

In this chapter the specifications of the cities according to their historical and architectural values were investigated. The historical and recent maps of the cities are searched for understanding the location and the development of the cities from past till now.

6.1. znik “Nicaea” City

In this chapter the general introduction of the history of the city, Byzantine period and the cultural items of this time, Turkish architecture in znik “Nicaea”, its development and historical baths are examined.

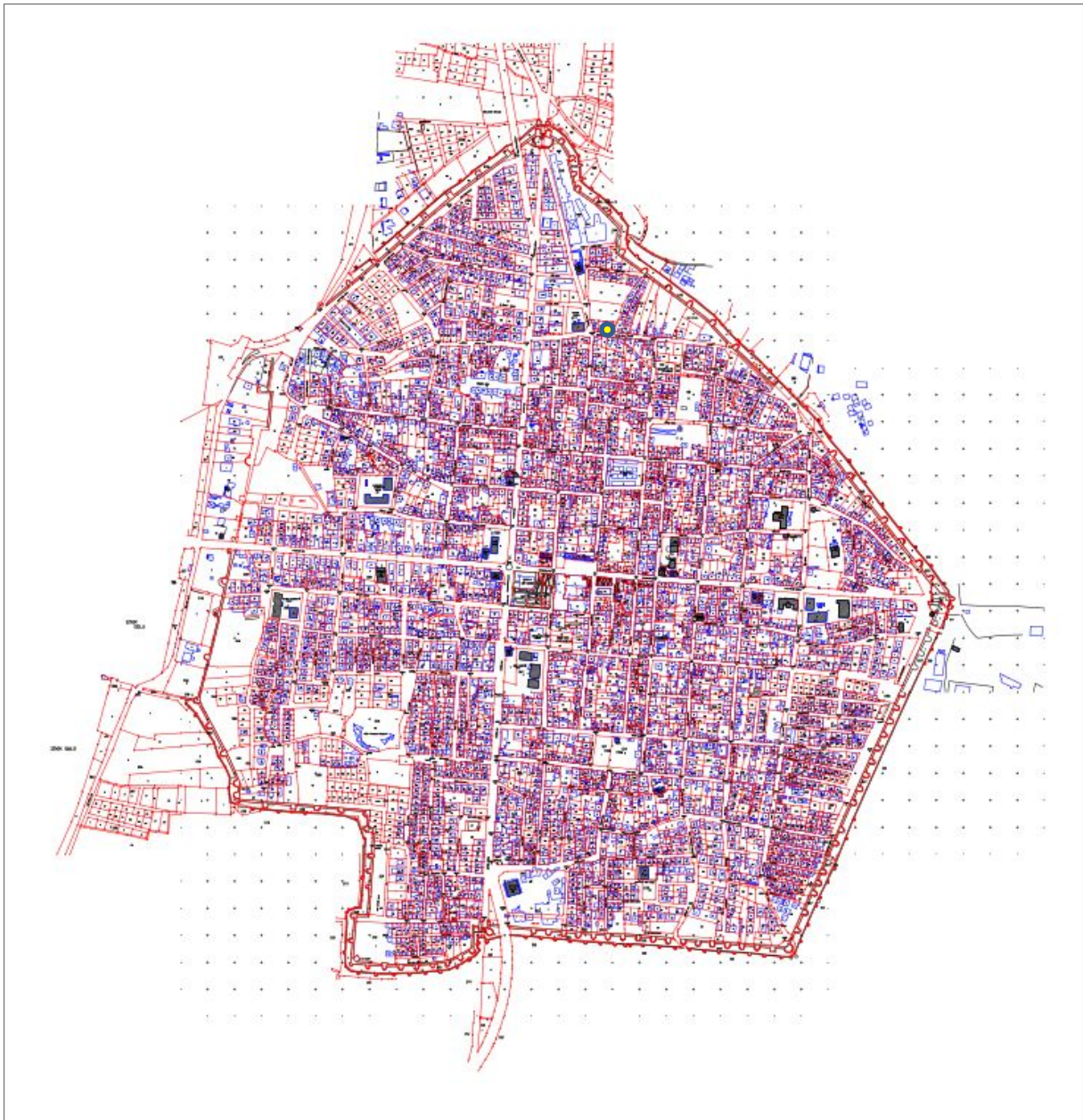


Fig 6.1: The map of znik and the location of smail Bey bath (yellow point) (*Municipality of znik, 2013*)



Fig 6.2: The map of znik shows the places of important architectural structures and the excavated kilns (Lowry, H., W. 2003).

The important structures on the fig which were numbered and named as on the following paragraph.

1-The Kırğızlar tomb, 2- maret of Orhan, 3- Bath House of Orhan, 4- Roman Theater, 5- Foundations of the Byzantine Church, 6- Remains of Byzantine Church, 7-The Huysuzlar Tomb, 8-Remains of Byzantine Church, 9- The Large Bath House, 10- Church of Hagia Sophia (Mosque of Orhan), 11-Bath house of Murat II, 12-Mosque of Mahmut Çelebi, 13-Hospice of Yakup Çelebi, 14- Medrese of

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Süleyman Pa a, 15- Mosque of Hacı Özbek, 16- Mosque of E refrumi Zade, 17- Tomb of Ahiveyn Sultan, 18- Bath house of smail bath, 19- Tomb of Alaeddin Misri, 20- maret of Nilüfer Hatun, 21- Mosque of eyh Kutbettin, 22- Tomb of Çandarlı Halil Pa a, 23- Church of the Koimesis, 24-Böcek Ayazma (Sacret Spring), 25- The Green Mosque, 26- Tomb of Çandarlı Hayrettin Pa a, 27- Tomb of Sarı Saltuk, 28- The Lefke Gate, 29- The Yeni ehir Gate, 30- The Lake Gate, 31- The stanbul Gate, • The sites of excavated pottery kilns.

