

THE SIGNIFICANCE OF URBAN HISTORY FOR URBAN TOURISM RESEARCH AND PRACTICES: THE CASE OF BURSA

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Abstract: Heritage is the historical result of past interactions. Urban history reveals components of that heritage in the context of a city and helps us to perceive cultural values in their unique connections. Historians have several kinds of references that are used to study urban history. Travelbooks and yearbooks, two of those historical sources, are deliberately emphasised in this study. They introduce not only tangible and intangible cultural heritage of a city as possible tools for sustainability and diversity, but also are essential references in tourism research for particularly historical academic views. Cultural heritage of today together with those lost or almost forgotten can be interpreted through urban history sources within its own methodology but in favour of urban tourism. The outcome is incomparable data for related territory. Besides, it can generate possibilities to enhance not only cliché methods for urban management but also understandings of business leaders. This paper, therefore, underlines distinctive studies of Ottoman Urban History as interdisciplinary input within tourism literature and for possible contributions in improvement of city tourism practices. Urban history studies are considered along with the perception of cultural heritage. The city Bursa is used as a case study in order to exemplify aims of this paper in wider conceptions for urban tourism research and practices. Introduced and evaluated travelbooks and yearbooks are hence written about Bursa. Travelbooks are especially chosen from those written by European travellers within nineteenth century. As a result, evaluation also captures perceptions of travellers in mentioned period. Yearbooks of the same era, on the other hand, are also introduced within the concept of urban tourism and cultural heritage.

Keywords: Urban History, Urban Tourism, Cultural Heritage, Bursa, Yearbook (Salnâme), Travelbook (Seyahatnâme).

REVIEWING URBAN HISTORY LITERATURE AS PART OF URBAN TOURISM

Urban History is utmost important research area for history researchers and for their micro studies. It comes to the forefront as one of very closest areas for interdisciplinary research due to its own diverse information specialness. Sources that the area takes into account provide most detailed information about a city. Such a city research, subject to a total history approach, not only delivers political history of a city but also puts forth its social, economic and cultural particulars.

Urban history research area became rather important after various evaluations of humankind through nineteenth and twentieth centuries. Researchers tremendously studied on migration towards cities (or between countries), city developments, planning of districts, emerged problems, dealing with such problems, solution definitions, substructure and superstructure formations, society aspects, cultural and social progresses, architectural extents and so on. Eventually, such massive studies have developed a literature culture. Urban history research became an independent area, having intense number of work, in the West, whereas yet became a field of interest in Turkey (Uğur, 2005). Turkish urban historians are concentrated on city analysis of Ottoman period due to the fact that reference documents are varied and accessible. Physical aspects of cities in Ottoman period, situations of inhabitants together with their social states and detailed and varied

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information can be confirmed fully and extensively in substantial archive documents (İnalçık and Arı, 2005). In order to enrich collected information, a researcher works on additional sources such as travel books and yearbooks. Analysed information is transferred in a systemized way so that information which may have no connection between each other can be gathered together for solid meanings. Outcome of this process, therefore, may become useful knowledge for different disciplines. Such works of urban historians reveal city analysis containing a variety of aspects from political, and economic view to tangible and intangible cultural values, population features, and society practices. Such rich analysis is not only for own development of a city but also for improvement of urban tourism activities and associated products. Scientific approach of history maximises degree of seeing local cultural values and illustrates new methods for urban tourism research and practices. The paradox of unique urban attractions as once-in-a-life-time experiences which can be overcome either by approaching new markets or by creating new tourist products (Ashworth and Page, 2011) may be overwhelmed with the influential help of urban history sources in crafting products. Urban tourism industry, a serious economic input for a city, improves itself for about last thirty years, is full of rivalry and changeable opportunities. Urban history can therefore be a tool for local strategies to generate differentiation within dynamic urban tourism industry. Western and Eastern historians study cities of Ottoman period within concept of cultural heritage that enlighten secrets of cities. Existing city history researches with indisputable results are for both theoretical and practical sense of use for urban tourism. Limited number of literature will be exemplified below in order to point out possible gains.

