

The Alteration Process of 700 Years Aged Cumalikizik Village Located in the First Capital of the Ottoman Empire

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Abstract: In this study (which is aiming to introduce the alteration process of the traditional Turkish housing pattern in terms of social structure) the effects of the socio- cultural and the economical framework on the site structure and the effects of the studies on protection - sustenance on the physical environmental and social life in historical environments were analyzed in a precedent residential district with the context of the approaches based on man -environment and culture - site interaction. In order to emphasize the alteration on the rural residential architecture on the local, national and international scale and enlighten the realization of the process of the alteration of similar residential with their characteristic physical composition and the socio-cultural and economical structure-Cumalikizik, a residential district of Bursa (the first capital of the Ottoman Empire) has been chosen as a model due to its 700 years of historical past.

Key words: Cumalikizik • Alteration • Heritage • Housing • Conservation

INTRODUCTION

Man and environment are the concepts which are consistently interacting with each other but are also able to exist simultaneously. The interaction between Man and environment is being altered on social, cultural, economical and communal extents. The Turkish community presents a very distinct structure particularly of past cultural extent when compared to other societies. Kongar states that Turkey has 2 different cultural supplies. The first which is, The Turkish society is the inheritor of The Ottoman Empire alongside a member of the Islamic world and the last which shows that Turkey has made a very important attempt with Atatürk's Revolutions on the path of modernization. The Turkish society has practiced the two mentioned above with cultural process and has integrated the cultural values of the contemporary world with Ottoman inheritance [1, 2]. In Turkey, with the acceleration of Industrial movements since the 1950's, there have been many changes of social life and the needs of the inhabitants. The agricultural production has been changed into industrial production, life has become technological and the requirements of people have varied. In the last years, Turkey's residential environment has gone under the effects of rapid

urbanization, the quality of living has been affected by the changes and there have been location changes of the residential which need protection. Stabbing a balance between the modern requirements of urbanization and traditionally accepted lifestyles in developing countries like Turkey is very significant. The interaction of Culture with the physical environment on the context of alteration and permanency can be analyzed ideally with the examples of traditional Turkish towns, residents and rooms.

Conceptual Approach: Rapoport resident is defined as 'interaction' between the man and the physical environment. In the definition at issue, man is defined with his point of view, life style, social, psychological, behavioral, individual and communal requirements and physical environment is composed of components like climate, construction, equipment and technology. Tylor defines culture as a complicated totality that implicates knowledge, art traditions and customs and a kind of talent, skills and habits gained by the mankind as a member of a society. In this context; resident is a reflection of culture and site. Lawrence who claims that the resident and culture studies must be taken into consideration within the historical, cultural and

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socio-political context and he views culture in two distinct groups as normative concepts and processes related with human behaviours or seen and unseen cultural factors. While the normative concepts here are composed of the ethic and aesthetic principles of an ideal model that specifies the world view; the seen and unseen cultural factors are derived from the behavioral processes including individual and social behaviours. While Altman who analyzes the resident as a reflection of culture and site interaction and approaches the residential researches at a historical and cultural perspective. Altman also aligns the cultural factors as: world view, environmental information and perception, privacy, religion, social structure and family form. In his research of traditional Turkish resident, Turgut introduces the existence of the harmony between objective environment and conceptual environment. The mentioned approaches convey a directive composition at investigating the changes during the culture/site interaction process. The three main units of the Traditional Turkish Architecture have great importance since it pictures the alteration during the urbanization of the Traditional Turkish Resident system [3-6].

Traditional Turkish Town: Traditional Turkish town is built neither on a system composed of certain separation lines nor the contrasts among the different hierarchical grades. In the traditional Turkish town system, there are intersections being observed between the town and the rural districts. From the architectural point of view; it can be mentioned that there is a general continuity among the different verges of accommodation units and residential integrity which have rural traits and memorial. The selective residents which have similar marks from architectural and social aspects since the 18th century can be recognized at every level in a traditional Turkish town [7]. Additionally; a traditional Turkish town presents a residential characteristic where distinct social groups live in a homogeneous dispersion within a harmony on the contrary to the town system of west based on a class discrimination. traditional Turkish town's main element is 'district'. Blind alley; street and square are the other elements of the traditional Turkish town that are aligned from the privacy to the generality. The main fact while the residences come together is the 'respect'. Natural and local conditions such as climate, view and the structure of the land have been very effective as well as the social structure during the formation of the traditional Turkish system.