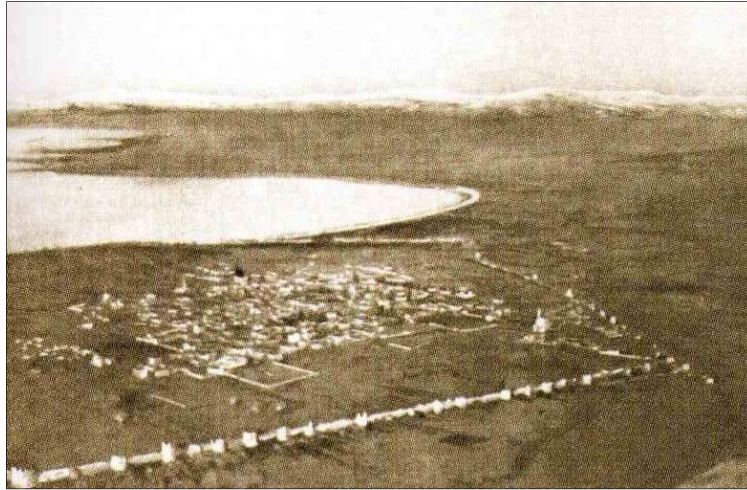


Fig 6.3: Aerial photograph of Nizik taken by Barnier in 1913 (Lowry, H., W. 2003).

6.1.1. History

o Nizik “Nicaea” in the Hellenistic and Roman Periods

Nizik “Nicaea” is located in the eastern shores of Nizik Lake that known as “Lake Askania” in the ancient times. The city is surrounded by mountains which were known as center of viniculture in the ancient times (ahin, 2003).

o The history of the “ Nizik” city in the Hellenistic and Roman Period

Nicaea during the reign of Bithynia, the last battle between the Macedonian king Lysimachos and Syrian ruler Seleukos took place on the location of Kurupedion (today’s Manisa) in 281 B.C. Lysimachjos was 77 years old and he lost his life in the battle. Seleukos who was few years younger than Lysimachjos, killed a shorth while later (ahin, 2003).

After this war, Nicaea and its environs came under the authority of the Bithynian Kingdom. After Seleukos, Zipoites was the king of Bithynian Kingdom. After Zipoites death in 280, Nicomedes (280-255), Ziaelas (255-230) and Prusias (230-182) ruled the Kingdom (ahin, 2003).

The King of Pontus captured whole Asia including Bithynia. There was a war against the Roman Empire known in history as the Mithridates wars (87-63 B.C.). In the first war of King of Pontus with Roman Empire was in (87-83 B.C.). At the end of this war king of the Pontus signed a treaty with Roman Empire that they withdraw Bithynia and therefore from Nicaea. In that period of time Nicaea was the second big state in Bithynia after the capital Nicomedia. King of Pontus, Mithridates wanted to recapture the Bithynia. However he was failed to overcome Roman Empire. Mithridates deserved an attention for being the first Anatolian King to revolt against an imperialist power (ahin, 2003).

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The state of Bithynia consisted of 12 cities possessing the status of Polis. Nicaea was named as Polis and it had the largest rural area (*ahin, 2003*).

The history of Nicaea in Roman Empire was dated back to 32 B.C. In the city of Nicaea there were a number of earthquakes. When the Nicaea was under the governorship of Plinius who was proconsul of Bithynia in 109-111, he wrote informing letter about the city to Emperor Trajan. In these letters, the name of Nicaea was always cited. In these years the theater was built. Plinius reveals that nicaeans had attempted to build a larger Gymnasium (*ahin, 2003*).

Under the Roman Empire, state governors used to form juridical councils (*conventus juridicus*) on certain days of the month, in important city centers. Such these courts were held in Nicaea (*ahin, 2003*).

There were incomplete inscriptions on broken stone that were found unearthed in excavations which mentions that there was a water canal for the city built in during the time of Hadrian (*ahin, 2003*).

Nicaean's built a temple for Apollo outside the city walls during the reign of Commodus in 183 A.D. Today nothing remained from that temple (*ahin, 2003*).

Nicaea city was destroyed by the Goths between the years 257-258 A.D. The Goths launched many attacks to the cities such as Nicomedia, Nicaea, Cius, Apamera and Prusa. The wall of the cities in Anatolia was unnecessary before 3rd century. The security of the cities was provided. However after 3rd century external forces started to become a serious threat, barbaric nations began to exert pressure on the boundaries of the Empire. Therefore Bithynian cities needed to build city walls. The coins which were found in Nicaea city dated in (253-268) and back to times of Valerianus, Gallienus, Macrianus, Quietus. The city walls were completed during the reign of Claudius Gothicus (268-270) (*ahin, 2003*).

The first Ecumenical Council in Nicaea was held in 325 A.D. with the convened by Emperor Constantinus. In the council, Christianity and its critical issues were discussed (*ahin, 2003*).

In Nicaea, building activities were done by Justinianus who was known as the emperor. He undertook the construction of the buildings, most of the roads, bridges, public buildings. During his era the water system dating from the time of Hadrian was renovated. Imperial place was restored, churches, monasteries, baths and large bridge over the river were built (*ahin, 2003*).

o Byzantine Period

Nicaea was one of the important cities in Byzantine Empire. Constantinople casts occurs a shadow over the history of Nicaea. The strategic importance of the Nicaea was very high because of its geographical importance. In Byzantine Empire, Nicaea had an importance for defensive system of the country. This defensive system was evolved in Dark ages for Islamic groups that were attacked the city in 7th -8th century A.D. Nicaea city was defended itself against the Umayyad forces during the second siege of Constantinople (717-718). In 727, strong Muslim armies attacked the Nicaea city, they damaged the walls of the city however the city did not collapsed and holding out. This was a turning point of the Nicaea city. The defensive network for the Byzantine Empire was shaped in Nicaea. Dorylaion (Eski ehir), Kotyaion (Kütahya) were the outer ring of fortress cities. Nikomedia, Nicaea and Bursa were the inner ring of the defense. The Nicaea city got the mission of the coordination of the defense system. In the 10th century some of the soldier emperors were managed to stabilizing the Byzantine frontier. Therefore Nicaea's defensive coordination function was no more extent. However the importance of the city was continued because of its geopolitical significance (*Angold, 2003*).

