of the city, controlling the collection of the taxes and providing the basic needs of the capital. In the same year, the Commission for the Order of the City was formed to prepare a municipal model and a more fundamental urban program for Istanbul, where the Sixth District Administration was founded subsequently (Ergin, 1922, pp.1374-1380). The foundation of the Municipality in the capital also encouraged the municipal organizations in other Anatolian cities, particularly in the port cities and in the cities having dense trade activities. In 1867, the Ottoman government had declared two new regulations on the organization schemes and the duties of the municipalities in the cities. Bursa Municipality was founded in the same year along these regulations (Dostoğlu and Oral, 1999, p. 235).

Fires destroying the traditional character of the Ottoman cities were urgent problems in front of *Tanzimat's* urban reform program. Between 1848 and 1882, there passed six major regulations, which concentrated on the planning of the conflagration areas, on street and building standards and on the repair and construction standards of the buildings and roads and the land-surveying methods. 1848 Building Regulation was the earliest of these regulations, in accordance to which the cul-de-sacs were forbidden and straight streets were proposed concerning the fire danger. 1848 Regulation was followed by 1849 and 1864 Street and Building Regulations and 1875 Regulation on the Construction Methods in Istanbul. The 1877 Municipal Law, regulating the foundations and the duties of the municipal organizations, was a crucial step within *Tanzimat's* institutional reform period. The 1882 Building Law concentrated on the street and building standards, planning principles of the conflagration areas in grid pattern, the repair and construction standards of the buildings and roads, the land-surveying methods. However, the application of 1882 law should be thought together with another law that was 1873 Expropriation Law, since the new quarters on the conflagration areas and the new, immigrant quarters were formed according to these laws (Denel, 1982; Dostoğlu and Oral, 1999, p. 235; Tekeli, 1985, p. 167).

As a result of the foundation of new institutions and acceptance of new regulations, the urban structures and architectural characteristics of the most of Ottoman cities, as well as of Bursa, began to change from the second half of the 19th century.

### **3.1. First Impacts: Changes in Industry and New Factory Districts**

Bursa had an unrivalled place in the Empire for the production and trade of silk for centuries. On the other hand, as being an important sericulture center, Bursa did not have a factory production in terms of an organized and mechanized system, where the production activities were operated in separate and personal looms in different part of the city, until the 19<sup>th</sup> century (Erder, 1976, pp.98-99).

As a result of developing industrial technology and the mechanized manufacture in Europe, a mechanization process in Bursa started after 1840's by means of transferring new industrial institutions and technologies from Europe. Following the emergence of steam-powered

engines, which needed proximity of water sources for boiling and waste disposal, the silk factories began to be seen particularly near the streams of Bursa. Following the opening of the first silk factory by Taşçıyan-Falkeisen Partnership in 1846 and then the opening of Imperial Silk Factory (*Fabrika-i Hümayun*) in 1852, the number of silk factories reached to 90 in 1870's (Figure 6) (Erder, 1975, p.91). Following the opening of the Institute of Sericulture (*Harir Darü't Talimi*) in 1888, many qualified workers of sericulture were trained until first quarter of 20<sup>th</sup> century (Figure 7) (Yıldırım, 2013, pp. 579-581).