Present-day trend for Arabian area urban history research of Ottoman period is on cultural aspects. As Hanna (2005) underlines, urban history research increase due to new sources as manuscripts, archival documents, waqf records remodels especially traditional way of looking at an Islamic City or Middle East City and modernises perceptions of historians according to actual sources. In other words, Arabian history is rewritten with historical sources in contrast to eurocentric orientalist's myths². Such progress comprises characteristic to change perceptions of "West" about the "East". Therefore, updated studies can be utilised by actors of tourism destinations as a tool for such an adjustment.

The literature of Balkans area urban history research of Ottoman period, including different areas and several researchers, is uniquely on city itself together with development processes and cultural configurations or as in monography providing information on social-economic and demographic developments (Turhan, Kolçak, and Gökaçtı, 2005). There are extensive works revealing hundreds of cultural signs and architectural studies that expose cultural values of the Balkans³. Experiential urban history researcher Machiel Kiel, has travelled within the Balkans since 1959, collected information about Ottoman artefacts, recorded many of those together with that are not successfully lived up to today and worked even at several restorations (Turhan, 2005). Todorov, for instance, is very first researchers on the Balkans city history until publications of Bruce McGowan and

² André Raymond, is the leading researcher, studies several sources and archive thoroughly and scientifically

³ Please see following studies: "Ekrem Hakkı Ayverdi, Avrupa'da Osmanlı Mimari Eserleri, İstanbul: İstanbul Fetih Cemiyeti, 1977"; "Nur Akın, Balkanlarda Osmanlı Dönemi Konutları, İstanbul: Literatür Yayıncılık, 2001"; "Ömer Turan-Mehmet Z. İbrahimgil, Balkanlardaki Türk Mimari Eserlerinden Örnekler, Ankara: TBMM Kültür, Sanat ve Yayın Kurulu Yayınları, No: 97, 2004"

GézaDavid (Koç, 2005). There are also international symposiums on Ottoman signs in Balkans⁴. Mentioned studies are to be used in order to create new tourist products enriched by the area's own history.

African area urban history research of Ottoman period is concentrated on political issues; however, there are researches involving with cultural studies. Nour(2005) lists rich sources of area research under four main groups: Travelbooks and notes of European officers are mentioned, even though they are mainly on the purpose to answer the needs of Europeans, local information can be found to lesser extent.

Anatolian area urban history research of Ottoman period is at considerable level. "Some prominent Ottoman Anatolian cities, with no doubt, are honoured by much of interest of researchers. For example, Bursa is one of the most attractive cities for leading urban historians (Öz, 2005, p. 66)". Municipalities of Bursa have a significant library on city history which is the consequence of numerous projects between local officers and researchers of the city university⁵.

Urban history conveying such knowledge becomes vital as a source to tourism research and practises. Lost tangible and intangible culture can be analysed throughout and revived by tourism actors in order to be offered as a local tourist product. Likewise, progress in urban tourism practices by use of urban history research may bring the sense of responsibility to wider interest groups. Active cooperative approaches among stakeholders and involvement of all parties reduces conflicts and increases understanding during development process (Songur, 2012). History, at that point, may become a tie for destination societies; given that notion of urban tourism has strong connections with locals and it is in need of actors who have advanced understanding of the phenomenon.

Miller and Mumford(1992) state that each generation writes their biography on buildings they build. Such heritage is taken over not for today but to transfer to coming generations. Urban history studies reveal city within heritage aspects and those studies ensure serious inputs for urban tourism improvement. It is within this context that the present paper seeks to emphasise the importance of urban history and its sources for reviving lost cultural values to accelerate the current progress and to prosper today as well as conveying them to the future.

SOURCES OF URBAN RESEARCH

Due to the fact that countries have different documentation within different time periods and cities are living units; sources that academicians use vary. They are not usual and not continuously same for every city. As Uğur (2005) declares, cadastral record books were initial sources before 1960 for city historians of Ottoman period, whereas after 1960s Court Records, Temettiiatregistries, and yearbooks (salnâme) have been particularly used. Sources differ between centuries studied and dramatically increase in quality and in number as time passes. In that variety, academicians on one hand are forced to work into details on the other hand the outcome is fruitful in the light of new information (Koç, 2005). Moreover, visual, archival, literacy and material sources should be interwoven in order to see the city truly (Ebel, 2005). However, photographing has started towards to the mid of nineteenth century and the first photo of Bursa was Irgandı Bridge taken in

⁴ Such as <http://organizations.vgm.gov.tr/index.aspx?Dil=EN>

⁵ Please see "Nezaket Özdemir, Bursa Kaynakçası, Bursa Büyükşehir Belediyesi, 2011" – as one of latest bibliographies of Bursa.