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The rich agricultural areas around the Marmara region were the core of the Byzantine Empire. Balkans and Anatolian rich agricultural areas were tried to protect from the enemies. The history of the Byzantine Empire was boils down because of the inadequate effort for protecting of these areas. The greatness of the Medieval Byzantium was in the period of the death of Symeon of Bulgaria because of fewer attacks from enemies and good at compensation of these attacks. Adrianople and Nicaea cities played an important role for protecting the county in 10th and 11th centuries (*Angold, 2003*).

In 978 Bardas Skleros, raised a revolt against the young Basil II (976-1025). He proclaimed himself as an emperor at Melitene (Malatya). He had got a power of Armeniakon theme. Nicaea was taken by him against the defense by the behalf of Byzantine Empire, Manuel Erotikos. The Nicaea city was under the control of him till 989 before Basil II fully mastered in his situation. In Nicaea city most dramatic rebellion was done in 1057 by Isaac Comnenus (1057-59), the son of Manuel Erotikos. However he could not manage to conquer the city. Nicaea was under the target of other rebels in 11th century. Rebellion Nicephorus Melissenos was tried to control the western Anatolian cities. However his power was dependent on the Turkish army. His brother in law Alexius Comnenus (1081-1118) raised the standard of revolt in Trace. As well he managed to control capital. In that period time Turkish allies took advantage to control the important settlements in western Anatolia. The two powerful brothers Süleyman and Mansur who were the sons of Kutlumush and belonged the Seljuk dynasty, made the Nicaea as an operational center. After a while they managed to extend their power to the surrounding Turkish tribes (*Angold, 2003*).

In 11th century, the importance of the Nicaea was increased. At the end of this century the Nicaea was passed to Turkish tribes. The position of the city changed radically after the brothers, Süleyman and Mansur ibn Kutlumush changed the statue of the city as Seljuk's encampment in 1081. This was a problem for Alexius Comnenus that he could not ignore (*Angold, 2003*).

Alexius had a problem with Norman treat. After a while he managed to control the treat. And he gave his whole concentration to the Nicaea. In 1086, Süleyman was killed near Antioch. After him Nicaea was under the control of Abu'l Qasim. Alexius gave a mission to his most trusted general Tatikios to take back the Nicaea from the Turkish army. Tatilios had a troop of Frankish cavalry that won serious battles against a Turkish army. However the Nicaea city would not fall. Adversely the Abu'l Qasim was built a warship in Marmara. Alexius wanted to stop him by diplomacy. The Byzantines tried to gain a time with this diplomacy to construct a base near Nicaea for getting back. However Abu'l Qasim did not trust Alexius and he left his brother Abu'l Hasan in the charge of Nicaea. Also Alexius knew that Kılıç Arslan was on the way to take back of the Nicaea. Therefore Alexius decided to confirm the control of Nicaea by the Süleyman (*Angold, 2003*).

In 1094, Alexius full attention was turned to defense of Bithynia. His first activity was fortified the frontier of south part of Nicomedia (zmit). Alexius knew that he had not enough forces to drive the Turks out of Bithynia. The Nicaea was the key location for achieving this goal. Therefore Alexius ask for help to the papacy for this action. The Frankish cavalry that had defeat the Turks in the open battle. However this help did not come entirely as the first crusade. Alexius wanted to conquer the Nicaea city immediately. The first attack was done by irregular forces to the Anatolian shore. They were the first forces before the crusade. However the attack of the irregular forces was plundered in 1096 (*Angold, 2003*).

Kılıç Arslan was decided to deploy his forces against Franks. In this period of time main crusaders which were around 50000 reached around Constantinople. In a meanwhile they passed to western Anatolia and

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invest the Nicaea for planning their attack strategy. According to Alexius; the crusaders would not be able to storm the Nicaea because of the strength of the city walls (*Angold, 2003*).

Kılıç Arslan attack on crusaders in 16th May 1097 and he failed. In 19th June 1097, the Nicaea city was completely isolated. The Byzantine army smuggled into the city, but they faced with heavily outnumbered of Turkish army. Therefore Byzantine commander persuaded some Turkish commanders to vacate the city. After that the crusaders sack of the city. Kılıç Arslan retreated to Konya city in Anatolia. Nicaea city remained on the border line between the Byzantine and Anatolian plateau for 12 century (*Angold, 2003*).

There was rebellion organized by the Bithynian's because of the opposition of the rules of Andronicus Comnenus (1183-85). Nicaea (iznik), Prousa (Bursa) and Lopadion (Ulubad) cities and surroundings was joined the rebellion. In 1183, Constantinopolitan opponents of Andronicus regime fled the Bithynian cities for their safety. Andronicus took his personal charge of the suppression of the rebellion. However the rebellion ends with the lost the city of Andronicus and the success of Bishop Nicholas who survived the civilians from a war with Andronicus army. In addition the Bishop Nicolas brought Nicaea to possess of a local ascendancy (*Angold, 2003*).

Theodore Laskaris in 1203 who was the son in law of Alexius III Angelus, escaped from Constantinople. He tried to make his way to Asia minor. He wanted to control the Nicaea. However the Nicaea people did not want to control by Laskaris. However Laskaris visited the Seljuk court Konya for obtained a support from the Sultan. Laskaris and Seljuk Sultan together made a war to Latins in 2 December 1204, but he was completely defeated (*Angold, 2003*).

Nicaea city had an impressive story for its defense. In 8th century it had successfully resisted two Arab sieges. In 11th century it opened its gates to people that pretender to the Byzantine Throne. The Turkish troops occupy the city in 1081. The city submitted to the Byzantine Emperor voluntarily in 1184. There will be a struggle between the Latins who left the city untouched in 1204. The major damage of the city was occurred by the earthquakes. According to the "Chronicle of Theophanes Confessor", the earthquake happened in 740 in Nicaea caused to collapse many building. In the city center there was only one uncollapsed church left. In 1065 there was another earthquake happened in the city center. In the church St Sophia and in many other building serious damages were occurred. Therefore St Sophia had to rebuild again. The reconstruction of St Sophia was done in an expensive way. The nave pavement of the church made with a splendid "opus sectile" (*Angold, 2003*).

