

## 1.Girit Neighbourhood / Gürol Sözen 1919- 1923 The Saga and Them Museum

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As a reflection of the socio-cultural, economic and geographical conditions of the period of traditional residential architecture, it is seen that elements such as cantilevers, balconies and skylights were included in the houses in the Girit Neighbourhood. Located by the sea, the houses in the neighbourhood were positioned towards the view and are mostly built with two or three floors. Very few buildings have higher floors with basements or raised ground levels. Although it is a region where Greeks used to live, the buildings do not have the characteristics of a Greek house due to the interaction with Turkish culture for many years. While traditional Ottoman houses of the 17<sup>th</sup> and 18<sup>th</sup> centuries have small windows where privacy comes to the fore, Greek houses have large and many windows.

It is seen that the Girit Neighbourhood was shaped with a grid plan scheme by the Italian architect Piçiretu after the fire in the late 18<sup>th</sup> century. Although the majority of existing traditional houses date back to the 19<sup>th</sup> century, some of the houses with skylights from the 17<sup>th</sup> and 18<sup>th</sup> centuries have also survived to the present day.

### Gürol Sözen 1919- 1923 The Saga and Them Museum



Although the oldest photograph available of the building, located on block 1147, parcel 1, in Akıncıabidin Neighbourhood, which has survived to the present day by preserving its traditional texture, is dated 1928, the building is thought to date to the late 19<sup>th</sup> century.

From the "M. SALOMONE PIERRE BRIQUE TERIE DE TOUTES QUALITES" inscription on the bricks used on the terrace wall of the building, it is understood that it belonged to the Italian company "Pierre Salomone" located in Kalafatyeri, Istanbul, which was one of the companies engaged in brick production by non-Muslim Ottoman citizens in the last quarter of the 19<sup>th</sup> century.

The building, which reflects the traditional residential architecture of the Girit Neighbourhood, has a characteristic feature of rounded corners. In the building consisting of basement, ground, first and second floors, the entrance is given from the middle and the spiral staircase is positioned opposite the entrance. The entrance of the building, which attracts attention with its façade layout and coverings, is emphasized with two-sided marble steps and wooden columns. It is one of the most characteristic buildings of the Girit Neighbourhood, with its rich architectural elements such as column capitals inspired by the Corinthian and Ionian styles, and the console decorated with acanthus leaves and flower rosettes.

The basement floor walls of the building were masoned with stone and brick masonry system and covered with ordinary volta flooring. The exterior and interior window and door gaps of the basement floor were covered with bricks and low arches. Brick walls were plastered inside and the facade was left unplastered, and combed ashlar jambs were made around the window edges. The original bath of the building, which is one of the few examples of civil architecture that has its own private bath, was covered with a monastery vault in the southeast corner.

The building, which is one of the important symbols of Girit Neighbourhood, was expropriated by Mudanya Municipality in 2021 and the building which is planned to be reorganized as a museum where the works related to the War of Independence of Art Historian and Artist Gürol Sözen will be exhibited, is intended to sustain with restoration.

## 2. Armistice House



The Armistice of Mudanya was signed between Türkiye and Britain, France and Italy on October 11, 1922. With the agreement, the Ankara Government got what it wanted and saved Istanbul, the Turkish Straits and Eastern Thrace from occupation without firing a single shot. This historical treaty, which ended the military phase of the War of Independence, is the indicator of the Turkish Grand National Assembly Government's first success in the political field. The historical treaty was signed in this house, which is the symbol of Mudanya.

The house, which belonged to Aleksandr Ganyanof of Russian origin, was later purchased and repaired by Hayri İpar, a businessman from Mudanya, and opened as a museum affiliated with Mudanya Municipality in 1937. In 1959, it was alienated to the General Directorate of Ancient Arts and Museums.

Various documents and materials related to the War of Independence and the armistice, as well as items from the period, are exhibited in the museum. On the first floor of the building, which has two floors apart from the basement and attic; there are workrooms of the Turkish and Allied Powers and a hall where the armistice was signed.

On the second floor; there are bedrooms of İsmet İnönü and Asım Gündüz Pasha and their aides-de-camp, who participated in the negotiations on behalf of Türkiye. Museum Visiting Hours (Summer/Winter): Every day except Monday: 8 a.m./5 p.m. (no visitors are allowed after 4.30 p.m.)

## 3. Mudanya Orthodox (St. George) Church (Uğur Mumcu Cultural Center)



There is no surviving source or inscription regarding the name and construction date of the Mudanya Orthodox Church, located approximately one hundred meters from the beach in Mudanya downtown, surrounded by Bilgi, Sağlık and Mustafa Kemal Paşa Streets.

The walls of the church, which were built in a basilical plan type in the west-east direction, were masoned with smooth ashlar, except for the gallery and apse. There are no surviving frescoes or other decorative elements in the church, whose interior facades were plastered.

On the seven-line inscription on the pediment of the third window from the west on the middle row of windows on the north façade of the building reads:

“1834  
ΤΙΜΙΩΤΑΤΟΣ ΙΟΡΔΑΝΗΣ Α-  
ΝΑΣΤΑΣΙΟΥ ΑΓΑΘΟΣ ΗΜΩΝ ΠΑΤΡΙΩΤΗΣ  
ΕΔΩΡΗΣΑΤΟ ΜΝΗΜΗΣ ΧΑΡΙΝ ΚΑΙ ΕΥΛΑ  
ΒΙΑΣ ΑΠΑΝΤΑΣ ΤΟΥΣ ΕΝ ΤΗ ΕΠΙΦΑΝΕΙΑ  
ΤΟΥ ΙΕΡΟΥ ΤΟΥΤΟΥ ΝΑΟΥ ΛΕΛΑΤΟΜΗΜΕΝΟΥΣ ΛΙΘΟΥΣ Δ  
ΡΕΘΕΝΤΑΣ (?) ΕΙΣ ΤΟ ΕΝ ΠΑΛΑΙΟΧΩΡΙΩ ΕΛΛΙΟΤΟΠΙ  
ΟΝ ΤΟΥ ΠΡΟΣ ΟΝ ΕΥΙΝΟΜΟΝΙ Η ΠΟΛΙΣ ΜΟΥΝΔΑΝΙΩΝ”

*“To remember our good fellow countryman Iordines, son of Anastasiou and for his piety, donated all the carved stones on the surface of this holy church by bringing them from his olive grove in Palaikhorio. Mudanya (Moundanion) is grateful to Him.”*

The church, which was apparently rebuilt in 1834, has a repair record in the document dated 1853 in the Ottoman archives. The church, which was rebuilt between 1902 and 1903 has lost its feature as a place of worship after Greeks left Mudanya with the population exchange and after being used as a cinema for a long time, it was repaired by Mudanya Municipality in 1993 and registered as an immovable cultural asset to be protected by the decision of the Bursa Cultural and Natural Heritage Preservation Board dated 1993.

This magnificent building, which is the most important and largest church of the Orthodox Greeks who had been living in Mudanya, currently serves as the Uğur Mumcu Cultural Center.

#### 4.İkiz Fountains (Yılanlı Fountain)



It is located next to Mudanya Uğur Mumcu Cultural Center. It was built in the form of a twin fountain. After the restoration works, it has been given its new appearance.

#### 5.District Governorate Building



The building, which is an Ottoman period structure located on 12 Eylül Avenue in Mudanya Şükrü Çavuş Neighborhood, has been operating as Mudanya District Governorate since 2002. The building was built as a Gendarmerie Station in 1868 during the reign of Sultan Abdulaziz. The building was abandoned as a result of a fire in 1986 and remained in ruins until 2000. After the restoration works, it was allocated to Mudanya District Governorate on October 15, 2002.



## 6. Halil Ağa Mosque (Mosque, Graveyard, Lodging Building)



It is understood from the marble inscription on the entrance gate on the north side of the building, located on Mustafa Kemal Paşa Street in Mudanya downtown, that it was built by Kethüda Halil Ağa in 1643-1644 A.D. (1500 A.H.). Since it is the oldest building constructed in Mudanya, it is also referred to as the old mosque by the local people.