1854(Dostoğlu, 2001). Therefore, sketches of travellers associated with each travelbooks are vital for researchers who examine a selection of sources for their studies.

Progress in urban history is progress in understanding cultural heritage. However, sources differ in accordance with the importance and the size of cities. A tourism researcher has valid concerns for not acquiring well-qualified information for each city. Therefore, available travelbooks and yearbooks are subjects for specific considerations. Their precise relations with very first travel movements and tourism investments make them the sources for urban tourism developments and tourism history research.

Yearbooks and their importance

Yearbooks are rare official documents revealing history of a city from different points of view. They have varied versions but this study emphasises on especially *province yearbooks*. Case city of this study is rather important within yearbook tradition. Bursa has 37 yearbooks printed between 1869 and 1927; yearbook of 1907 is the last printed one before Turkish Republic was established (Yearbook, 2013). Due to its rich and detailed information⁶, this study presents 1907 yearbook. Urban related data provided in those books are important sources not only for urban history but also for tourism history and today's urban tourism assets. We learn from the yearbook that Uludağ then was a famous mountain and named as Bithynian's Olympus at early periods. It is written that its fame was mentioned even by early historians Herodotus and Strabo. Fame of the mountain continued after Ottomans' conquest. Ascending to its summit was a famous city excursion for travellers of nineteenth century. Another famous excursion area of the same era was Uluabat Lake and the islands located on that lake. 1907 yearbook presents that there were small islands on the lake which had ancient Byzantine foundations. Ancient Byzantine structures were also located on the island village of Ancient Apollonia (Apollonia on the Rhyndakum) that could be reached through a wooden bridge. Some of its towers and walls were said to be steady and solid. It was then believed that a ruined temple and dock located on one of other island (called Kız Island) belonged to Apollonia. The yearbook provides detailed information on status of each ruin that can give the chance to compare to those of today's and to find out hidden ones, if any.

One of the mostly mentioned features of Bursa was its abundance of water sources and thermal water for varied illnesses. Yearbook provides an in depth information about natural content of water with percentages and illustrates cultural traditions in relation to bathing at thermal baths.

Ancient harbour Daskilion and three-saint home of Tirilye which lately became a much demanded tourist destination is mentioned in the yearbook. A revealed bridge from fourteenth century is Nilüfer Hatun Bridge that welcomed travellers who entered the city from Mudanya in nineteenth century. The bridge was under restoration and is currently under protection and exempt from vehicles.

1907 yearbook (p. 561-573) provides followings for existing ancient cities: Apameia Myrleia as ruins with two breakwaters; Apollonia du Rhyndakos as ruins at good

⁶ Information on calendar, sultans, diplomacy and formalities, farming, population and weather, waterfronts and islands, mountains, woods and detailed number of trees, rivers, lakes, hot and cold water sources, thermal springs, mine resources, history, ethnography, industrial activities, ancient cities and their existence, railways, product information, statistics, import and export details, economy, education and schools, taxes, fairs etc.

conditions; Basilinopolis a Byzantine and its cemetery; Daskylion and Hadrianoi monuments including a great building, marble pillars, pillar pedestals, kiosk with few epitaphs and tombs; Lopadium a Byzantine monument; a Roman artefact Miletopolis with several epitaphs, a bridge, sculptures, reliefs, pillar pedestals; Purusa with several Byzantine traces; Nicaea with very well protected city walls, a theatre, epitaphs, Kasyos's Obelisk, Romanian path; Sen Sofi church with well-protected mosaics. Given details about monuments, sculptures, epigraphs, inscriptions and cemeteries are rich enough to be used in comparison to today's status of each item. The yearbook also details international visitor numbers of ancient places for the years of 1902, 1903 and 1904. It stands as an early cultural tourism statistics for the province itself.