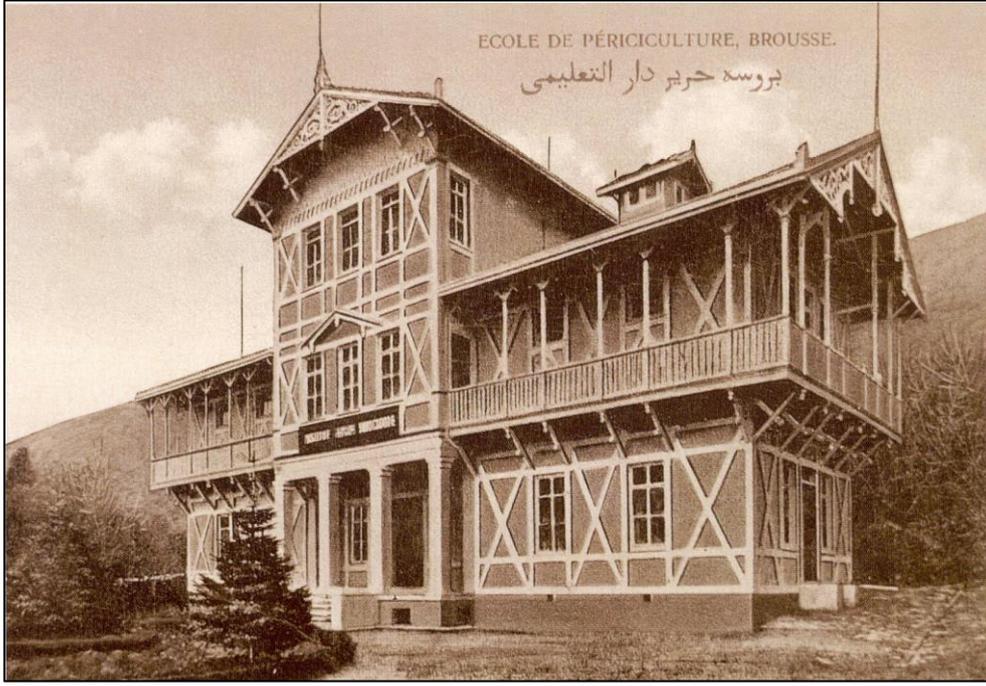
As it was analyzed from Suphi Bey Map, Bursa had three main factory districts around 1860's. One of these extended from the western slopes of the citadel towards the left and right banks of the Cilimboz River, near the Greek Quarter. The other was located on the southeastern parts of the city, between Gökdere and Namazgah Streams, the area of which was predominantly inhabited by Armenians. The third district was formed by occasionally scattered factories on the northern parts of the city.



**Figure 6** – Factory District around Cilimboz River (Alfred de Moustier,1862)

### **3.2. Re-organization of the Urban Structure: New Arteries**

In the following years of the great earthquake in 1855, the reform government embarked on a large-scale reconstruction program for restoring Bursa. In this period, the assignment of Ahmet Vefik Paşa as the governor was a breaking point for the city. Following his ambassadorial experience in Paris, where he observed the planning and reconstruction activities of the city under Baron Haussmann, Ahmet Vefik Paşa was appointed to Bursa in