*“Ol Halil Ağa ki oldu haliyâ*

*Zemen- i cem-i Kethuda*

*Bu makâmı eyledi ihyâ.*

*Vere ecrin dâr-ı ukbâda*

*Ey Zûhuri her gören târih içün*

*Didi oldem hayrınız makbul olâ*

*Selâse ve hamsin ve elf (1053)”*

The mosque has a fountain leaning against the courtyard wall, the imam's manse in the northwest, a burial area in the southwest, a courtyard surrounded by a perimeter wall and fence in the north, and a historical plane tree in the courtyard.

The walls of the mosque, which has a square plan, were masoned with rubble stone, broken bricks and plenty of mortar. The building was surrounded by a flat ceiling and covered with a dome. Its roof was hipped and covered with lead. The minaret balcony of the mosque rises on five rows of saw-toothed pedestals.

Inside the building, hand-carved and wooden decorations can be seen. The recessed arch of the mihrab in a rectangular frame has five rows of muqarnas.

The imam's manse, located in the northwest of the mosque, is a two-storey wooden frame building. The entrance to the building is from the mosque courtyard. There is a bay window supported by buttresses above the entrance. There are skylights consisting of pointed arches above the rectangular windows on the facade.

The building suffered from a fire in 1994 and its upper cover was completely burned. It has been restored and is used today.



## 7. Sinan Bey Fountain

Sinan Bey Fountain is located adjacent to the courtyard wall of Halil Ağa Mosque. It has two marble ornamental slabs and a tap on each of them. There is a whole column in the form of plaster on both sides of the fountain, and a half column in the middle connected to each other with a pointed arch at the top. There is an inscription on the arch. It is understood from the inscription that gives the date 1645 that the fountain was built as a charity of Sinan Bey.

The inscription reads:

*“Merhum Sinan hali eyledi hayratı ruhu*

*Şad ola dayım yapıdı bu çeşmeyi ol sahip-i hayr*

*Tahrir(an) fiil-yevmi ‘le-hamisi’ aşer min cemaziyilevvel sene 1052”*



## 8.Old Municipal Service Building



A part of the building from the late Ottoman period extending to İpar Street was used as a winery in previous periods, but it was demolished during the street widening works. The wall of the building facing the street is made of rubble stone. The upper parts of the bricks were oversailed with red paint. The facade wall was masoned with perforated bricks and plastered with mortar. It has a wooden double-winged door framed by a round brick arch.

## 9.Old Town Hall



The building, located on Mustafa Kemal Paşa Avenue in Mudanya Şükrüçavuş Neighbourhood, was constructed as a 2-storey building atop the basement. The windows on the basement floor are small square, while the windows on the other floors are vertical rectangular. The floor covers, ladders and roof of the building are made of wood. The building, which had been used as Mudanya City Hall until 1976, is now used as Mudanya Municipal Police Department.

## 10.Hasan Fehmi Bey Fountain



The main material of the fountain, located at the intersection of Harmanlar Avenue and 3. Cami Street, is brick, and the square-planned fountain was built with alternating bricks. The fountain has a marble trough and marble banks on both sides. There is a single row of brick arches on the front and brick columns on both sides. The fountain has an Ottoman inscription on it, and there is a Turkish translation of the inscription on the side wall. The inscription reads: "It is the charity of Mudanya District Governor Hasan Fehmi Bey. Year 1311 A.H. (1893 A.D.)"

## 11.Tahir Paşa Mansion



Tahir Pasha Mansion, located in Şükrü Çavuş Neighbourhood in the downtown of Mudanya, was built in 1724, expropriated by the Ministry of Culture in 1985, and after its restoration was carried out with the support of Agâh Bursalı, its lower floor served as the district public library. Tahir Pasha Mansion, which was alienated to Mudanya Municipality in 2012, was opened as a Museum on July 5, 2013. The floral relief engravings on the interior walls and ceilings of Tahir Pasha Mansion, which preserves its value as one of the outstanding examples of 18<sup>th</sup> century Ottoman architecture and the Tulip Era, have survived to the present day. In a section of the mansion, which has 18 rooms, the items that Tahir

Pasha brought from France are exhibited with the approval of Tahir Pasha's grandson, Agâh Bursalı. The hand-carved ornaments and motifs adorning the ceiling and walls of the Main Hall, located on the 2<sup>nd</sup> floor of the mansion, are considered rare works also by experts.



## 12.Tahir Ağa Bath

The double bath, popularly known by three different names such as Tahir Paşa, Nur and Aşağı Hamam, is located in the downtown of Mudanya. According to the heptastich marble inscription, measuring 45x80 cm, located on the entrance gate to the east of the men's section, it was built by Tahir Ağa, a city councilor of Bursa in 1870-71.

The inscription reads:

*“Cenâb-ı bû'l-himem Tâhir Ağa kim ehl-i dânişten Brusa meclisi a'zalığıyla oldu ol dilşâd  
Vücûh-ı eşrâf-ı Brusa İstabl-ı Âmire pâye Hemsâz-ı ahâli-i fâiku'l-akrân sâhib-ı dâd  
Bu zâtin tab'-ı mi'mariyesi meşhûr-ı âlemdir Olundu emr ü re'yiyle nice ebniyeler inşâd  
Ahâli-i Mudanya cûy-ı Lütfundan ola seyrâb Derûn-ı çârşûda bir hamam yaptı nev-icâd  
Bu hamâmın akan her lülesinden mâ-ı tâhirdir Olur halvetleri her müşteriye bir neşât-âbâd  
Cihân durdukça dursun bânisiyle bezm-i âlemde Binâ vü bânisinden menfa'at görsün bûtün ubbâd  
Yazarken cevherin târih Sâlim, âbiyle yazdım Bu nev germ-âbe kim Tâhir Ağa kıldı bu yıl bünyâd”*



The men's section of the bath has a rectangular plan in the north-south direction. The changing room and frigidarium are entered through the door located on the north wall axis. The square building, covered with a dome, is surrounded by a gallery. You can enter the rectangular planned section with east-west extension from the door in the south. The western section has a square plan and a cavetto vault.

The caldarium of the bath has a square plan. There is a central hot marble stone in the middle. The southwest corner of the place is divided into two private rooms by a wall. There is a rectangular planned water tank to the west of the caldarium, which has a square plan and flat roofs.

The tepidarium of the bath is entered through a door opened in the east. It has a rectangular plan with a north-south extension. Its east-west extension is divided into two square-planned and domed sections with pointed arches. The caldarium is square-planned and covered with a pendentive dome. There is a rectangular central hot marble stone in the middle. There are two basins each in the north and south, and one in the east. There is a lighting lantern in its dome.

In the women's section, you can first enter the changing room through a door on the north wall. The building is surrounded by a two-storey gallery standing on pillars in four directions.

Restoration work has been completed in the bath, which was built in accordance with the features of a double bath. Today, it serves in accordance with its original form.

## 13.Kenan Doğruöz House



Buildings bearing the architectural characteristics of 17<sup>th</sup> century traditional Turkish houses are built in wood, carcass and masonry construction system. Decorations made of different materials are used in the interiors and exteriors of Turkish houses. Stone and wooden decorated door elements, floor moldings, windows, overhangs and eaves are important in terms of decoration.

It consists of three floors: basement, ground floor and first floor. The exterior was masoned of stone walls and some sections are of brick walls. Arched windows were masoned over rectangular windows on the upper floor. Modifications have been made to the interior partitions and facade layout of the building over time. In some places, the windows were closed, the walls were repaired with non-original bricks, and in some parts the facade was covered with wooden planks.

It is one of the most important examples of the period and has survived to the present day, but the mansion has not been able to preserve its originality.

## 14.Mudanya Dock



Mudanya Dock is located in Mudanya district center and named after the district where it is located. Mudanya Dock has been actively used for trade and voyage for many years. Seeing that any journey or trade to Istanbul would take less time and be cheaper than the Mudanya Dock because it is close to the railway, the bureaucrats in the Ottoman period focused on this place and carried out all trade from here. The port is currently used for passenger transportation.

## 15.Railway Operation Building



The Railway Line Operation Building, located in Mudanya Dock Square, at the point where the highway connecting Mudanya to Bursa reaches the center of the district, designed to serve the 42 km railway between Bursa and Mudanya.