Traditional Turkish Resident: Traditional Turkish resident is a formation that reflects the traditions and the requirements of the traditional Turkish family and that is designed by the direct user himself. The structural and architectural formation of the traditional Turkish Resident throughout the ages has been affected by the flora, climate, topography and the local materials as well as socio-cultural and socio-economical factors. Nevertheless that the traditional Turkish Resident which has several local distinctions, generally possesses similar site features can not be abnegated. Furthermore, the extraction of the traditional Turkish Resident is known to be a duration which has been outstretching to nomadism. The philosophy of the Turkish life as a result of the nomadic life culture that the Turkish had led before their concession of Islamic beliefs has generated the traditional Turkish resident by congregating with the cultural environment. In the nomadism culture that effectuates the family public; 'tent' is the most significant living unit [8]. Tents, which have a multiple functional site organization, have been composing a residential regulation by collocating at a central area serving for a common utilization. The organization of the space of the traditional Turkish resident is similarly formed from basically the central and the multifunctional 'sofa' which welcomes the main circulation by its common use and the multifunctional rooms located around it. Resident sets out a space apprehension where each room is a different living unit in an extensive family system. The resident generally indicates an introverted place's characteristics related to the woman who spends her whole day inside the resident due to her position in the traditional Turkish social life. And man is in a position that he is the most significant person in the resident in this social system.

Traditional Turkish Room: In the traditional Turkish resident; 'room' represents a separate living unit for each of the nuclear family composing the traditional broad family. And in this content; the functions actualized in the tent in the nomadic life are provided in a room. Every room inside the traditional Turkish resident is designed and equipped in order to effectuate various functions according to the requirements such as sitting, dining, working, bathing and resting / sleeping. All of these are the indicators of the Traditional Turkish room which exposes a very flexible utilization mentality. Additionally the resident demonstrates mobile characteristics like attributing to the tents of nomadism with its interior design and rooms which are set up, moved and carried

away. The furnishings of traditional Turkish room is composed of the floor coverings that can be carried like carpets, rugs, felts and interior design items that can be removed like mattresses, pillows, cushions and chests [8].

The Intrduction of the Research Area: Situated in the North-west of Anatolia, the city of Bursa has been a settlement and cultural centre since ancient times. Its history began in the years 228-149 BC when the Bithynian King Prusias founded a city here thus also giving it its name. Bursa has survived until the present day by adapting to the changes of Roman, Byzantine, Selçuk and Ottoman domination. Geographical situations, natural resources of the area and the now valuable buildings have made Bursa an enduring city. Mount Uludağ has been known throughout history as Mismos by the Egyptians, Calbyers by the Romans, Misolymp by the Byzanties and The Mountain of Prisesits by the Ottomans. Cumalıkızık is located inside the borderlines of Bursa which is one of the most significant cities in the Marmara Region. Cumalıkızık is a 12 km distance from the city centre of Bursa and was established on the north slopes of Bursa. Thereafter the Ottomans dominated in Bursa; Kızıks from the Kai tribes settled down and they formed 7 Kızık villages. Only Cumalıkızık, Hamamlıkızık, Derekızık, Değirmenlikızık and Fideykızık have been able to subsist. However, the other Kızık Villages haven't been able to protect their distinctive architectural contexture. Cumalıkızık is a unique residential area with its possessions such as the historical, architectural, social and cultural features and natural beauties (Fig. 1, Fig. 2). With Its historical residents, its mosque and the Turkish baths which are 350 years old and with its nature, Cumalıkızık is a very important cultural heritage which has been able to survive until today by being protected as much as possible.

The Physical Structure of Cumalıkızık: Cumalıkızık can be reached by moving directly towards the 10th Km of the Bursa - Ankara motorway and turning 2 Kms in towards Mount Uludag. Located at three sides of the square there are houses and on the other side there is a school and a cemetary and there are two monumental trees located in the middle of the square. The centre of Cumalıkızık is the Middle district where there are coffeehouses and a mosque. The houses were built at an attached alignment convenient with the topography. The streets are narrow and plaited relevantly according to the topographic data.