**Figure 7 – Institute of Sericulture (Özendes, 1999)**

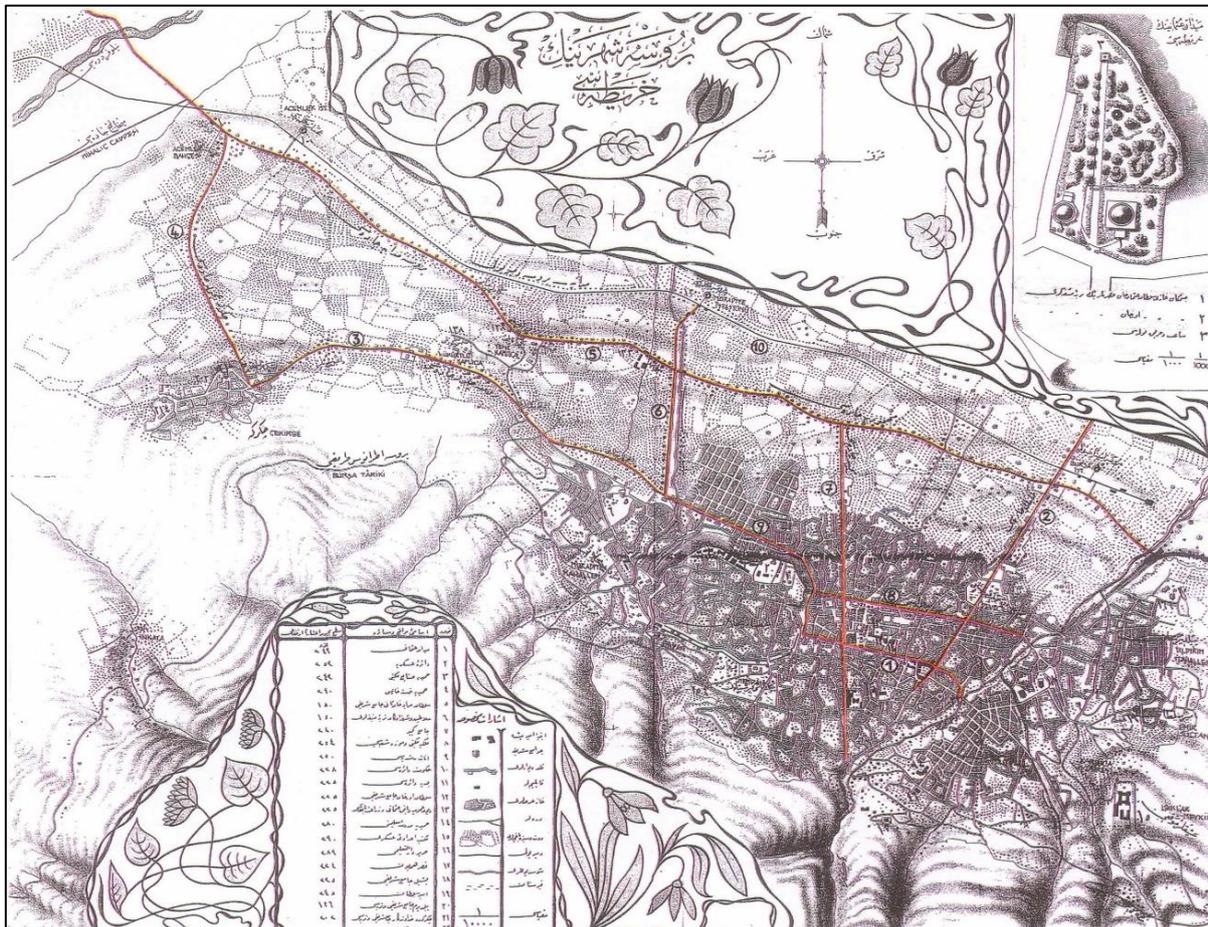
1863. During his two tours of duty in Bursa, Ahmet Vefik Paşa, and his following governors, gave vital importance to the supervision of the roads, both at inter-urban level and in the city, as well as to the planning and construction of new neighborhoods and organization of new institutions (St.Laurent, 1989, pp. 50-53).

The road construction program of Ahmet Vefik Paşa that preceded the latter developments in the second half of the 19th century included widening and straightening the major arteries of the city and eliminating the cul-de-sacs impeding the traffic. Linking the major monuments of the city with wide straight arteries, much like Haussmann's boulevards in Paris, to the new institutions and building new roads leading to old ones were part of this program. On the other hand, the major conflagrations eased the path of this program where the traditional irregular street networks of the neighborhoods in conflagration areas were replaced with orthogonal planned grids.

At the inter-urban level, the connection of Bursa and its ports on the Marmara Sea was improved to ease the transportation. The major artery, Saray Street, extending from the citadel to Setbaşı Bridge was widened, straightened and its name was changed to Hükümet Street. In later years, Hükümet Street was extended to the north of the citadel, and then, to Çekirge in the west. A new artery, Gemlik Street, was opened to connect the commercial center to the north of the city. The street of Mecidiye, the construction of which began in the reign of Ahmet Vefik Paşa, was opened in 1904 and connected Hükümet and Mahmudiye Streets. In the following years, Mecidiye Street extended till Maksem that formed a vital artery connecting northern and southern borders of the city to the commercial center. Hamidiye Street, lying in the east-west direction perpendicular to Mecidiye Street, was also opened in

this period. Crossing the Mecidiye and Gemlik streets, Hamidiye Street connected the northern and southern neighborhoods to the east and west. The opening of the railway at the end of the 19th century was also an important breaking point for Bursa. The opening of the Bursa-Mudanya Railway in 1892 prompted the construction of three railway stations along the railway line, on the north of the city. The connection of these stations by new arteries to the city center changed the transportation practices and affected the commercial activities, too (Figure 8-Figure 9) (Baykal, 1950, pp. 24-25; St.Laurent, 1989, pp. 124-126).