Eastern half of the Nicaea was retained in 13th century. The grid plan type of the city was inherited from antiquity. However there were great churches such as cathedral of St Sophia and the church of Hyakinthos monastery. St Sophia became a patriarchal church and domed rotunda attached to the building in 1232 (*Angold, 2003*).

In 1265, the Nicaea was in the border line of Byzantine Empire. The Emperor Michael Palaiologos used the Nicaea city as a prison. He jailed all his opponents in Nicaea. The city was in front of the Byzantine frontline with the risk of Turks and Mongols. As well the people in the city felt neglected and disparaged. The city was under the risk of Mongol attack that recently seized the control of Konya. The next moves of the Mongol's troops were the Byzantine territories in minor Asia. As well the intensified pressures of Turkish tribes were constituted risk of Byzantine frontiers (*Angold, 2003*).

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Byzantine's decided to defense Nicaea and Constantinople on the line of Sakarya River. Osman Gazi took the control of Dorylaion defense line by the first battle in Karacahisar in 1288. Karahisar was under control of Tekvur who paid tribute to the Seljuk Sultan. However he acted against the Osman and he lost the projection of the Seljuk Sultan. The Bilecik was captured in 1299. After capturing Bilecik, Osman was closed attempted to seize Bilecik (*nalcık, 2003*).

Ottomans won a victory against Byzantine troops in 1302 and they became neighbor the city Nicomedia (zmit). Therefore Nicaea was more isolated from Constantinople. Ottoman Sultan Osman surrounded the fortress of Nicaea and occupied the surroundings of the city. The great city walls of Nicaea made city hard to capture. However inhabitants of the Nicaea city were suffer from the deprivations of the Ottoman siege. Andronicus II was hired Catalan Grand Company to drive back the Turkish troops. The success of the Andronicus II was in a limited period of time because the Catalan's left the country in 1305 (*Angold, 2003*).

After the long period of blockade of the Nicaea city from 1303 till 1326, the city was suffering from starvation. Surrounding sides of Nicaea was under the control of Ottomans therefore, they did not allow Byzantine soldiers to cut the siege (*nalcık, 2003*).

In 1329, the Byzantine Emperor and his chief minister were decided to get rid of the Ottoman pressure form Nicomedia and Nicaea. They held a battle at Pelekanon and they would like to rescue the cities that they lost. However they lost and they could not manage to rescue the Bithynian cities. In 1331, Ottoman Sultan Orhan was surrendered the Nicaea city (*Angold, 2003*). The Byzantine Emperor escaped to the stanbul. The Nicomedia was surrendered by Orhan in 1337. From that period of time fortresses on the Marmara sea was under the control of Ottoman Empire (*nalcık, 2003*).

After surrendered the Nicaea city, Orhan was allowed to removal some precious pieces of icons and manuscripts along with relics to Constantinople. Orhan's strategy was absorbing the local society. His strategy was "generosity was the most effective kind of holly war". Under seize of the Nicaea city, he allowed local society of the Nicaea to left the city (*Angold, 2003*).

After the capture of Nicaea city, the church of St. Sophia turned to Mosque and also monastery converted to Madrasa. The first mosque was built outside of the Yeni ehir gate. maret was built adjacent to the Mosque. The earliest mosques of the Nicaea city were "Hacı Hamza" in 1345 and "Hacı Hamza Özbek" which built in 1333. The building activity in Nicaea was carried out after conquest of the city in Orhan period of time. In north quarter of the znik city, majority of the Ottoman buildings were concentrated. znik "Nicaea" was a capital of Ottomans in a short period of time soon after Orhan preferred Bursa for capital of the Ottomans (*Angold, 2003*).

○ Ottoman Period

Ottoman period of znik "Nicaea" was examined according to the eyes of the travelers and their recorded documents in that period of time (*Lowry, 2003*).

After capturing the Nicaea city by Ottomans, the name of the city was registered as znik. The first traveler to znik was North African "Ibn Battuta" in 1333. According to his interpretations; in that period time, znik was very unpopulated. Therefore inhabitants had not only their homes but also their fields and orchards within the walled city (*Lowry, 2003*).

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The second visitor of the Ottoman *znik* was Byzantine Archbishop Thessaloniki, Gregory Palamas who was imprisoned in *znik* by Ottomans in previous times. He mentioned that after the conquest of the Ottomans the Nicaea's original inhabitants were disappeared. In addition to his interpretation; the city walls, tall and stately buildings were broken down (Lowry, 2003).

According to the written record resumes of *znik* in 1530, the formation of the city conceived. The outline of the infrastructure between 1355 till 1530 was determined according to the documents; "The *znik* entry on page 798 of TT Defter No. 438 of 1530, reads as follows: Kaza-i *znik* [District of *znik*], Hassha-I Mir-I Liva [Private Domain of the Major General], Nefs-i *znik* [The City of *znik* Proper]". According to these documents, the formation of the Byzantine Nicaea to Ottoman *znik* could be figured out. Several city quarters were named after existing architectural monuments which were mosques, masjids, imarets and baths (Lowry, 2003).

According to Hans Dernschwam in 1553; the *znik* city was ancient and fortified. The state of the city was ruin. The city walls of the city were disappeared. Fortress and ancient buildings were not existed. There were no large buildings in the city. The streets were narrower with walls in both sides. Inside of the walls there were Turkish houses (Lowry, 2003).

According to Evliya Çelebi in 1650; Evliya Çelebi was well known seventeenth century Ottoman world traveler. The most and useful and detailed expressions of *znik* provided by him. Evliya Çelebi and Dr. John Covel visited the town of *znik* in 1675 (Lowry, 2003).

The *znik* city was walled city. Inside of the city, there were no soldiers. For the treaty of Celalis, the city walls and the towers were well constructed. Outside of the city there were no houses. Inside of the city there were eighteen quarters included 1000 wooden houses with their gardens and vineyards. The directions of the houses were turned to Mecca. There were thousands of ruined houses, gardens, vineyards, olive, cypress and walnut trees in addition numerous of ruined mosques located in the eastern part of the city (Lowry, 2003).