Travelbooks and their importance

Travelbooks are travel notes that were written for centuries, had detailed and authentic narration, were an expression method for desire of travelling, seeing, knowing and conveying. Act of travel writing is as old as the invention of writing. The first travelbook is Hatshepsut's travel reliefs (Löschburg, 1998). Since then, motives of writing for travellers from Herodotus to Marco Polo, İbn-i Batuta, Jean de Thévenot, Evliya Çelebi, Gérard de Nerval, Charles Texier and for numerous travellers were varied. They were assumed as source of knowledge due to scarce means of transportation and communication. Knowledge and the desire to know that was prepossessed the minds by the age of enlightenment, open up the new era for both travellers and readers. It gave the courage to others to travel. Apparently, travelbooks became interesting and widespread reading material for knowing and gradually increased in numbers as reader and traveller population increased.

In the nineteenth century, the meaning of travel had a shift towards travelling for education and culture. However many of well-known travelbooks, as can be understood from their contexts, was written in order to learn a lesson from other nations and be an actor to bring their nation to perfection (Löschburg, 1998). In due course, differences became reason for curiosity; hence, travelbooks written on Middle East and their people became rather popular (Lewis, 1968).

It was European tourism substructure expansion in the mid nineteenth century that afterwards travelbooks started to lose effect on readers. Mode of writing altered towards transparent, direct and understandable explanations by first hand language. In accordance with change in tourist demands, perception shifted from "where to be visited" to "where should be seen" (Koshar, 1998). Transportation has been developed and profession has been evolved, apparently, travelbooks located themselves in shelves of historical books. Such development progress was started in England, in 1836, by publishing of the John Murray's Red Book, giving information about Holland, Belgium and Rhine; following by Karl Baedeker's Hand Books. Notwithstanding the more guides were printed the less there were pages in the guides and information turn into a reduced amount of subjectivity (Löschburg, 1998).

Analysing a historical travelbook for research should initially deal with the possibility of biases. Period of travelling, mean for travelling, duty of traveller had great importance on outcome of travellers' individual observations. Initially, developed Eurocentric approach after the Age of Enlightenment affected many eyes for objectivity. For instance traveller Turner (1820, p. 181) admits:

“I thought the Turks of Brusa extremely goodhumoured: all seemed willing to oblige us, and fanaticism and hatred of Christians, which I expected to see in full perfection in a place where so few Europeans are seen, seemed much less prevalent here than at Constantinople”.

Secondly, most of travellers did not know the language of visited country, possible biases of translators should be considered (Lewis, 1968). Travelbooks are parts of resourceful urban studies. Mentioned negative issues can be overwhelmed with scientific criticism along with the field’s own methodology. Ultimately, all travelbooks somehow enlighten the history and convey information on cultural components towards us. For instance, Book of Travel of EvliyaÇelebi comprehends information that cannot be found in other sources (Polatçı and Tavukçu, 2012). Study has become an important source for Ottoman urban history researchers who study seventeenth century⁷.

BURSA IN THE LIGHTS OF TRAVEL BOOKS

Bursa was conquered (in 1326) just a while later Ottomans established; therefore it is said that Bursa has to be seen in order to understand Ottoman Empire and its culture. One of the travellers, Walker (1886), for instance, finds Bursa infinitely oriental than İstanbul. Bursa as the first capital and international trade centre of Ottoman Empire was the city where Ottomans developed their understanding of urbanism. Bursa as located very close to its latest capital İstanbul was one of very famous locations for travellers. Almost everyone who visited İstanbul travelled to Bursa mainly for sight-seeing and healing at thermal waters. Travellers of Bursa conveyed information about social and economic history, architectural structure, cultural components, and natural disasters in their travelbooks in following languages Turkish, Arabic, Bulgarian, Danish, Flemish, English, French, German, Italian, Latin, Armenian, and Greek (Özkan and Demirhan, 2009).

Travellers wrote down each detail starting from their preparations until arrival, each excursions and return experiences. Travellers of the nineteenth century were ‘well-informed’ given that they studied destinations prior to travelling. However, Bursa was not the first beaten track of any travellers. They were traveling to Ottoman borders to be able to visit İstanbul or holy lands. They were motivated for travelling after what they heard about the city together with its interesting beauties and thermal sources. Such instant plans were kept away travellers to study about the city prior to their visit and therefore it contradicts to the nineteenth century classic traveller qualifications (Lowry, 2004). Lowry (2004) introduces hundred and eighty travelbooks written about Bursa during the years between 1326 and 1923. He lists hundred and one travellers from different nations for the nineteenth century. This paper aims to present several travelbooks by showing what they bring into the forefront and how tourist demands were elaborated. This study analyses fourteen travelbooks that were written by Europeans⁸.