On the other hand, widening of existing roads or opening new arteries affected the built environment of the city, as well as of the traditional commercial center, where several old buildings were completely, or partially, demolished and many new types of buildings began to appear on and around these arteries as new physical and social focal points (Baykal, 1976, p.58; Dostoğlu and Oral, 1999, p.237).



**Figure 8 – New Arteries of Bursa on 1907 Map (redrawn by the author)<sup>2</sup>**

<sup>2</sup> Hükümet Street (1), Gemlik Street (2), Çekirge Street (3), Acemler Street (4), Mahmudiye Street (5), Muradiye Station Street (6), Mecidiye Street (7), Hamidiye Street (8), Altıparmak Street (9), Bursa-Mudanya Railroad (10).



**Figure 9** – Hamidiye Street (Özandes 1999)

### 3.3. New Building Types in the City

In the second half of the 19th century, the monumental architectural tradition of the Empire hitherto focused on religious buildings gradually began to turn towards a new, secular monumental architecture, the sources of which were found in the western cultures. Besides the practical function of constructing new building types as a result of the newly established secular institutions, the usage of western models with the Ottoman concepts had also a symbolic function of giving a modern imperial image to the outer world.

At that period, the reorganization of administrative services by the Tanzimat government led to the construction of new administration buildings in many Ottoman cities, as well as in Bursa. In honor of the visit of Sultan Abdülmecit to Bursa, within the image of sultanate to fit the modernized administration image of *Tanzimat*, a royal pavilion was built on the hill above the Armenian Quarter, in 1844. In the following years, this pavilion was connected to the commercial center by way of Hükümet Street via İpekçilik Street. In 1863, a new government house was constructed in the eastern part of the citadel, next to the market area, as the administrative and judicial center of the Hüdâvendigâr province (Figure 10) (St,Laurent, 1989, p.92,111). Following the foundation of the municipal organization in Bursa, a Municipality Building was constructed to house the *Tanzimat*'s new municipality government in 1879. The site of the building was at the city center, next to the Orhan Mosque, between the Great Mosque and government house.

The reform program of Tanzimat in the second half of the 19th century brought an expanded educational program throughout the Empire, which resulted in the emergence of new school buildings in Bursa. The Industrial School, the Art Institute, the Agricultural School, the Civil

Preparatory School, Işıklar Military School, the Sericulture Institute and the Teacher Training Schools were important education institutions that affected Bursa's social and economic life from the second half of the 19th century. Most of these schools were built on the main new streets of the city; so, they were easily accessible and connected to the city center via these arteries (St.Laurent, 1989, pp. 154-157; Bursa Ansiklopedisi, 1984, pp. 106-109).

As a part of the government's reform program, many social and cultural institutions began to appear in the cityscape from 1850's. Two modern hospital buildings in the northwest of the citadel and a theater building on the site across the government house in the city center, all of which were built in the period of Ahmet Vefik Paşa, emerged as prominent secular monuments of Bursa in the second half of the century. The theater building, which had a neoclassical decorative vocabulary derived from the western models, functioned for a short time and burned down in 1879 (St.Laurent, 1989, p.113). From the late 19th century, in parallel to the changes of the social life and to the increasing economic and touristic activities, many hotel buildings emerged in Bursa, most of which were located near the hot water springs on the western parts of the city or on the main routes, orienting towards the commercial center. Hotel Splendid and Hotel d'Anatolie were two important hotel buildings of Bursa that hosted the visitors, particularly the foreign merchants, for decades (Figure 11) (Yenal, 1996, p.37). Following the economic developments, there also appeared bank buildings -such as Ottoman Bank, Agricultural Bank and Public Debt Office- in and around city's commercial center, after 1890's (Erder, 1976, p. 237).