The silk thread, which was carried to Mudanya Port by railway, which was built to export the raw silk production that started in Bursa in the 1840s to Lyon, France, was transported from there to Marseille and from there to Lyon by scheduled ferry services. Although the Bursa-Mudanya railway, which was planned to be built in 1872, was completed in 1891, it is thought that the Operation Building was built at the beginning of the 20<sup>th</sup> century. A Belgian company named Nagelmakers was granted the 99-year privilege of the enterprise, which was completed in 1891.

With the Westernization movements that started during the reign of Selim III, reflections of the Neoclassical style were developed in architectural structures. Accordingly, while an eclectic style seen in the station buildings in major cities, the effects of the First National Architectural Movement, which developed under the influence of the search for Turkish identity in the post Second Constitutional Era, had been seen in smaller cities.

The Railway Operation Building, which shows traces of the 1<sup>st</sup> National Architecture Movement, has gained a characteristic feature with its pointed arch windows and tile decorations on the exterior facades. The facades of the building, which were constructed of reinforced concrete carcass, were arranged symmetrically and the entrance on the axis of symmetry was arranged in the form of Ottoman porticoes.

In 1931, the privilege rights were abolished from the Belgian company and the building was alienated to the State Railways. For economic reasons, the railway line was closed in 1953 and the building was purchased from the State Railways by Mudanya Municipality on 22.08.1958. The building which had been functioned as the District Governor's residence until 1963, was put under the order of the Ministry of National Education and hired out to Girls Practical Art School. The building, which had been alienated from Mudanya Municipality to BUSKİ General Directorate in 2000, was restored by Bursa Metropolitan Municipality in 2009 and actually has been used as a social facility under BURFAŞ.



## 16. Customs and Railway Station Building



Mudanya Customs and Station building was first used as a Customs Warehouse. In 1861, when the title of the Istanbul Customs Trust was changed to Taxation Entrustment, Mudanya Customs took the name of the provincial customs trusts directorate with this change. In 1849, a new customs building was built by the French for the customs in Mudanya. With the opening of the railway in 1892, the customs building also began to be used as a train station. When the train station lost its function, it was used solely as a customs building. The building, which was restored in 1989, started to be used as a hotel.

## 17. Hacı Mehmet Ağa Mosque And Graveyard (Tekke-i Cedid Mosque)



Located in Mudanya downtown, the mosque was renovated with a large-scale repair in 1975 and only the minaret is in its original condition. The minaret, made of ashlar, was damaged in the earthquake in 1999 and the top of the minaret balcony was renovated. The flat roof of the square-planned mosque, which was repaired in 1975, has been covered with a dome.

It is understood from the inscription on the arched door entering the courtyard in the south of the mosque that it was built in 1088 A.H. (1677-1678 A.D.). It is understood from the tombstone at the head of one of the eight graves in the mosque's burial area that it belongs to Hacı Mehmet Ağa, who had the mosque built.

## 18. Windmill



The height of the mill, which was modelled after the windmills previously operated in Mudanya, is 4.60 m and the cylinder diameter is 5.20 m. The walls of the building were masoned with rubble and crushed stone mortar. Its six-bladed propeller, made of iron and wood, was designed to rotate with the wind. It had been used as a flour mill for many years and as an ammunition store during the war years. Today it is located above the park.

It is understood that in the early 20<sup>th</sup> century, the mill was operated according to its original features, but today it is used symbolically. No trace of its internal equipment has survived to the present day.

## 19.Hasan Bey Mosque



It is located at the corner of Kuyu Street and 2. Cami Street in Hasan Bey Neighbourhood. It is understood from the nine-line inscription on the door on the northern facade of the mosque that it was built on behalf of Hasan Bey in 1063 A.H. (1652-1653 A.D.). In the Turkish inscription on the top of the door, the date of construction is 1644 and the date of repair is 1975.

The building has a rectangular plan in the north-south direction. There is a prestige gate with columns and arches in the northeast of the mosque, and a fountain with columns and a dome in the northwest. These were demolished and only fragments of the capitals of the columns

remained. The narthex was covered with a flat wooden ceiling supported by 16 wooden poles and covered with Turkish style tiles. In this part, there is a terrace made of rubble stones. There is a 7-sided mihrab niche inside the mosque. The mihrab niche was decorated with floral decorations. There is a medallion on the mihrab corners.

The mosque has a single balcony minaret. There is a fountain with an inscription to the north of the minaret. The building, which was worn out over time, was restored by the Directorate of Foundations in 2011.

## 20.Hasan Bey Tomb



It is understood from the inscriptions on the tomb located in the garden of Hasan Bey Mosque that it was built by "Brigadier Hasan Misri Bey". The largest sarcophagus in the tomb belongs to Hasan Bey and there are other sarcophagi along with it. Since there are no inscriptions in these sarcophagi, no information can be obtained about who were buried there.

It is known that Brigadier Hasan Misri Bey had structures such as mosques, baths and fountains built in Mudanya, besides sewerage system, water supply networks and a pier.



## 21.Hasan Bey Bath



Since there is no inscription or epigraph on the building located in the Hasan Bey Neighbourhood, although there is no exact information about the date of construction and the person who built it, based on its structural features, it is thought that " Brigadier Misri-Hasan Bey", who had the Hasan Bey Mosque built, also had the bath built in the 17<sup>th</sup> century. It is called as "Upper Bath" or "Old Bath" by the people of Mudanya.

The bath consists of two large square-plan spaces and additional sections that support them. The cold section is entered through the pointed arched door in the southeast of the building. The place is covered with a dome. From the southeast of the entrance, you can

enter the tepidarium, which is divided into two equal sections with a pointed arch, while from the southwest door you can enter the caldarium covered with a dome. In the caldarium, four iwans were obtained with the walls masoned in later periods. Bathing rooms were created in this section and there is an eight-cornered central hot marble stone in the middle.

The bath, which became dysfunctional over time, had been used as a warehouse and carpenter's shop, and has been later regained to Mudanya as a cultural center in accordance with its original structure.

## 22.Ömer Bey Mosque



Since there is no inscription in the mosque located on Mudanya Halitpaşa Avenue, its construction date and the person who built it are not known for sure. However, since it is known that Ömer Bey had a mosque built in 1760, it is popularly known as Ömer Çavuş Mosque or Ömer Bey Mosque.

The ceiling of the mosque, which has a rectangular plan in the north-south direction, is covered with wood, and the portico section of the mosque is formed by connecting the wooden columns on the street side with segmented arches. It has a wooden pulpit and a classically ornamented altar. There is also a balcony section for women to pray. The walls of the mosque are masoned with rubble stones, bricks and plastered.

Its minaret is connected to a brick-built cylindrical body via a collar marked with triangles on a polygonal base. It is seen that slabs from the late Byzantine period were used on the balustrades of the minaret's balcony. Although the mosque has been repaired many times, its minaret has preserved its originality since its construction. It was restored in 2018 and put back into service.

## 23.Atatürk Monument



The first Atatürk Monument in Mudanya was built by Prof. Mustafa Nusret Süman who was born in Thessaloniki in 1905. The statue he made was appreciated and taken to Ankara and erected in the Çankaya Mansion upon the request of the President of the period, Mahmut Celal Bayar. Thereupon, in 1962, sculptor Namık Denizhan made the present-day statue of Atatürk in military uniform and cloak for Mudanya. After 1981, the statue was placed on a 7m-high pedestal with Atatürk's words "*Peace at Home, Peace in the World*" written on its front part.



## 24.Şükrü Çavuş and Martyrs' Monument



Martyrs' Monument in Mudanya Iskele Square was erected here in the memory of the heroic soldier Şükrü Çavuş and the 8 martyrs of Mudanya who were martyred while providing valuable aid to the heroic Turkish army. The names of these 9 martyrs are written on the pedestal on the monument.

## 25.Cumhuriyet Fountain



It is located in the east of the Şükrü Çavuş Martyrs' Monument in Mudanya Iskele Square. There is a flat pyramidal capital on the body that narrows upwards from four sides on a square prismatic base and is made of marble. A crescent motif dated 1931 is engraved on the front. The height of the fountain, built during the Republic period, is 1.50 m, width is 0.45 m, and length is 0.30 m.