⁷ Hasan Basri Öcalan, *Evliya Çelebi Seyahatnâme’ye Göre Ruhaniyetli Şehir Bursa*, Sistem Ofset, Ankara, 2012. Researcher worked on the Book of Travel of Evliya Çelebi, by dealing only the chapters written about Bursa. He collected and organised traveller’s all explanations under main particulars of the city in a simplified language.

⁸ William George Browne; John Macdonald Kinneir; William Turner; John Füller; George Keppel; Charles Addison; William Hamilton; Julia Pardoe; Robert Walsh; Edmund Spencer; George William Charlisle; Mary Walker; Georgina Max Müller; Ida Pfeiffer.

This very analysis confirms that what was written in travel books is not entirely about the city itself but is actually about Europeans' way of seeing Bursa. Almost all of evaluated travel books start with a historical background of Bursa, a stunning explanation for its greenery and picturesque view, abounded of trees and vegetation, cultivated plains, salubrious air, rich water sources, meaning of bakhshish as early tips for given services, culture of coffee houses, populations by nation, souvenirs of local products, distance information, inhabitants' physical and personal characteristics, heat and weather, etc. a kind of a tourist guide. Besides, information about custom and features of a daily life is provided. Some of them deliver information very much into details. For instance Walker and Pardoe are worth mentioning that their travel books are as rich as city guides of today. When all fourteen travel books are considered it might be said that they are having information similar to each other. However after careful analysis, it would be seen that their thorough information desire attention to enrich today's urban tourism.

For instance, reaching to Bursa by road was thought to be uncomfortable and troublesome by Browne (1820). He departed from Istanbul in June, 1802 and found it difficult to procure a conveyance on the half way and used several means of transportation which at the end took 31,5 hours to reach to destination. Travellers reached to Bursa by several ways of transportation and they arrived to city from different locations. Some part of travellers departed from İstanbul, some others travelled Bursa from west. We should mention traveller Browne again to distinguish him from lots of travellers. He had knowledge of some of local languages and wore traditional costume. Hence, he had better and close communication with locals than many of other travellers. Kinneir (1818) for instance had no relations with inhabitants at all. Travellers provide information about locals as following: Turner (1820, p. 187) underlines that "The people of Brusa are less bigoted, and consequently more civilized". Inhabitants told him that they were forced to entertain gratis, all travellers to and from Bursa, who passed daily in great numbers. Pardoe (1837) also finds Turks universally hospitable. Besides, she adds that her appearance at baths did not create a sensation among the bathers; which may illustrate a sense of familiarity with and acceptance of foreigners. According to traveller Spencer (1838) inhabitants live together in friendship and harmony in spite of cultural differences. Walker (1886) explains that inhabitants of Bursa were famous for their hospitality, they were good humoured and respected others from different religions; but she excludes kids from these characteristics. Hamilton (1842, p. 93) exposes "Whatever may be said of Turkish hospitality, and however strongly recommended the European traveller may be to a Turkish host, I will always find myself treated with more zeal and attention in the houses of Greeks or Armenians than in those of Turks, and will be less exposed to the curiosity of intruders." There is inconsistency; however it was mostly highlighted that locals were hospitable. Improving this tradition even further by educating related stakeholders is irresistible attribute of today's urban tourism.

Pardoe (1837, p. 9) highlights the city as "the richest clump of vegetation that I ever met with in my life"; she continues (1837, p.11) "at the base of the highest mountain lay Broussa, and even in the distance we could distinguish the gleaming out of the white buildings from among the dense foliage which embosomed them." The colour green and rich plantation is also characterized with today's Bursa thanks to its mountain and city parks even though industrialisation has had negative effects on its greenery.

Curiosities for analysed travellers are mostly those which are still some of attractions of today. Baths mentioned by each traveller, however not experienced by all of them. Addison (1838) mentions numerous natural warm baths were inviting invalids from all quarters. He especially highlights that natural warm and cold water tabs are located in the same room. Müller (1897) gives precise information including physical characteristics whereas many of analysed travellers could not bear with the heat and vapour to stay longer. Turner (1820) even though could not experience the baths; he took some sample of water together with him back to England for tests. Because it was said to be good for illnesses, Charlisle(1855) encountered with a Frenchman who visited Bursa for health purposes. Walsh (1838), as a rare visitor act, procured and enjoyed a separate room at baths. He (1838, p.205) writes that “I have been more particular in detailing the process to you, because these are the most celebrated baths in the Turkish empire, and the great resort of all ranks for health or luxury.” Thermal tourism of today is one of the main attractions for visitors within modernized buildings at several quarters of the city.