**Figure 10** – New Government House of Bursa (Özendes, 1999)



**Figure 11** – Hotel Splendide (Özendes, 1999)

### 3.4. Interventions on the Residential Urban Fabric

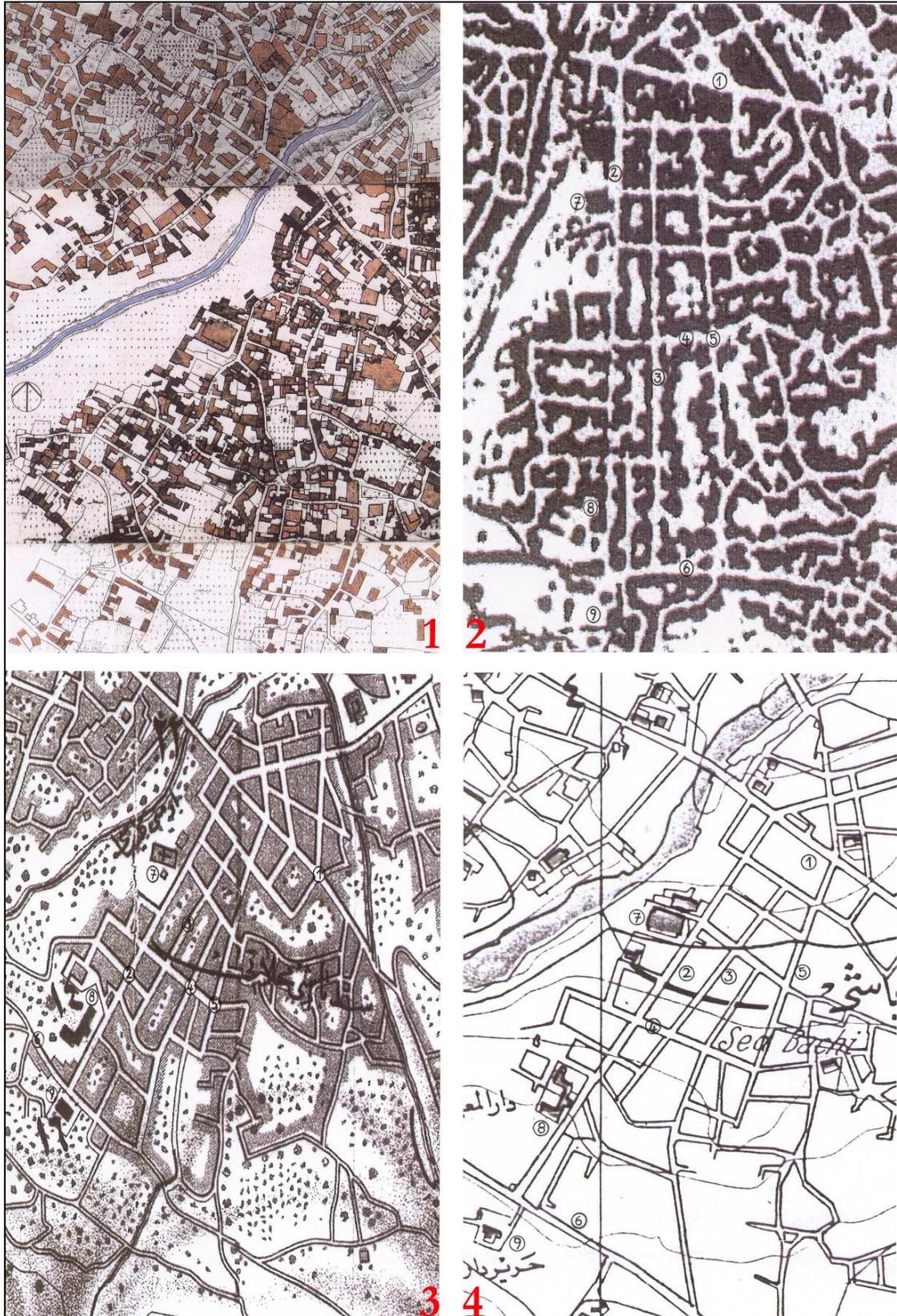
In the second half of the 19th century, a special importance was given to the planning and construction of new neighborhoods and re-planning of the traditional ones along western-based urban planning principles. In contrast to the organic and spontaneous formation of Ottoman cities for centuries, the reforms of *Tanzimat* proposed a more planned urban evolution in that period. The conflagrations affecting the old neighborhoods made them the focus of the *Tanzimat*'s urban projects, where the reform government intended to rebuild these neighborhoods as square or rectangular urban blocks without concerning their traditional characteristics. The imposition of the orthogonal planning methods in Istanbul around 1860's began to be implemented to the conflagration areas in many of the Ottoman cities around the same years (Çelik, 1986, p.88). Following the settlement needs of the immigrants after 1880's, these methods were also used while planning new neighborhoods (Aktüre, 1978; Önge, 2011).