Evliya Çelebi and Dr. John Covel were extrapolated of the settlement pattern of the city. From their work it could be understood that 1331 till 1530 the city was depopulated (Lowry, 2003).

One of the reasons for depopulation could be clarified by the location of the *znik* city which is on one of the most active faults in Anatolia. Therefore many of the inhabitants were died because of the earthquakes which happened in that area (Lowry, 2003).

The second reason for depopulation was the plague and Malaria. These infectious diseases affected the city to its whole history. According to the many visitors, Nicaea city was not very healthy for the human life. For instance, Italian Dominique Sestini (1779) who wrote a letter from *znik*; "one breathes only the most foul unhealthy air". And his second letter; "We found, as I previously told you, the stay in Nicaea miserable and the air one breathes very unhealthy". There were similar examples from the visitors of Nicaea (Lowry, 2003).

6.1.2. Architectural values

Throughout the history of *znik* 'Nicaea', the city always had been a place for inhabitants. The remains of the city were provided evidences of the earlier time of the city. Historical buildings were also had some signs of their old time splendor (Ahin, 2003).

○ Hellenistic and Byzantine Period

Remains from ancient Nicaea in Hellenistic period of time were; the city walls, the theatre, Obelisk of Gaius Cassius Philiscus, Berber Rock monumental tomb, church building with small traces or without traces and church buildings.

▪ The walls of the city

The city walls of the Nicaea were extending to a length of 4970m. The walls were surrounded the city in the form of irregular polygon with four monumental gates in Hellenistic times (*Abbaso lu-Delemen, 2003*). However the stone materials in these walls were used in other buildings in Roman era because security provided function were not needed more. However, new gates were built as a symbol of the city during the reign of Vespasian. The city walls were reconstructed by Hadrian after the earthquake which damaged the city walls in 120 A.D. Attacked of Goths to the Nicaea which were started from 258 A.D., the city wall were partly constructed. However most of the city walls were constructed in Byzantine period of time. During the reign of Leo III (717-741), in the year of 727 the city was under the attacked of Arabs. With the support of the city wall the city could be defended itself. There was a tower was built between Lake gate and the Istanbul gate (*ahin, 2003*).

The prosperity of the Byzantine Kingdom was raised during the time of King Michael III (842-867). The city walls were restored and several new towers built during his reign (*ahin, 2003*).

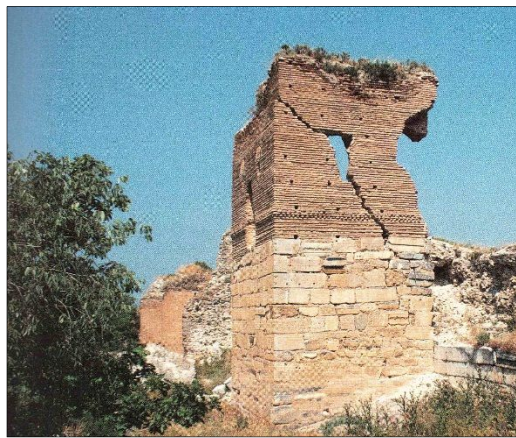


Fig 6.4: The Tower of the city wall of Nicaea (*Angold, 2003*).

Four gates of the city were built Lefke (east) gate, Istanbul (north) gate, Lake (west) gate, Yeni ehir (south) gate were built in the period of Emperor Vespasianus and his son Titus. Nicaea city was the important intersection for the crossroads therefore these gates were represented four directions that the city connected. These gates were not related to defense the city and the city walls. The gates were architectural edifices, symbolizing the entrance of the city (*ahin, 2003*).

The earthquake was damaged the city gates and ravaging many other buildings in 120 A.D. Hadrian rebuilt these buildings again (*ahin, 2003*).

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- The Lefke (east) gate

This gate was built with the same schema with stanbul gate. The vaulted arched outer corridor was similar with the stanbul gate. The inner door opening from the inner courtyard was showed re-used materials and construction techniques in the time period of Claudius Gothicus. A corridor which was extending from Lefke gate from the outer doorway to inner was built during the Byzantine era (*Abbaso lu, Delemen, 2003*).

From the inscriptions, the construction of this gate was undertaken by Gaius Cassius Chrestus descendant of one of Nicaea's most notable families (*ahin, 2003*).



Fig 6.5: The Gate of Lefke: Gates from the Roman and Byzantium periods (the one in the middle is from the Roman period) (*ahin, 2003*).

- The stanbul (north) gate

It was located at the north end of the city. The gate was constituted by round towers and arch doorway at the outside, an oval inner courtyard and a triple arched gate on the side opening of the city. There was a vaulted central passage and side walls were supported with horizontal lintels. There were niche on the sides of the passages (*Abbaso lu, Delemen, 2003*).

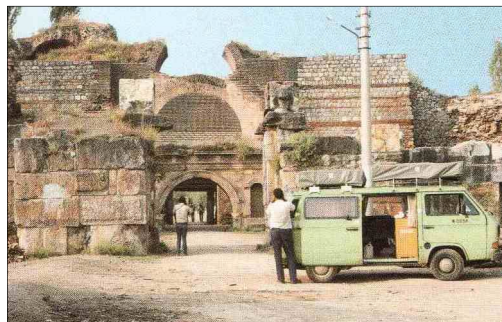


Fig 6.6: The Gate of stanbul (*ahin, 2003*).

This gate was the impressive and important gate all of the four gates. This issue could be inferred from the inscriptions. The Lefke and stanbul gate were dedicated to Vespasian and Titus. However this dedication inscription in stanbul gate; the capitals were larger and they were made up of metallic letters. Secondly during the Asia trip, Hadrian entered the city through the stanbul Gate (*ahin, 2003*). The stanbul and the Lefke gates had maintenance after the 123 earthquake, during the reign of Hadrian.

- The Yeni ehir (south) gate

This gate was built the same time with the other gates. There was no inscription found related with this gate. The road that was connected to this gate was reached to Bursa city (*ahin, 2003*).



Fig 6.7: The Gate of Yeni ehir (ahin, 2003).

- The Lake (west) gate

This gate was totally disappeared today. The road that connected to this gate was reached to the lake (ahin, 2003).