Mosques are mentioned numerous (as 387 and 366) even though lots of them were not visited and found as simple buildings which were not charming. Only Ulu Cami, as one of the urban attractions of today, was found interesting. Green Mosque is another attractions mentioned by Müller. Each traveller astonished with the silhouette of minarets while entering into the city. Turner (1820) was surprised that he could visit the mosques without cavil. Pardoe (1837, p. 40) expresses “while those of Stamboul are almost a sealed volume to the general traveller, he may purchase ingress to every mosque in Broussa for a few piastres; and well do many of them deserve a visit”. Pfeiffer (1853) underlines that mosque visit may not be case without a consular. It might be the case because she and her acquaintances explored the city together with the consular assistant. Each traveller mentions tombs of early Ottomans and gives thorough information about buildings and their status. Provided detailed explanations of travellers are rich enough to be used for restorations of today. Besides, some travellers visited Bursa more than one time and if there was a disaster between visiting periods, it can be tracked easily and returned to resourceful information. Bursa has 126 historical mosques lived up to today which were renovated after several local disasters and are open to all visitors together with tombs.

Inner of city was found dirty, narrow and not well housed; however populous and extensive. Füller(1830) only found the inner of the city well built. Turner (1820, p. 151) conveys the situation as “there are several khans in the city, all of stone; the bedestens and bazaars seem to be considerable, ...there are some tolerable streets, but all of them are badly paved, and most narrow and dirty”. City, in accordance with the remarks of travellers, was recovered from natural disasters and developed after the last quarter of the nineteenth century. New governor Ahmet Vefik Pasha was mentioned by Walker and Müller. Pasha got built so many architectural buildings, modern roads, hotels, and worked to develop social and commercial life of Bursa (Dostoğlu, 2006). Renovated Khans of today are worth mentioning which are used as commerce centres and as tourist attractions. Such travellers witnessed modernisation of Bursa at that period. Yet, there were still tourist attractions not renovated and left to ruins. Each of them can be traced and renewed with the help of information provided by travelbooks.

Quality of silk and silkworm breeding, some other commercial activities and industrial information was given. Walsh details commercial activities. Walker mentions forty four spinning mills which have two to three thousand women employee. She provides vast information on economic situation of the city as all other travellers. They witnessed very first industrialisation of the city as much as its modernisation. In the light of travellers, a

very old culture of silk produce might be transformed to a tourist product by reviving an old factory into a production area as close as to travelbooks. Bursa has already a sericulture museum today which was established in a renovated old building used as a seeding school. One of its famous cultural value transformed to a tourist product in the light of travelbooks deliver a different experience to today's tourists.

Coffee shops strongly mentioned by each traveller, besides some travellers lodged at those shops as Turner did. Coffee shops of today differ from those of the nineteenth century. A new tourist product may be created from coffee shops inspired by travelbooks.

Environs of Bursa are worth mentioning as travellers took several excursions. Ascending to Mount Uludağ was the famous excursion among travellers, besides İznik/ Nicaea ruins and its Lake, Apollonia ruins and its Lake, Rhyndacus River, Mudanya were other places travellers visited. Each place they visited has detailed explanations about the status of ruins, if they were well preserved or not, have any inscriptions on it, how they were treated by locals etc. Kinneir for instance stayed at Nicaea for several days at a local house (bed and food) and he delivered detailed information about each ruin and the gates of the city. Addison (1838) is the only traveller mentions Seven Sleepers Monastery but he adds that it was well one of as other 50 places.

"Picturesque" fountains which were located almost at all corners of the city are other mentioned city attractions. Each traveller mentions water and fountains as well as they mention vegetation of the city. Unfortunately a big amount of those fountains are not alive today. Very limited ones were restored.

Some churches were mentioned by travellers which many of buildings either were used as private factories or damaged during time passes. Churches and temples which were saved from several distractions are steady today and located in the city and its outer districts.