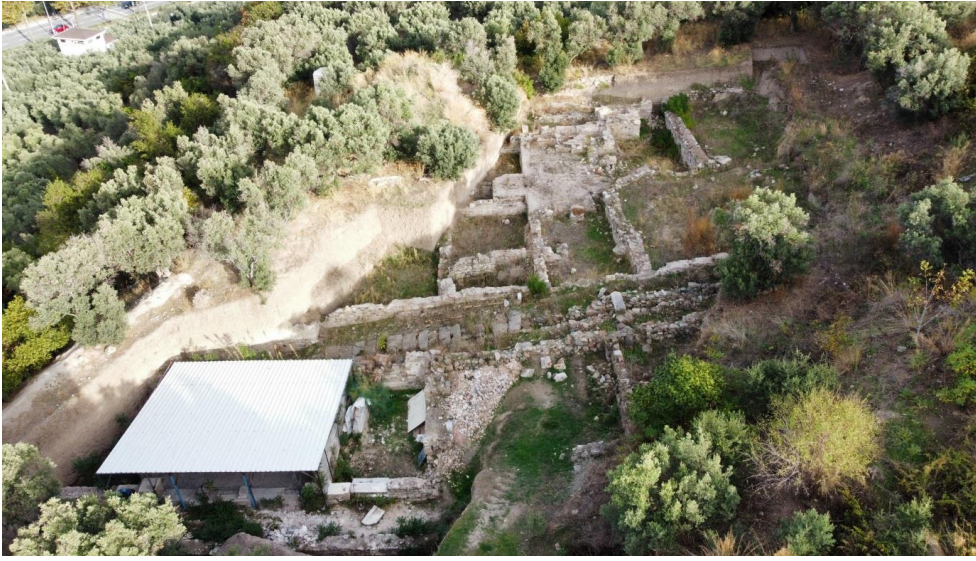
## 26. Myrleia Ancient City/Apamea Ancient City

The ancient city of Myrleia is located within the borders of Mudanya District of Bursa. Due to the lack of sufficient archaeological works, ancient sources are generally used. It gained importance as the coastal city of Prusa Ad Olympum (Bursa), a colony of Kolophon, on the southern shore of the Gulf of Gemlik in the second half of the 7<sup>th</sup> century BC. Philip V of Macedon (221-179 B.C.) gave this city to his relative Prusias I, who helped him in his war with the Kingdom of Pergamon. King Prusias I also renamed the city as Apameia, dedicated to his wife. The city was generally considered within the borders of Bithynia. On the coins until 202 B.C., Myrleia/Apameia had been expressed as ΜΥΡΛΑ – ΜΥΡΛΕΑ or ΜΥΡΛΕΑΝΩΝ. When Nicomedes IV, King of Bithynia, died in 74 B.C., the region was transferred to the Roman Empire by inheritance. Myrleia, Rome's first colony in Anatolia, was granted a special status by Caesar in 44 B.C. with the privilege of being a Roman colony, and thus developed without paying tribute.

In addition to the cities of Chalcedon (Kadıköy), Nicomedia (İzmit), Nicaea (İznik) and Prusa (Bursa), Myrleia/Apameia could not escape being destroyed by the Goths in 257-258 A.D.

The first Roman city of Apameia in Anatolia was located in the Gulf of Kios (Gemlik), northwest of the ancient city of Prusa (Bursa) in the Bithynia Region. The city, which lied along the southern coast of the Propontis (Marmara), was among the

commercial cities in the Bithynia Region. The city's most important economic income was maritime trade. The city of Apamea, a very busy commercial city, served as a port for Prusa. The city served as a natural dock for those going to Prusa in ancient times, as it does now. According to written sources, during the Ottoman period, although Bursa had many ports such as Tirilye, Kumla, Gemlik, Kurşunlu, it served as the main port because of being the closest port to Bursa. The distance between the mentioned settlements is 10 km as the crow flies and 20 km by road.



The first traces of the 7<sup>th</sup> century B.C. Myrleia Ancient City in Bursa's coastal city Mudanya, were discovered during a "construction excavation" in the early 90s. The 2,700 year-old Myrleia Ancient City, where Mudanya was first founded, was unearthed during drilling excavations carried out under the direction of Bursa Museums Directorate. During the construction excavations, in a private parcel with commercial functions which was determined to be on the 1<sup>st</sup> degree archaeological site and on the ancient harbor during construction excavations, the best building complex of Myrleia unearthed to date was found during the excavation works of the shopping mall. Food warehouses, buildings constructed of marble, consecutive rows of rooms and streets were revealed; many museum-worthy pottery were among the remarkable finds. The bronze child statue, among the findings, has become one of the most significant cultural assets and is exhibited in the Bursa Archeological Museum. Bronze statues were generally melted and used to mint coins in the ancient times when the economy was bad. For this reason, they are not often found in archaeological excavations, except in shipwrecks. It is important for archaeology that it is among the findings of the drilling excavation carried out for the shopping mall in Mudanya.

The ancient city of Myrleia, established on approximately 700 hectares in the region known as Hilal Tepe in Mudanya, spreads over a very wide area. There is no construction on the section called Hilaltepe, and it is thought that the ancient city is located in this area. It has a larger necropolis area, especially spreading towards the west. Well-preserved Hilaltepe and its foothills have been designated as a 1<sup>st</sup> degree archeological site, closed to construction and designated as an area for scientific excavations. The surroundings of Hilaltepe have been designated as a 3<sup>rd</sup> degree protected area due to the possibility of cultural heritage because of its affiliation with the ancient city. Particularly the northern and western parts of the hill are located within the modern urbanization area, and there are many buildings constructed in these sections before the area was designated as a protected area. The area where the shopping center was built is in the northern part of the protected area. The region of this area between the highway and the filled land was first registered as a protected area in May 2012. There is a recently built filling area in the north of the area, a fully constructed part in the west, and a factory complex in the east. Although there is lesion due to modern settlements, since this section, where findings and ruins are likely to be encountered, also interacts with the 1<sup>st</sup> degree archaeological site, it has been designated as a 3<sup>rd</sup> degree archaeological site.



Ruins of the ancient city have been unearthed during the excavations initiated in the area located in Ömerbey Neighbourhood and within the scope of the 3<sup>rd</sup> degree archaeological site. The data obtained from the drilling excavations carried out by Bursa Museums Directorate experts with the permission of the General Directorate of Cultural Heritage and Museums in 2015-2016 were reported. According to the report; during the excavations on parcels 8 and 22, an architectural structure of a villa with a mosaic flooring in the middle has been identified. It has been stated that a part of the texture of the ancient city has been revealed, with water supply systems consisting of terracotta pipes and waste water systems laid under the streets and avenues.

According to excavation reports, pottery shards show that the unearthed section dates back to the Hellenistic and Roman periods. Again; according to the scientific article published by the Department of Archeology of Uludağ University, the residential buildings on the hillside consist of a series of rooms and provide valuable information about the late period domestic architecture of the city. The floor of one of these houses is covered with geometric patterned mosaic flooring. In addition to geometric patterns on the mosaic, an artistic and visual situation was created by using kantharos, knitted bands, wave patterns and ivy leaves motifs. The mosaic flooring dates back to approximately the 4<sup>th</sup> century A.D.

In the area located in the 3<sup>rd</sup> degree archaeological site owned by our Municipality, research excavations were carried out in parts of the ancient city's terraces in 2022, with the support of Mudanya Municipality, under the supervision of Bursa Archeology Museum, under the consultancy of Uludağ University Archeology Department. It was revealed that the city was founded in the 8<sup>th</sup> century B.C., as predicted, and was an important city in terms of trade, and was later used during the Byzantine and Ottoman periods. The coins found show that the city was one of the trade centers during the Roman Empire. Coins minted in Hatay, Gemlik, Istanbul and Thrace were found. With the emergence of new findings, the region was upgraded to the 1<sup>st</sup> degree archaeological site and was taken under protection.

The expropriation process of the mosaic area, which remains in private ownership, continues. After the expropriation process is completed, project designing work will begin here as the Myrleia Ancient City Archaeopark.