The construction styles of the city walls; they were constructed differentiated to phases. The first phase of walls was made up of rubble and brick mortar in 258 A.D. These materials were provided the wall strength and its color. The walls and the towers were made in similar materials and techniques. The height of the walls was approximately 9 meters (Abbaso lu, Delemen, 2003).

The second phase of city walls construction date was associated with various building elements. Some of them date in 348 A.D., some of them attributed 727 during the reign of Leon, others were dated from 857/858, 1065 and 1097. The second phase of the walls was built same constructional style but they built in a higher level. Re-used materials such as stone blocks were taken from theater. The new towers were built adjacent to the existing ones which were the same dimensions with the other ones except the height of the towers (Abbaso lu, Delemen, 2003).

The third phase of the city walls were constructed from 1204 to1222. The height of the city walls was increased. Furthermore building barrier which was 3-4m height was built 13m to 16m away from the main city walls. There was a harmony of decoration between barriers and city wall (Abbaso lu, Delemen, 2003).

- The Theater

The theater was located on the southwest of the city about 200m away from the lake (ahin, 2003). According to the letters of Bithynian proconsul, Young Plinius and Emperor Trajan the theater was mentioned in the letters of them. The theater was incomplete in 111 A.D. The public council decided to build upper colonnaded gallery however there was statical problems. There were two unknown aspects related to this theater. First one; the theater was collapsed under the effect of 123 A.D. earthquake. Second one; the construction of theater was completed by Plinius. (Abbaso lu,Delemen, 2003).

- Obelisk of Gaius Cassius Philiscus

The necropolis of Nicaea was remained in from antiquity which was located outside of the city walls. The obelisk which was called in different names as Dikilita , Ni anta 1 or Be ta was located on the Roman road to Nicomedia, in the north-east of Nicaea. The height of the obelisk was 12m which made up of different kinds of marble. Five blocks of obelisk were remained until our present day (Abbaso lu-Delemen, 2003). Five triangular stone blocks were piled on top of each other. Each of the blocks was 2m wide and 3m tall square cubicle stones (ahin, 2003). On the top of the obelisk the crown was disappeared.

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The obelisk constructed for Gaius Cassius Philiscus who was belong to the eminent family of Nicaea in 2nd century A.D. (Abbaso lu-Delemen, 2003).

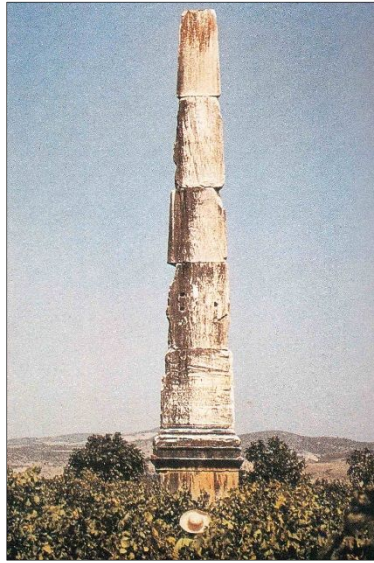


Fig 6.8: The Obelisk of Gaius Cassius Philiscus (Modified from: Merkelbach, 1987); (Citation: Abbaso lu-Delemen, 2003).

▪ Berber Rock monumental tomb

Berber Rock was another funerary monument located in Nicaea. On the east side of the Lefke Gate, Berber rock or the other name elmalı mountain was located. This funerary monument was highly damaged. This monument resembled both sarcophagus and burial chamber which made up of single block with 4.38m width and 3.90m height. The length of the monument was determined about 5m. There was an inscription on the top of the door which consist single word “MNHMO YNON”. This tomb belonged to late Hellenistic-early Imperial period. Other interpretation for the tomb; it was made for the Bithynian King Prusias II, died in 149 B.C. (Abbaso lu-Delemen, 2003).

Many other necropolis, busts, historical reliefs and graves which remained from antique Nicaea were still existed.

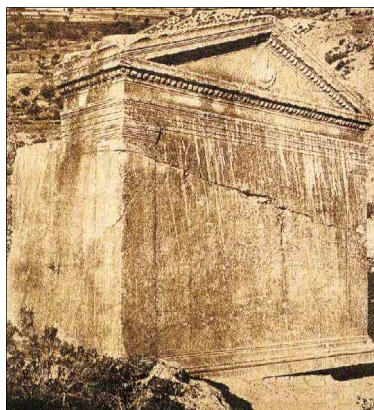


Fig 6.9: The obelisk of Gaius Cassius Philiscus (Modified from: Schneider, 1943); (Citation: Abbaso lu-Delemen, 2003).

▪ Church building with small traces or without traces

In the early period of the Christianity in Nicaea there are only few traces of Church buildings that were left. On the north-west of the city in necropolis, there was painted chamber tomb. It was probably remained from fourth century (Peschow, 2003).

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A church building was erected outside the Nicaea city on the shore of the lake behalf to Neophytos the Martyr. The traces of it have not been preserved. The tomb of the church was converted to Koimesis church (Peschow, 2003).

The church Hagioi Pateres was built by the honors of fathers of the council and their memory which were damaged by several earthquakes in 1065 and totally destroyed in 1291. The traces of the church have not been found (Peschow, 2003).

- The Hagia Sophia Church

It was the episcopal church of the city and meeting place for the 7th ecumenical council in 787 which was called the “Great Church”. The church transformed into a mosque in 1331. It assumed that bishop moved and to see this church in the 5th and 6th century. Therefore the importance of this church for the Cristian community had been grown (Peschow, 2003).

The church changed radically however the original appearance could be approximated. It was a rectangular building measuring total 37x20m. Ashlar socle and the outside brick walls were preserved and constructed up to the height of the arches of the windows of the aisles. There are nothing remained from the church except the two colonnades between the original nave and the aisles (Peschow, 2003).



Fig 6.10: H.Sophia Church from south (Peschow, 2003).

This building was three-aisled column basilica with narthex, galleries and three-sided apse. The typology of this building related with the Constantinopolitan basilicas. The interior of the church were divided into two bays. The closures of these bays were domical vaults. The central bay was closed with barrel vault (Peschow, 2003).