Staying duration varied starting from 2 days upto 12 days. Four out of fourteen travellers stayed in a hotel. Pardoe (1837) explains a lodger of a khan or caravanserai would be a place for traveller merchant or a traveller having no chance to procure private houses. Khans were found inconvenient and confined in size. However square with a fountain was approvable. Walsh found the khans of Bursa to be superior compare to other places. Rest of travellers either lodged at khans and coffee shops or at houses of villagers. Those who were lucky to have a "letter" at their hands stayed in private houses belonging to Armenians or Greeks. Hospitality industry started in Europe in the seventeenth century; it was the mid nineteenth century for Istanbul and Bursa. Walker (1886) writes about improved roads and hotel establishments which cared for tourist comfort. This comparison is quite important given that European travellers of the nineteenth century would wish to comfort themselves as they were used to. Walsh had to pass several villages without accommodation because of silkworm areas occupied in houses.

Walker (1886) identifies Bursa as a combination of mountain, water and trees and expresses meaningless of a tourist voyage to further places when there was such a place so close to Europe. She believes that visitor number of Bursa was less in front of what it had. According to her, Bursa should have attracted more visitors. Who knows readers of Mary Walker may pay a visit to Bursa after reading her travelbook as good as a guide. She adds that even though tourists left cities with a hope to revisit but they rarely accomplish their desire. Difficulties of relocation of past might withhold travellers, but today as long as cities keep alive such notion by providing varied attractions to generate a total combination of experiences, visitors will be like Walker. Walsh (1838, p. 197) adds that "I had heard much of this Asiatic capital of the Turks, but the reality far exceeded the picture of my imagination." He should have encountered with such a remark of Spencer's (1838, p.156)

“My next excursion in the environs was to Prusa (or Brusa), one of the most remarkable towns in the Turkish empire, and which I would recommend every traveller who may sojourn even for a short time in Stamboul to visit.”

Considering analysed travelbooks, they all have similarities in conveying information. At one hand, it generates a standardised way of looking for new visitors and reduced attractions to several numbers of cultural items. On the other hand, those attractions mentioned continuously by each traveller have quite a solid place in readers mind which stand as an important marketing tool. It should be a consideration fact during use of each travelbooks for any destinations.

Bursa today, as mirror of the past

There are congress papers presenting itineraries by following routes of some travellers⁹. Bursa has rich travelbook literature that can be analysed country by country to generate different and authentic tour programmes. Stopovers of famous travellers could be a part of visiting points to make travellers alive within projects. Popularity of historical periods and the cities is equal to popularity of that cities and their cultural heritage. Therefore, converting travelbooks to tourist products is noteworthy.

Urban tourists less possibly will visit the same city (Ashworth and Page, 2011); this is why differentiation and variability within urban areas has great importance. Due to its several tourism attractions, Bursa has the power to generate continuousness among its visitors. Cultural and historical places together with cities' social and cultural characteristics are primary elements for city tourism and lots of cities tend towards culture and cultural heritage components to increase their competitive profile (Chang et al., 1996). Bursa, as a city of history, has no difficulties to make such thriving development.

For each investment to develop urban tourism global and local factors and general economic agendas have to be taken into consideration (Chang et al., 1996). Besides, deficiency in considering changes in international tourism market results weak local methods and practices. As it is seen in all cultural consumption, urban tourism is a fashion activity that is directly related to a tourist's personal life; it makes cities in or out (Ashworth and Page, 2011). Urban tourists are not related only to cultural aspects; hence it is rather grift and hard to generalise. Therefore, those factors should be reconsidered before presenting a revived cultural value within tourism market. Models in order to foresee whether project investment on revived product is functional are vital. Otherwise investment may result with no interest among visitors. Consequently, a project should be subject to a prior examination in front of *possible effects of general economy, fluctuations within international and national tourism markets, features of cultural consumptions, and exclusivity of urban tourism as grift and ungeneralised structure.*

This study presents possible contributions of historical studies and sources into urban tourism researches and practices. Possibility of new marketing strategies for Arabic cities, new tourist product options for the Balkans, prioritize cultural values in African cities,