## 27.Güzelyalı Fountain



There is an inscription on the upper left side of the fountain next to the Tomb of Martyr Mehmet in Burgaz Neighbourhood, but it is thought that the inscription is not related to the fountain. Although a significant part of the inscription has been engraved, the date 1781 can be read. Its height is 1.88 m, width is 2.05 m, and thickness is 0.82 m. It has an ornamental slab richly decorated with stylistic leaf motifs and a single tap. There is a trough made of marble on both sides in the front part, but some of it was sunk during road works. The fountain has survived to this day with its repairs and additions.

## 28.Tomb of Martyr Mehmet



It is located on Ferah Street in Burgaz Neighbourhood. It belongs to Mehmet, who was martyred during the liberation of Mudanya on September 12, 1922. There is a Turkish flag with a crescent and a star on the headstone.



### 29.Kapanca Ancient Port



Kapanca Port, which was called Caesarea Germanica in ancient times, is located in the northwest of Bursa. The port, which was created by closing the entrance of a small bay with the help of a reciprocal breakwater, was located within the territory of Bithynia in ancient times. It was known that the port had been actively used during the Roman, Byzantine and Ottoman periods, and the salt extracted from Apollania was shipped from here to the capital of Byzantium, with the trade guarantee granted to Genoese ships during the Byzantine era. Kapanca Port had been an important junction for transportation between Istanbul and Bursa until the early years of the Republic. Kapanca Port, which has an unmatched picturesqueness where its green flora meets blue, awaits those who want to meet nature and travel throughout history.

### 30.Eşkel (Daskyleion) Port



Founded in the northwest of Bursa, east of where the Rhyndakos River flows through the Marmara Sea, Eşkel was named Daskyleion ad Mare (Daskyleion on the seashore) because there were more than one city named Daskyleion in the region in ancient times. The city, built on a hill that shelters the bay from the east winds, has a bay constructed of irregular stones and a small port. Today, Eşkel Port has been rebuilt as a result of the modernization works carried out in the port.

### 31. Greek Cemetery of Tirilye (Maşatlık)



The Orthodox Greek Cemetery, located on a sloping land in the west of Tirilye, opposite the Medikion Monastery, shows that Tirilye was an important religious center at that time. The letters "txein" can be read in Greek writing engraved on bricks on the wall of the cemetery. While it is stated that this inscription refers to Trigla, the tombstones of the building of which the marble frame of the main entrance gate is still in place are missing.



### 32.Ancient Road



It is thought that this road route from ancient times in Tirilye had provided transportation from the inner region to the coast since the Roman Period, and that the upper layer of the road bears traces of the late Ottoman period.

### 33.Hagios Sergius (Medikion) Monastery



Medikion Monastery, located on the road from Tirilye to Eşkel Port and opposite the Orthodox Greek Cemetery, is thought to date back to the 8<sup>th</sup> century, although an exact date cannot be given.

It is known that Medikios served as the archpriest in the monastery that founded by Nicephorus. It is known that Nikita, who succeeded Medikios after his death in 805, was also buried here.

While the name of the building that was constructed in the name of Saint Sergius had been known as “Fathers” because it's been called "Pateron" until recently, it was renamed in the 11<sup>th</sup> century as (Medikios) Medikion Monastery Church, which means Clover Leaf in Greek.

Its location can be determined by looking at the traces of the building which is presently used as a farm. It has high walls reminiscent of a castle, a sumptuous entrance gate weighing 200 kilos each, and two inscriptions above it. The date 1801, mentioned in one of the inscriptions, gives the renovation date of the church, which was ruined by a conflagration occurred one year earlier.



### 34.Olive Oil Factory



The Factory Campus is located in the southeast of Tirilye, in the area where the residential settlement begins to end. It is thought that the building was constructed in the second half of the 19<sup>th</sup> century.

The olive oil extraction plant which was thought that production was being made through manpower and animal power when it was first built, is thought that after the Industrial Revolution, the sections where the stove, chimney and steam engine would be located were added at

the end of the 19<sup>th</sup> century and the beginning of the 20<sup>th</sup> century. The factory has been out of use for about 20 years. The stone mill, hydraulics, hydraulic presses, wooden office, mill, wooden basin and steam boiler are still standing inside the factory. The machines in the factory imported to Tirilye from Marseille, France, by sea trade.

### 35.Çifte Çeşme (Double Fountain)



It is located at the intersection of Değirmenci and Karacabey Streets in Tirilye. The fountain, which is in the form of a twin fountains, has a trough for animals to drink water from. The fountain, which has marble in its ornamental slab section, has two brass spouts symmetrical to each other. Although it resembles the Çarşı Fountain in appearance, it differs from it in that it has a tank in the form of an open pool and, unlike most fountains in Tirilye, it does not have an inscription. Brickwork walls of the fountain, which was renovated in 2012, have been plastered.



### 36.Tirilye Cultural Center/St. Basil Church (Tirilye St. George Church)



Although the first construction date of the church, located between İskele and Eskipazar Streets leading down to the beach, is unknown, it is written that permission was given to rebuild it with 22 windows and 3 doors in the document dated 1835 in the Ottoman archives. It is written 1834 on an ashlar located under the eaves of the western corner of the southern wall of the building.

It was built in a basilical plan with three naves in the west-east direction. The walls of the church, which is covered with a hipped roof that distinguishes the nave from the outside, were built with an irregular alternating technique using ashlar, rubbles, rough-hewn stones and bricks as well as spolia materials.

With the Greeks leaving the neighbourhood after the population exchange, it had been used as refectory for students of the Darü'l Eytam (Orphanage) who stayed in Stone School until 1927. The building, which was used as a movie theater and wedding hall for a while, is being used as a cultural center after the restoration between 2008 and 2009.

Visiting hours of the cultural center are between 9 a.m. and 6 p.m. and it is closed on Mondays.

### 37.Plane Tree



Monumental trees are immovable natural assets that reflect the culture and history from past to present. Monumental trees are monumental plants that are often more than 100 years old. Today, the tree cult continues to maintain its importance. There are 13 plane trees registered as monumental trees in Tirilye. Most of these plane trees are located on the main avenue of the settlement. This plane tree, located on the street in front of the church, has a trunk circumference of 5,30 cm and 6 main branches. It is still well preserved today.

### 38.Stone School

Stone School (Taş Mektep), built on a very sloping land to the west of İskele Street, is located between Cami Bayır and Yel Değirmeni Streets. The architect and construction year of the building can be understood from the phrase "M.MYPIDHS APXITEKTWN 1909" found on a stone carving on the building.

The Stone School, one of the schools built within the scope of the Tanzimat Fermanı (Imperial Edict of Reorganization), which came into force in 1839 during the reign of Abdulmejid I, and the reform movements aiming to regulate the social, political and economic structure of the Ottoman Empire in a western sense, was built between 1904 and 1909 by Chrysostomos, who was born in Tirilye and returned to Türkiye as a metropolitan after studying in Greece. Chrysostomos, who served as the principal of this school, later became the metropolitan of İzmir.



In the building constructed in a neo-classical style, natural building materials were used in accordance with the construction system of the period. Although baked bricks are the main materials of the masonry system, solid stones were also used in the direction of the slope in the external wall masonry. The interior and exterior walls were plastered, and the exterior wall decorations and surface of brick columns were made of hard plaster with additives.

After the Greeks left Tirilye, in the building which was opened as an "Darü'l-eytam" (Orphanage) school by Kazım Karabekir in 1924 on the purpose of the education of orphans, artisanship such as carpentry and blacksmithing was also taught in addition to cultural lessons.

After 1928, the building continued to serve first as a five-class district boarding school and later as a primary day school with the boarding section removed. As a result of the examination carried out by the technical staff of the Provincial Directorate of Public Works upon the application of the school protection association in 1986, problems have been detected in the roof, walls and floors of Stone School and it has been deemed to be insecure for life safety and has been evacuated in 1989.

The restoration works started by Mudanya Municipality in 2017 accomplished in 2021. Today, the historical building serves as a city museum and academy. Stone House visiting hours are between 9 a.m. and 5 p.m. and it is closed on Mondays.