- The Koimesis Church

The building period of this church was in 11th century. This church was affected from the earthquake and damaged. The damaged parts and reconstruction of the church were discussed in the part of this chapter; geological properties and past earthquakes (Peschow, 2003).



Fig 6.11: Koimesis Church from southeast (Modified from: Schmit pl. II); (Citation: Peschow, 2003).

CHAPTER 6: CITIES AND LOCATIONS

▪ The Church near İstanbul Gate

The building period of this church was 11th to 13th century. This church was located beyond the İstanbul Gate which is about 22.5m in length and 12.5m in width. The church was lies in ruin. The church had an inscription that a form of cross with four columns supported the dome (*Peschlow, 2003*).

▪ The church near Yeni ehir Gate

The building period of this church was 11th to 13th century. The situation of the church was ruin. It was located before the Yeni ehir Gate. The church was consisted original core building and corridor like rooms (aisles and narthex) flanking on the sides which were added in later periods. The building was square with the dimensions of (11mx11m), the apse and bema were added on the east side of the building (*Peschlow, 2003*).

The masonry of this building was large blocks for the socle and foundations. The masonry walls of this building were two layered bricks with a cloisonné technique. On building masonry; porous tuff, bricks and mortar were used (*Peschlow, 2003*).

▪ The Church near the Theater

Behind the Roman Theater, there was a ruin which was church with the dimensions of 18m x12m and semicircular apse at the east. This church built in the period of 11th and 13th centuries which was in the group of middle and late Byzantine churches in Balkan area and Asia Minor. The substructures of the church were remained until today. The interior of the church consisted 2m high barrel vault chambers which were linked together with passage ways. In the masonry walls of this building rubble stone with two layers of brick were used. This ruin was a cemetery church (*Peschlow, 2003*).

▪ The Church in the Theater

In the upper tiers of the caves of the Roman Theater were filled in during the middle ages. In the workout of excavations, the foundations of rectangular building 13.5m x 11.5m in size were uncovered. This ruin is undoubtedly also a church. These foundations interpreted that they were the supports of nave, aisles and narthex. There were nothing known for the upper part of the walls. The substructures of the masonry were built up of layers of rubbles and bricks. This ruin was a cemetery church (*Peschlow, 2003*).

○ Ottoman Period

Remains from Ottoman Empire period of time were; mosques, hospices, theological schools, mausoleums and baths. Evliya Çelebi, provided the names of the Ottoman monumental buildings in znik. The names of the buildings were listed and collected in a group in the following paragraph (*Lowry, 2003*).

Mosques: Orhan Gazi, eyh E refzade, Orhan O lu Süleyman ah (Kur unlu Camii), eyh Kutbü'l-ayn, Hayreddin Pa a (Ye il Camii).

Masjids or smaller group of mosques: Orhan Gazi Mosque which was located outside of the city wall, Yakup Ecezade Mahmut Çelebi Masjid.

Madrassas or theological seminaries: Süleymanpa a Madrassas.

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Primary schools: Orhan Gazi Mektebi, Aziz Mektebi, Süleyman Şah Mektebi and the Tekinolu Mektebi.

Imarets: Yeni Hayrettin Paşası, Eski Hayrettin Paşası, Orhan Gazi, Balabanolu, Erefzade Tekke.

Baths (Hamams): Tekinolu Hamam and Yeni Hamam (Lowry, 2003).

- Sultan Orhan's Hospice Mosque and "Külliye" complex buildings surrounding a mosque near Yenişehir gate

When the Çankırı city was under the siege in the period of Sultan Orhan between 1303 till 1326, a mosque and a complex buildings "külliye" were built by the behalf of Sultan Orhan near the Yenişehir gate. The foundations of the mosque were remained until today. According the Evliya Çelebi who was famous traveler mentioned in writings that this mosque and the surrounding buildings were the oldest ones in Çankırı city. According to the Papadopoulos in 19th century; the mosque had ornamentation related with Arab art and there were various decorations inside of it. The front door was carved. And there was an inscription which was written surfeit bold characters and mentioned about Sultan Orhan's name and there were some quotes from the first chapter of Koran. The interior of the mosque were decorated with ceramic and porcelain (Aslanapa, 2003).

According to K. Otto-Dorn, this mosque was the first mosque which gets the name of Sultan Orhan and situated outside of the city walls of the Yenişehir gate. The building was almost disappeared and the remains of the building like foundations and the wall on the north-east side do not give any idea about the building original shape. The dimensions of the mosque were 25x15 meters. The plan of the mosque was inverted-T layout of the first Ottoman mosques which one is the first example of an Ottoman "winged" mosque (Aslanapa, 2003).

The structure of the masonry walls was consisted of weak and poor material. Therefore it appeared that there was less chance to construct a dome or vaulted structure on those walls. The possible closure structure was flat and wooden roof (Aslanapa, 2003).

- Monuments in Çankırı from Orhan the Conqueror and Murat Hüdavendigâr Periods

After Çankırı city became a capital of the Ottoman Empire important constructions were done inside of the city. "Hacı Özbek Mosque" was the oldest one with three vaulted narthex dating from 734 (1333) which constructed up on brickwork style of one cut stone with three or four brick layers. These types of construction were done in different buildings in Çankırı and Bursa, Edirne and İstanbul. The closure of this structure was dome with the support of triangular transitional structures. The structure of this mosque was influenced by small single-roomed Seljuk mosques (Aslanapa, 2003).

- Hacı (Pilgrim) Hamza Bey Mosque (Çukur Mosque)

This mosque was built by the behalf of Hacı Hamza bin Erdem Şah in 746 (1345). This structure had a single dome in the front, deep narthex and thick and short minaret. The architect of this building was Hacı Ali whom can also be attributed the first known Ottoman architect (Aslanapa, 2003).