In the following, two of Bursa neighborhoods, one of which was a re-planned one after fire and the other was a newly-established one under the impacts of *Tanzimat* reforms in the second half of the 19<sup>th</sup> century, are taken as case studies within the context of this study.

#### 3.4.1. The Case of Setbaşı Quarter

In the case Bursa, the re-planning of the Armenian quarter of Setbaşı was one of the earliest examples among these neighborhoods. Setbaşı was amongst the neighborhoods where the Armenian inhabitants had been settled for centuries in Bursa. As it is seen on Suphi Bey Map,





**Figure 13 - Spatial Transformation of Setbaşı Quarter**  
1862 Suphi Bey Map (1) in comparison with 1895 Map (2), 1907 Map (3) and 1922 Map (4)  
(prepared by the author)

### 3.4.2. The Case of Altıparmak Quarter

From the end of the 1870's to the early 20<sup>th</sup> century, the migrating refugees from Rumelia and Caucasia to Ottoman lands changed the demographic, as well as spatial character of Ottoman cities (Erder, 1976, p.161). The resettlement problem of these immigrants forced the Ottoman government to establish new neighborhoods along urban planning reforms of *Tanzimat*.

Its location near the capital and its importance as a commercial and industrial center made Bursa an ideal spot for the immigrants, particularly those from Bulgaria, Romania and Caucasia. The growth of Bursa in the last two decades of the 19<sup>th</sup> century resulted from these non-Turkish speaking Muslim immigrants who were housed in new neighborhoods established after 1878, from the governorship of Ahmet Vefik Paşa.

In 1878, the reform government was intended to build a new neighborhood on the uninhabited vast plain on the north of the citadel, Çatalfırın and Jewish Quarters, for Bulgarian immigrants. This place was rendered on Suphi Bey Map as a green plot (*hadika*), that was limited by two narrow streets on the south (Muradiye Street) and east. After selection of this by Ahmet Vefik Paşa as the site of the new immigrant quarter, this area was planned, in accordance with *Tanzimat*'s 1864, 1873, 1877 and 1882 Laws, as orthogonal grids, where the houses were built inside the rectangular plots of these grids (Denel, 1982, App.4.4.). This newly established neighborhood was connected to the city center and to Çekirge by widened Altıparmak Street (Figure 14 - Figure 15).