### 39.Tirilye Houses/Stone School Teacher's House



In Tirilye, houses were built adjacent to each other and facing the street, divided into parcels with five streets that adapt to the topographic structure that can be considered parallel to the sea, and narrow streets between these streets. In Tirilye houses, which were generally built for single families, one room is reserved for common use when the family consists of a large number of individuals. In Tirilye, whose economy is based on olive growing, the ground floor of the houses is generally converted into olive cellars and shops, and

therefore the living space in such houses is resolved on the upper floors. The rooms of Tirilye houses have niches and built-in wardrobes. It is known that the Greek people used these to place icons.

#### Stone School Teachers' House

The building, one of Tirilye's most impressive examples of civil architecture, is located opposite Stone School on Eski Pazar Avenue. A bridge provides access from the terrace section of Stone School to this building, which was once the principal's house and is still being used as a residence today. The ground floor was built using the masonry technique, and the walls of the house are wooden framed, filled with brick and adobe, and plastered. Wood and stone were used in the structural system of the building. The two-storey building has spaces such as storage and kitchen on the ground floor, while living spaces are located on the upper floors. On the first and second floors, there are room-length cantilever projections that project onto the street. The overhangs are supported by wooden braces. Wooden materials were used in the carriers of bay windows, roof eaves, flooring, mouldings, window and door joinery. The entrance to the building from the street is through a double-door which is arched and wooden with a skylight. The upper floor windows are guillotine and there are arched and straight ones either. The roof covering of the building with a hipped roof and narrow eaves is Marseille tiles. The building, which was restored in accordance with the period in which it was built, is still used as private property.

### 40.Turan Sokak Çeşmesi (Turan Street Fountain)



The fountain, located on the street of the same name, made of rectangular white marble material belonging to the Modern Age and was built with eaves between two headed two plasters with stylistic plinths on both sides. The walls of the fountain were subsequently plastered and a part of the fountain has remained below the road level due to road works and elevation of the street. The inscription on the fountain, with text written in ancient Greek, is exhibited in Stone School. Translation of the text of the inscription from the 1800s:

- *This water resource (fountain) has been rebuilt with the budget and contributions of the esteemed Palasi(...)os Aleksandros Effendi, chairman of the board of this community (town).*



#### 41.Çınarlı Çeşme (Fountain with Plane Tree)



Located to the west of Dündar House, at the junction of Tohumcu and Kaptan Streets, the fountain has a section covered with a vault and built with cut stones and a vertically rectangular warehouse building made of rubble, crushed stone and brick walls. The fountain which has an ornamental slab with motif, has a single tap. There is another tap slot in the bricked section. Since the fountain does not have an inscription, information about its construction date and the person who built it is not available, but it is understood that the fountain had been gone through several

phases. The fountain, which was renovated in 2013, took its current appearance.

#### 42.Dündar House (St. John Church)



Although the first construction date of the church, located on Marangozhane Street, north of Stone School, is unknown, there is information in the document dated 1894 in the Ottoman archives that it was rebuilt at the end of the 19<sup>th</sup> century. The building, which became dysfunctional after the Greeks left the neighbourhood after the population exchange, is known as "Dündar House" in the region because it was used as a residence.

The narthex and gallery of the church, which were built in a three-naved basilical plan in the west-east direction, were used as residences; the main worship space and the apses which have no upper cover, as garden. A door was opened under one of the three windows on the north wall of the building with demolition of the wall, and the walls of the other two were built with bricks up to the beginnings of the arches. On the south wall, the entrance at gallery staircase and the window as well as the door opening to the narthex were closed by building a wall. The walls of the church, except the apse walls, were built with an alternative technique using rubbles, stones, bricks and spolia materials.

After 1923, with the population exchange, the property of the building, which was no longer owned by the church, was alienated to individuals.



### 43.Kemerli (Arched) Church (Panagia Pantobasilissa)

Although the construction date of the church, which was built on a high area surrounded by Kemer Street, Kemer Alley and Üç Yol Street, is unknown, it is thought to date back to the late 13<sup>th</sup> century.



The building, whose Greek name is Παναγια Παντοβασιλισσα (Panagia Pantobasilissa), is popularly called as Kemerli (Arched) Church due to the arches adjacent to its walls. The upper cover of the church, which has an irregular rectangular plan in the west-east direction, was built with bricks, and bricks, stones, woods, mortar and marble materials were used in its construction. While the first layer of frescoes on the interior façade of the church dates back

to the early 14<sup>th</sup> century, the frescoes in the second layer are dated to the 18<sup>th</sup> century.

The bell tower and dome located to the west of the building, which were heavily damaged in the 1855 earthquake, were completely destroyed. The pulley section of the building, whose dome was repaired, and the gynaikaion section, which was added to the structure later, date back to the 19<sup>th</sup> century. Although the church had been used until the population exchange in 1924, the church became dysfunctional when the Greeks left the neighbourhood thereafter. After a while, the building, which had been used as a water tank and stable, was purchased by Elpidophoros Lambriniadis, who was appointed as the Metropolitan of Bursa by the Istanbul Fener Greek Patriarchate, and after restoration, it will be used as a church again.

### 44.The Old Post Office Building



The old post office building, one of the oldest and historical buildings of Tirilye, was built in 1902 and is 121 years old. The post office building, which still maintains its magnificence, is one of the sightworthy historical buildings, although it is made of wood, and has survived to the present day.



#### 45. Tirilye Fountain (Sofalı Fountain)



The fountain, built with materials from the Byzantine period, has managed to survive through various restorations so far. Although the exact construction date is unknown, it is seen that two marble grave steles and ornamented architectural block fragments used as spolia on the fountain have survived to the present day, well preserved. The fountain has a 70-ton cistern. The fountain, which underwent restoration in 2012, is actively in service today.

#### 46. The Coffin House



It is thought that the coffin house, which is one of the most striking structures of Tirilye with its appearance, thought to have been built towards the end of the 19<sup>th</sup> century, was previously used as a coffin factory due to its proximity to churches. In the building, which was built on a narrow plan at the intersection of two streets, the ground floor was built using the masonry technique, based on the existing roads, and the walls of the house are wooden framed, filled with bricks and adobe. In the narrow profile of the two-storey building at the intersection of the street, a wooden-framed entrance has been opened on the ground floor, and there is a window overlooking the street on the upper floor. On the side facade, there is a door entered via a raised step on the ground floor. There are wooden framed windows on both sides of the door. There are six symmetrical in doubles wooden-framed windows on the upper floor, which has a slight projection and is supported by wooden buttresses. This building, an example of Greek civil architecture, is today neglected and dilapidated.

#### 47.Avlulu Bath/ Tirilye Museum



Since there is no inscription or epigraph on the bath located next to the Fatih Mosque, its name and exact construction date are unknown. It is thought that it was built to meet the needs of families settled in the region from Kütahya, Kastamonu and Tokat within the scope of population regulation during the reign of Selim I in the 15<sup>th</sup> century.

The walls of the bath, which were built in a rectangular plan with east-west extension, were masoned with bricks, crushed and rubble stones and lime sand mortar. The walls were plastered with thick mortar from inside and outside. In the west, there is a frigidarium with a square plan and hipped wooden roof. While there is the main entrance door on the west wall of the frigidarium, there is a door providing access to the tepidarium on the east wall.

The tepidarium has a rectangular plan with a north-south extension and is covered with a cavetto vault. In the middle of the cavetto vault, which is divided into three surfaces, there is a blind span, a star in the center on the side and hexagonal luminous spans on the edges. There are three niches with four-centered arches in

the tepidarium, two small and one large. While you can access the retrofitted WC and shaving area with cavetto vault from the door in the north of the tepidarium, you can access the caldarium through the door in the south.

The caldarium, which has a rectangular plan with east-west extension, is divided into two sections by a pointed arch, and is covered with domes crossed by triangles based on an eight-pointed hoop. The caldarium section was surrounded by blind niches with four-centered arches, and each of them contained a marble trough and basin. There are round luminous windows in the domes. There is an ornamental pool to the south of the western entrance gate. To the east of the caldarium, there is a rectangular planned water tank covered with a barrel vault.

The bath, which was neglected and fell into ruin after losing its function, was restored by Mudanya Municipality and serves as the Tirilye Museum.