⁹For reference: Gül Erbay Aslıtürk – Canan Dikyar, 1200-1900 Yılları Seyyahlarının Anlatımıyla İzmir ve Aydın İlleri İçin Gezi Önerisi, *III. Disiplinlerarası Turizm Araştırmaları Kongresi*, Aydın 04-05 Nisan 2014, pp. 476-487; Gül Erbay Aslıtürk – Süheyla Gökçe, 17.-19. Yüzyıl Seyyahlarının Kaleminden İstanbul: Avrupa Yakası Gezi Önerisi, *III. Disiplinlerarası Turizm Araştırmaları Kongresi*, Aydın 04-05 Nisan 2014, pp. 488-501. Caroline Finkel presented an excursion designed out of Book of Travel of Evliya Çelebi for Tourism Summit, Bursa: 2012.

differentiation by diverse projects in Anatolian cities. Visual components of a city are limited in number and incompatible in quality. Bursa, with an aware notion to revive history according to historical components and to convey this culture onto future generations, reintroduces every historical building in the city. Moreover, seven city museums of today will reach to eleven at the end of this year. Since first museum of the city was opened in 1902, understanding of museum has been shifted towards compatible standards. Bursa stands not only as an open air museum, but also has a strong variety of museums for different orientations.

There are certainly differences between analysed travelbooks and actual city of today. Narrow and dirty streets with mud houses had been changed with modern streets and blocks. Uncomfortable roads together with scarce means of transportation are not the case of today. Service and hospitality sector is already advanced prospered with international hotel chains and restaurants. Ancient traces and Ottoman monuments have been renovated for the sake of urbanisation. Urban tourism is not only a tourism type, but also an integral part of a city life; in other words its traditional face (Garbeâ, 2013). Bursa has copious attractions that can answer any type of needs from mounting to nature walking, sightseeing to cultural tours, faith tourism to shopping and several urban charms (museums, parks, lakes, attracted local cuisinetc). Municipalities of Bursa are aware of the fact that the city can be a brand not only through industries but also along with its soul and cultural identity. This is why historical and cultural values are revealed and renovated to functional extent. Tourism investments together with strong transportation and substructure investments of latest years show developed of understanding among city governors. There have been more than eight hundred and fifty structure restorations lately which helped to awaken historical importance of the city. Local governors have several future projects to increase service quality and visitor numbers for health tourism, senior tourism, faith and culture tourism, winter tourism introducing the mountain's monasteries, crater lakes, ski centres, urban tourism for increased attractions along with museums, congress centres, and historical places. One million visitors (three hundred thousand as international visitors) of today is planned to reach at five million in the year 2023 (1. Turizm Zirvesi, 2012). Bursa was thought to be a city of agriculture, industry, and tourism, all at once. However, a complicated identity problem of the city is trying to be overcome at latest years together with various investments on cultural aspects of the city. Each investment strengthens its position within cultural extent of identity issues. Bursa, along with its actual mottoes "*Great City*" and "*the city of history*", is listed as World Heritage by UNECSO in 2014. This evaluation helped the city to proceed in identity of cultural and historical capital.

CONCLUSION

Urban history studies record cultural heritage and constitute a valuable source for urban tourism. Such studies preserving cultural heritage and the city itself stand as one of the best method for sustainable destinations. They are strong tools to reject projects for temporary success. Derived information enhances tourism research and diversifies urban tourism attractions that make cities both attractive and sustainable. Besides, travelbooks and yearbooks standing as significant sources of history are presented to tourism researchers and other actors for strategies to develop urban tourism industry.

Resourceful urban history and its sources:

- are solid marketing tools,

- provide directive information to public administration for better tourism management,
- are useful for private sector to generate projects for better cultural offers,
- can be initiated with tourism institutions to bring students diverse way of looking,
- can be analysed to strength the literature, especially for Western travel books,
- can become tools to regain lost culture and sustainability can be strategized,
- can enrich the tourism literature,
- can flourish definite and limited urban products,
- are to be strategies for being an “in” city and for protecting the existence within industry.

More than half of the population today live within cities, 61% of population, which is estimated about five billion people, will live in cities in 2030 (UNWTO, 2012). While such population will demand to experience other cities, tourism will continue for being an important factor for urban development. Protecting cultural differences and conserving diversities are become tools to challenge urban tourism movements. Tourists will keep visiting cities not like they live in but cities which exhibit their dissimilarities and originalities which are derived from their own historical values.

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