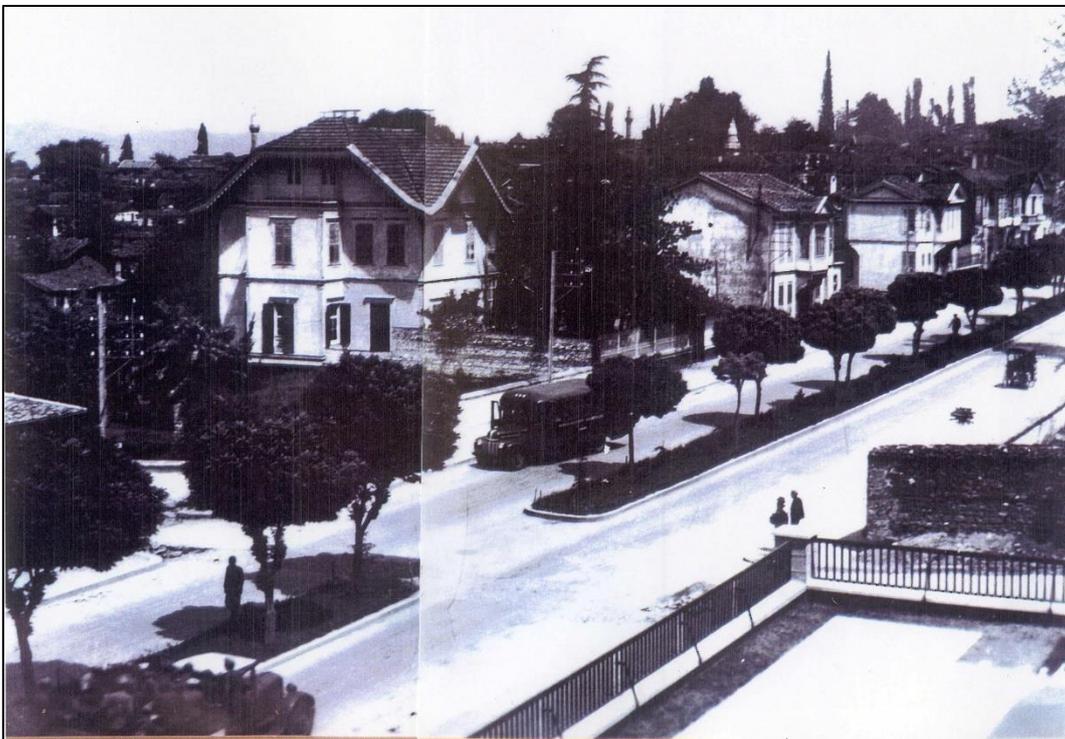
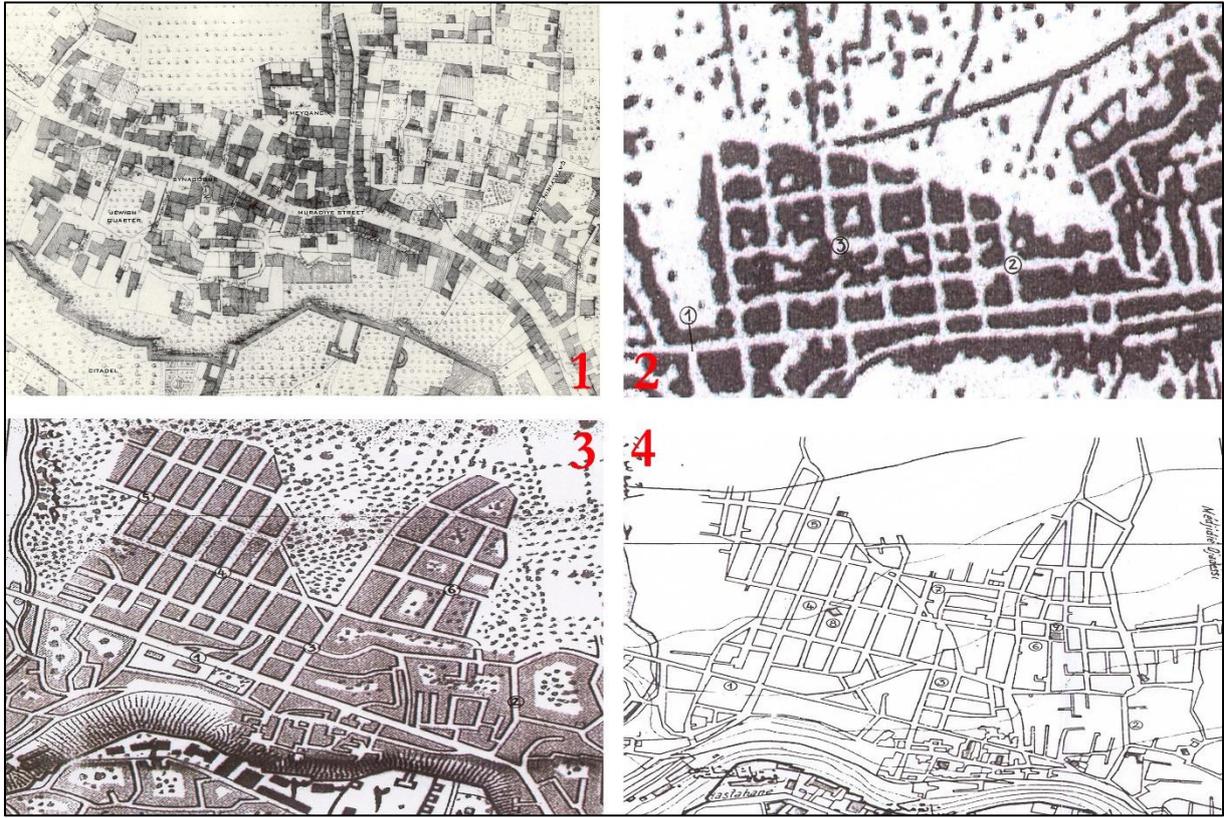