#### 48.Hagios Stephanos/Fatih Mosque Coplex (Fatih Mosque Fountain-Üç Kurnalı Fountain)



Although there is no source or inscription regarding the founder, architect and year of construction of the Hagios Stephanos Church, which was built in the area surrounded by Hamam Street, Hamam alley and Dutlu Street, it is thought to date to the late 9<sup>th</sup> century.

The building, which is the best-preserved Byzantine monument within the borders of Bursa province, is called "Saint Stephen Church" because the archpriest of the church, Stephanos, was tortured to

death during the reign of Leo V. Today, it is called "Fethiye Mosque" or "Fatih Mosque" by the local people.

The walls of the church, which was built with a rectangular, four-supported closed Greek cross plan in the west-east direction, were masoned with rubble, ashlar and brick rows, and lime mortars. The building consists of a naos in the middle, two apses in the north, a bema in the east, a narthex in the west and a courtyard. It has four Hellenistic Corinthian capitals supporting the dome. While the monograms on the dome support pillows included the names Stephen and Michael, it was written on the double columns to the east of the naos "Jesus help Nikitas Patrikios". These monograms were scraped off at the beginning of the century. Black, white and brown mosaic pieces are partially visible from under the plaster inside the apse windows.

It is understood that the building was repaired due to earthquakes during the Byzantine Period. A minaret replaced the bell tower of the building, which was converted from a church to a mosque during the Ottoman Period. While the building was converted into a mosque in the 16<sup>th</sup> century, a gathering place, preacher's chair and pulpit were built. There is an inscription from the period of Murad III at the entrance gate on the west façade of the church.

*"Sabika cam '-i Fâtiḥ bizzat*

*Nâm-ı pâkidir anın Hâci Hasan*

*Katii çokdan bu makam-ı fâyık*

*Çeküben ğayret-i Islamiyye*

*Sâl-i fethine -Hatibi" el'an*

*Vire Pilevlâ'sı cennâtda derecat*

*Adet olmuşidi ana hem hayrât*

*Oldu küfr ehline cây-ı vesenât*

*İtdi nice muhassal 'azemât*

*Didi tarih 'Beyt-i salevât" Sene 968"*

## Fatih Mosque Fountain



After the Saint Stephen Church was converted into a mosque in 1560-1561, it is written in the inscription of the fountain built on the western wall of the mosque that it was dedicated by "Hasan Ibni Ali" in 1023 A.H. (1614-1615 A.D.).

The inscription reads:

*"Sahibu'l hayrat ve'l hasenat Hasan Bin...  
Sene 1023"*

Byzantine-Ottoman architectural synthesis was created by using Byzantine and Ottoman period marbles in the construction of the fountain. While Byzantine spolia materials were used in the basin and ornamental slab of the fountain, there is a stone with Ottoman motifs on the arch. The fountain, made of ashlar and brick, has a pointed arch pediment. The pointed arch and plaster of the fountain were made of ashlar, while its ornamental slab and pediment were made of marble. There are also gravestones among these. The fountain has a single nozzle and the trough part is semi-carved, with a darland, grape bunches and rosettes.

## Üç Kurnalı Fountain



It is located in the ablution section of Fatih Mosque. It is a single-faced wall fountain made of white marble in rectangular form. There are motifs within three frames on the ornamental slab of the fountain and a basin.

While there is a motif of two hyacinths with leaves in a vase within a pointed arch in the frame in the middle, there are cypresses on both sides of the frame. The date 1023 A.H.-1614 A.D. is written on the central frame. On the frame on the right, there is a carnation motif with branched leaves in a vase within a pointed arch, and on the frame on the left, there is a motif of two tulips with branched leaves in a vase within a pointed arch. There are crescent motifs on both frames.



#### 49.Art House



The Art House, which is one of the buildings reflecting the civil architectural features of Tirilye, was used as the old town hall. The building, which started to be used as an additional service building after Tirilye Municipality was centralized to Mudanya Municipality, started to be used as a guest house of Mudanya Municipality after its restoration. The Art House includes the neighbourhood headman's room, administrative office, exhibition area, library, study room and 3 artist guest rooms

#### 50.Çarşı Fountain



The fountain, which is one of the first examples of twin fountains built in Tirilye, is located at the corner where İskele Avenue and Çeşme Street intersect. The fountain, built by Sinan Bey in 1642, has two horizontal inscriptions. The inscription reads the date 1304 A.H. - 1886 A.D. In the fountain with a transverse rectangular prism body and a water tank, troughs and sets were created with marble slabs. In the niches of the fountain, there is a cubby hole for cups and soaps, and a brass nozzle. The fountain, which was restored in 2011, continues to function actively.

#### 51. Tüccar House



The building, which is one of the symbolic structures of Tirilye along with the Coffin House, is also known as Deck House among the residents. It was used as a tax office before the population exchange. In the building, which was built on a narrow plan at the intersection of two streets, the ground floor was built using the masonry technique, based on the existing roads, and the walls of the house are wooden framed, filled with brick and adobe, and plastered. The ground floor of the three-storey building was arranged as a shop, and the upper floors were used as living spaces. The narrow profile of the building at the intersection of the street has a characteristic appearance by rolling from the ground floor. The entrance door with wooden windows and wooden framed windows are surrounded by a border with sawtooth motifs. There is a small balcony on the second floor supported by wooden buttresses. The structure is enlivened with wooden buttresses supporting the slightly projecting third floor. The building, which fell into ruin overtime, is registered and restoration work has not started yet.

## 52. Greek Olive Store / Tirilye



Greek Olive Store, located on Tirilye Hamam Aralığı Street, is one of the examples of traditional industrial architecture that was used as an olive store until recently. These buildings, which are generally single-storey, were built in a single rectangular plan and open layout. The walls of the building are masoned with rubble stone and brick alternating masonry system and have a symmetrical facade layout.

It has a round-shaped brick-arched double-winged wooden entrance door and side windows with iron bars. A profile was created by projecting bricks at the eaves level. The roof of the building, which was covered with hipped wood, has collapsed. There are olive wells inside the building where olives are stored, and it is observed that there is vegetation inside the building. Today, the privately owned building continues to suffer damage due to neglect.

## 53. Aya Yani St. John Church (Pelekete Monastery)



Saint John Theologos Pelekete Monastery (St. John Church) is located within the borders of private property, approximately 5 km southwest of Tirilye, about a 45-minute walk from the earth road turning right from Eşkel Port.

Although the earliest information about the church dates back to 709, based on the vitae (biographies) of the priests living there, this building complex, dating to the mid-8<sup>th</sup> century, was used until the end of the 19<sup>th</sup> century. It is known that the monastery was damaged in the 1855 Bursa earthquake and after the fire that occurred on September 10, 1880, it was repaired and affiliated to the Seminary in Heybeliada.

The walls of the church, which was built with a rectangular, four-supported closed Greek cross plan in the west-east direction, were masoned with rubble, ashlar and brick rows as well as lime mortar. Pelekete Monastery Church, an important religious settlement during the Byzantine Period, has been repaired many times as a result of earthquakes and fires. Although it is known that the monastery had consisted of more than one church, most of the church that has survived to the present day is not standing. The eastern part of the building has survived to the present day in its original form. The surrounding remnants that are thought to belong to the monastery, are in ruins. Today, the church, which is privately owned, continues to suffer damage due to neglect.



#### 54.Kumyaka Bath



The bath, located 50 meters above the Church of the Archangels in Kumyaka Neighbourhood of Mudanya, was built in the late Ottoman period. The bath has a rectangular plan in the east-west direction. The tepidarium of the bath, whose main entrance is in the southeast direction, has a square plan and the floor is covered with marble slabs. You can traverse from tepidarium to caldarium through a door. There is a window opening to the water reservoir in the north of this square-plan section. In the north, there is a water tank and furnace section, and its chimney can be seen from the outside. In the center of the dome, 6 small lanterns around it illuminate the inside. Brick and lime sand mortar were used in the construction of the bath. There is vegetation visible on the exterior of the bath. Today, the neglected and blasted building is in a dilapidated state.