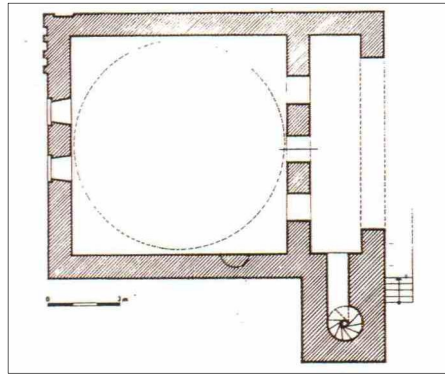


Fig 6.12: The plan of the Znik Hacı Hamza Mosque (Aslanapa, 2003).

- Green mosque (Ye il Cami)

This mosque was built by the behalf of Sultan I Murat who was the son of Sultan Orhan in 1378. The construction of the mosques was lasted for 14 years. Architect of the mosque was Hacı Musa who knew as second important architect in Ottoman Empire (Aslanapa, 2003).

The building had a monumental effect which made interior and exterior spaces much bigger than they were. The structure of the mosque was constituted narthex with three wide arches opening onto the dome. The diameter of the dome was 11 meters. The walls of the mosque were covered with marble blocks inside and outside. The minaret of the mosque was in Seljuk tradition and it was decorated with turquoise, yellow, mauve-colored and green tiles which gave its name to the mosque (Aslanapa, 2003).



Fig 6.13: The Ye il Mosque (Aslanapa, 2003).

- Çandarlı Mahmut Çelebi (Scholar) Mosque

This one was the second monumental work after Green mosque which was located 500 meters away from Saint Sophia. This mosque was built behalf of the Mahmut Çelebi who was the son of Sultan Murat's Grand Vizier, brahim Pasha in 850 (1450). The mosque constructed with three-arched porch with an 8 meters diameter dome (Aslanapa, 2003).

- Nilüfer Hatun Hospice

This building was built behalf of Sultan Murat in 790 (1388) in the memory of his mother Nilüfer Hatun. The 'T' plan of the hospice was similar with the plans of the mosques and it was the first example of it. The structure of this building was constituted of one large dome with two extend backwards into a depth of two small domes. The front elevation of the building four buttresses and four columns were used. The masonry of the wall was constructed with dark color of sand stone and three rows of brickwork with good quality of white mortar (Aslanapa, 2003).



Fig 6.14: The Hospice of Nilüfer Hatun in Iznik (Aslanapa, 2003).

- Yakup Çelebi Hospice

This building was built behalf of Yakup Çelebi who was the son of Sultan Murat I. This building was smaller than Nilüfer Hatun Hospice. The front of the building was covered by five sectioned through vaulted porch. Inside there was a small dome entrance that was linked with wide arch to a large dome (Aslanapa, 2003).

- Süleyman Pasha's Theological School

This building was built in Iznik by the behalf of Sultan Orhan which was in high damage condition. The building consisted of eleven domed cells among high wide-arched porticos set on columns and they were open in one side. The masonry of the wall structure was constituted of three rows of bricks with one row of cut stone (Aslanapa, 2003).



Fig 6.15: The Madrasa of Süleyman Pa a (Aslanapa, 2003).

- eyh E refzade Mosque Complex

This building was built behalf of eyh E refzade who died in Iznik in 874 (1469). This building complex consists of a large mausoleum in the east and minaret. The situation of the building was ruined. Some parts of the building was remain and standing. In front of the mosque, there was a wide porch resting on the four antique columns with byzantine capitals. The building was repaired in 17th century. At that time rich tile decorations of the interior of the mosque and the porches were added to the building (Aslanapa, 2003).

- Hacı Camaza and Kirghiz Mausoleum

The structure of the masonry was constructed with one row of cut coarse sand stone and two rows of bricks. This style was illustrating the early period of Ottoman architecture. The conical vault supported by twelve-cornered tambour. The ornamentation of the mausoleum was between the combination of Seljuk traditional decoration and early Ottoman period which commonly used motifs from nature in 14th century (Aslanapa, 2003).



Fig 6.16: The Tomb of Hacı Hamza and Kirghiz (Aslanapa, 2003).

- Sarı Saltuk Tomb

This building was built in 14th century which was situated outside of the Lefke Gate. It consisted of one copula that was supported with pendentives rising above four open arches. The masonry structure was constructed with rows of cut stones with three rows of brickwork (Aslanapa, 2003).

- Candarlı Halil Pasa Mausoleum

This building was located outside of the Lefke gate which was constructed of two separate parts. The dimensions of the structure were 6 to 6 meters. The structure was closed with open topped dome (Aslanapa, 2003).

- I. Murad Bath

This bath structure located inside of the city walls which was dated from 1362 till 1450. The masonry structure of this bath was constructed with stone and brick materials. The transitional elements of this bath were built with brick (Say, 2011).

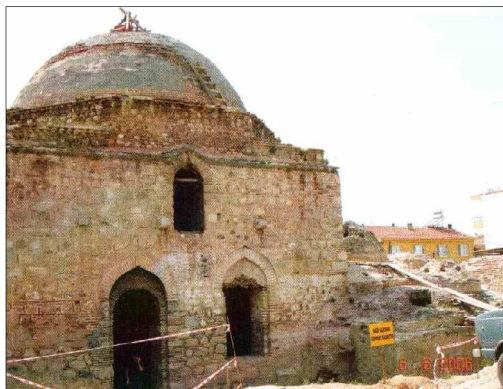


Fig 6.17: I. Murat bath in znik (Say, 2011).

- II. Murat Bath

This bath structure was located adjacent to Mahmut Çelebi Mosque which was built between 1421 till 1451 in Sultan II. Murat period's of time. This bath structure was known as 'Hacı Hamza Bath'. The masonry wall structure of this bath was constructed with stone and brick materials. The transitional elements of this structure were constructed with brick. Pendentives and tromp were used as transitional elements (Say, 2011).



Fig 6.18: II Murat bath in Izmir (Say, 2011).

- Smail Bey Bath

This building was constructed in 15th century which known as ‘Selçuk bath’. This bath was a part of ‘Konak’ a residency. The condition of this bath was ruin. The masonry structure of this bath was built with stone and brick row patterns construction order. The transitional elements were constructed with brick material. Sliced squinch and muqarnas were used as transitional elements between masonry walls and dome structures (Say, 2011).



Fig 6.19: Smail Bey bath in Izmir