Figure 14 – Altıparmak Street in 1940's (Author's Archive)



**Figure 15 - Spatial Formation of Altıparmak Quarter**

1862 Suphi Bey Map (1) in comparison with 1895 Map (2), 1907 Map (3) and 1922 Map (4)  
(prepared by the author)

#### 4. Conclusion

The urban morphology of Bursa, which preserved its traditional Ottoman characteristic till the 19th century, began to change from the second half of the century, under the western-inspired modernization reforms of *Tanzimat*. However, it should be pointed out that besides the institutional and legislative reforms being imposed by the Ottoman government, these reforms were implemented mainly as a result of personal initiatives, who were the governors or mayors, in the case of Bursa.

During this reform period, the priority was given to the repair and modernization of the road network, which included widening and straightening traditional major arteries of the city and eliminating the cul-de-sacs that was characteristic in traditional Ottoman mahalles. On the other hand, in some parts of the city, these implementations partially or totally demolished existing public or private buildings and brought a new spatial order and character to Bursa. This kind of a spatial transformation was also seen while re-planning the conflagrated neighborhoods where the orthogonal grids were superimposed over their traditional organic urban fabric.

Following the attempts to secularize the traditional institutions during *Tanzimat* period, many new administrative, military, educational, social and cultural buildings began to appear as

prominent landmarks in the urban fabric of Bursa. Although most of these buildings derived their architectural characteristics from western models, there was a continuity of the Ottoman tradition in siting of these buildings in the urban landscape, where the idea of visibility and accessibility had been major concerns of monumental architectural tradition of the Empire for centuries.

The traditional commercial center, as the heart of the trade and artisans' activities, continued its importance as the physical, economic and social center of Bursa, throughout the 19th century, too. Although the improvement of the existing road network and opening of new arteries damaged its traditional architectural fabric to an extent, these arteries eased the accessibility of the commercial center. Moreover, besides the existing commercial buildings, dating to the previous centuries, many new social and cultural buildings began to appear on and around these arteries, which resulted in the emergence of new focal points in the traditional center of Bursa from the end of the 19th century.

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Sinem Türkođlu Önge received her B.Arch degree in Architecture and M.A. degree in History of Architecture from the Middle East Technical University (Department of Architecture). She is currently pursuing her Ph.D. at Ankara University (Institute of Social Sciences, Department of Social Environmental Sciences). Her main research interests are architectural and urban history of 19th and early 20th century Ottoman and Turkish cities. Önge is working as Internal Auditor of the Ministry of Culture and Tourism of Turkey.