#### 55.Kumyaka Archangels (Archangeloi) Church



The Church of the Archangels is located within the borders of Kumyaka Neighbourhood, 36,6 km northwest of Bursa, 6,5 km west of Mudanya District, 5 km east of Tirilye.

Although there is no surviving source or inscription regarding the name and construction date of the church, which is now called "Taksiarkhi", "Archangeloi", "St. Michael" or "Archangeloi", it is understood that it was first built in 780 during the reign of Constantine VI and repaired by Constantine XI Paleologos in 1448. The building was repaired in 1818 during the reign of Sultan Mahmud II and in 1862 during the reign of Sultan Abdulaziz. The monograms on the columns in the building contain

information about dating. On the western column it is written "Bessou or Eusebiou", and on the eastern one it is written "Georgiou Theophanous".

In the construction of the church, which has a ciborion plan type and is covered with a pendentive dome supported by four columns on a square area in the west-east direction, it is seen that rubble stone, bricks of different sizes, smooth ashlar, rough ashlar, marble and spolia materials were extensively used with alternative techniques. Since the building was repaired several times during the time, materials of different sizes and features are stacked irregularly throughout the building.

The building complex, all parts of which are still standing today has been expanded with sections added around the main church at different times. Twelve round-arched, rectangular windows were placed in each slice of the dome at the drum level. The Greek inscription wreathed around the drum in the naos is unreadable because it is painted over.

Frescoes on the apse, naos, pendentive and narthex of the church are about to disappear due to natural conditions and human-induced destruction. It can be seen that the plaster of the frescoes is swollen and falling off. There is vegetation on the facades and domes of the building.

The building purchased in 2012 by Metropolitan of Bursa and Archpriest of Heybeliada Seminary Prof. Dr. Elpidophoros Lambriniadis on behalf of the Greek Orthodox Patriarchate is out of function.

## 56.Greek Olive Store / Kumyaka



Greek Olive Store, located on the 10<sup>th</sup> Street of Kumyaka, is one of the examples of traditional industrial architecture that was used as an olive store until recently. These buildings, which were generally constructed as single-storey buildings, have a rectangular plan and were built in a single, open layout. The walls of the building, masoned of rubble stone, are covered with plaster. It has a symmetrical facade layout and has iron bars on its windows. There is no window opening to the facade at the ground level, but there are two rectangular windows at the upper level between the two doors. The building has two double-winged matchboarded doors. The doorways are crossed with a simple arch. The roof of the building, which was covered

with hipped wood, has collapsed. There are olive wells inside the building where olives are stored, but the interior of the building is in a dilapidated state. Today, the privately owned building continues to suffer damage due to neglect.

## 57.Aydınpınar Church (Agiol Apostoloi Church)



While the name of the church located in Misebolu (Aydınpınar) Neighbourhood, an old Greek settlement, is mentioned as Aya Yani (Saint John) in the Ottoman archives, Vasileios Kandes states that it was dedicated to the Holy Apostles (Saint John) and that the building, whose first construction date is unknown, may have been built during the period of Konstantinos the Bursa Metropolitan (1846-1870). However, there are earlier documents (1834 and 1901) regarding the structure in the Ottoman archives.

While the basilical planned church, which is divided into three naves in the west-east direction, was covered with a double-faced hipped roof until the early

1990s, today its upper cover has completely disappeared and the structure is surrounded by plants. The inscription on the pediment above the main entrance door of the church reads "ΩΣ ΑΓΑΠΗΤΑ ΤΑ ΣΚΗΝΩΜΑΤΑ ΣΟΥ ΚΥΡΙΕ 1901", (*O ALMIGHTY LORD, HOW GRACEFUL ARE YOUR TEMPLES*), a verse of a hymn from the Old Testament, the first chapter of the Bible.

The building, which was converted into a mosque when the Greeks left the neighbourhood after the population exchange, continued to be used as a mosque until the early 1980s, with a minaret added between 1952 and 1956. As the church underwent a functional change, its original decorations were changed, and after the building was abandoned, the decorations from the periods when it was used as both a church and a mosque were destroyed.

## 58.Yörük Ali Fountain



It is located in the square of the neighbourhood, 4 kilometers away from Mudanya centre. In the fountain, there is a sarcophagus fragment and a lower part of a sarcophagus from the Late Roman period. An ox-headed marble sarcophagus piece with and garland motifs was used as an ornamental slab in the fountain. The fountain took its current form as a result of the renovations.



## 59. Tatianus Statue and Inscription



Tatianos, who lived in the present-day Yaylacık Neighbourhood during the time of Roman Emperor Caligula in the 1<sup>st</sup> century A.D., is the first known olympic champion of Bursa. This inscription was erected due to the achievements of the athlete who participated in the olympic games in various ancient cities. The inscription, found during road works in the village, is exhibited in the garden of the village coffee house.

The inscription reads:

*“Tatianos, son of Metrophanes;  
Citizen of Kaisereia, Ephesus (Efes), Pergamon (Bergama), Kyzikos  
(Erdek), Nicomedia (Izmit) and Tralleis (Aydın)  
Won the Following Competitions:  
Youth race in Neapolis,  
Youth race in Pergamon-Augusteia,  
Youth race in Ephesos,  
Youth race in Pergamon-Traianeia,  
Youth race in Nikomedia,  
Youth race in Kyzikos,  
Youth race in .....,  
Adults race in .....,  
Pergamon’da .....”.*



## 60. Dereköy Church



The church, named after Dereköy, formerly known as Potamia (creek), 15 km southwest of Mudanya, is located in the village where the Greek population used to be concentrated. The church was built in a basilical plan with three naves in the west-east direction, on a sloping land overlooking the settlement in the east of the village.

Dereköy Church, built in 1857, has remarkable features with its monumental architecture and elements that determine the liturgical order. The church's impressive wood and plaster decorations are artistically and technically eye-catching. There are plaster relief seraphim angels in circular medallions above the windows on the north and south walls of the interior.

After the Greeks left the village in 1922, it was used as a mosque until 1972 by the Muslim Turks who settled in the village in 1924. The roof of the church, which was not used after this date, collapsed and the structure was destroyed due to careless use. The preacher's pulpit of the church, which is under the protection of the General Directorate of Foundations, was transferred to the Bursa Archeological Museum to prevent damage.

## 61.Mirzoba Priests' Cave



Three priests (St. John, St. George, St. Sotiris) who attended the council that assembled for the second time in Iznik in 787 were excommunicated due to their opposing speeches against iconoclasm, and they fled from Nicaea (Iznik) and settled in the region 10 km west of Mudanya. This region is called "Tirilye", which means "three priests".

From time to time, these three priests came to the cave near Mirzaoba village and retired into seclusion. The cave, also known as the hermitage of the monks, is located above the village and is quite small. The entrance of the cave is wide enough for a person to pass under the rock. The inside of the cave is the size of a room and there are three stones on the plain in front of the cave. It is thought that the stone in the middle is the priest's table and the stones around it are seating areas.

## 62.Ahmet Ağa Mosque Minaret



Since the mosque built in 1812 does not have an inscription, it is not known who built it, but there are foundation records for a person named Ahmet Ağa. The minaret of the mosque, which was collapsed 20 years ago, remained in the village square and was not demolished. Masoned of alternating bricks, the minaret has a square base and continues cylindrically upwards. From here, you can pass to the minaret balcony with railing carried by four rows of sawtooth rows. There is an inscription on the rectangular body.

The date 1227 A.H. (1812/1813 A.D.) is written on the inscription.

## 63.Hançer Ali Tomb



Hançerli District is located in the southwest of Mudanya, 18 km away from Tirilye Neighbourhood. The name of the neighbourhood comes from its founder, Hançer Ali, and his tomb is located in the oak forest just outside the village. Hançer Ali, the commander of the Karakeçili tribe, who was assigned by Orhan Gazi to prevent military, weapons and food aid from Istanbul by sea during the siege of Bursa, was martyred in the war with Byzantium along with his soldiers under his command.

During the Hançer Ali festival, which the residents have been celebrating for 700 years, a lunch is served for the good of Hançer Ali on the 2<sup>nd</sup> Friday of May, it has become a tradition to hold festivities on Sunday at the place where the tomb is located.