Fig. 1: General View Of Cumalıkızık

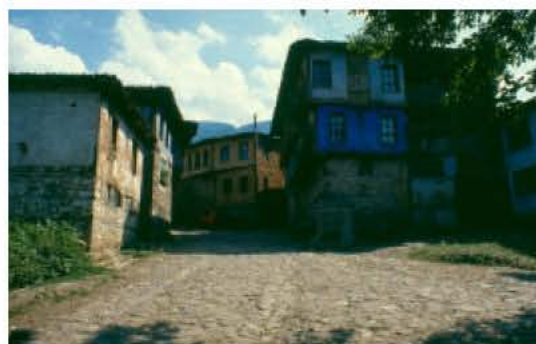


Fig. 2: Cumalıkızık Entrance Square

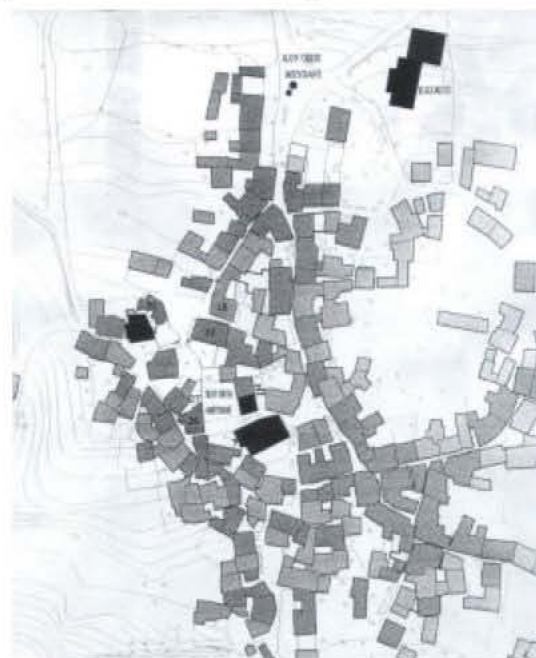


Fig. 3: Cumalıkızık Map

There are little squares formed at the intersections of the streets (Fig. 3). The streets themselves are lined with large flat stones in the centre and smaller stones towards

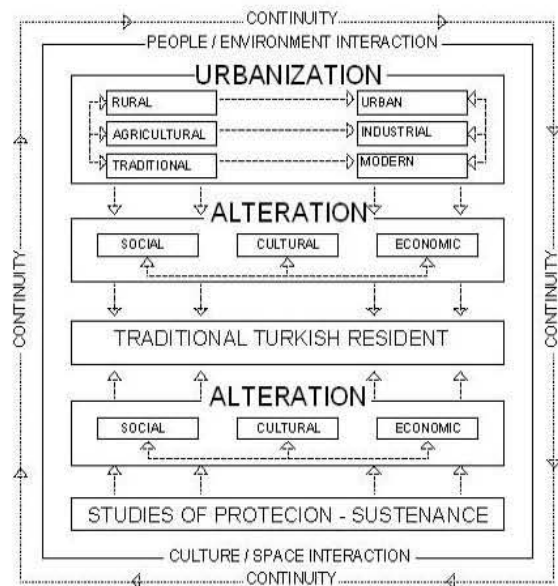


Fig. 4: Research Model

the edges near the houses. A shallow gradient in the centre allows water to run down free and water can drain from under the houses to join this central flow. In the settlements there are two or three storey traditional houses which were formed by a timber frame (carcass) technique, the storeys of which were adobe filled and the basements which were constituted with wooden sustaining rough stone walls. The roofs were built with a framing technique of alaturque tile mantled pleat.

The Socio-cultural and Economical Structure of Cumalıkızık: Cumalıkızık residential area makes its living mainly by agriculture. Formerly where raspberry, cherry, blackberry, cranberry, chestnut, linden, pear, quince, peach, apple, grape, beans, tomatoes, pepper and aubergines were able to be grown in the area, in course of time reduction has been seen in the variation of products. The chestnut tress, which were the most significant daily bread of Cumalıkızık in the past, became extinct due to a disease. This situation infested the economy of Cumalıkızık on a large scale. As for today, tourism is one of the most consequential ways of subsistence.

Research Model and Study: The conceptional model of this study was developed by taking the advantage of culture site interaction based publishings in order to assign the social and physical effects of the protection and sustenance actions on the residentials where traditional residents which have to be protected,

locate collectively and the effects of the alterations at economical, social and cultural extents occurred as a result of rapid urbanization on the traditional Turkish resident System in general in Turkey in recent years [5, 9-11].

The research model is one of the best examples of the traditional Turkish resident system where culture and site interaction is observed (Fig. 4). During the urbanization process, individual and communal life styles have been alternated rapidly and effectively. The change brought by the rapid urbanization was defined socially, culturally and economically but these formats were pointed out to be an inseperable complement. The metamorphosis that has been effected by the three dimensional urbanization effects and changes factors. For example; cultural elements such as relationships, family types, family roles, properties, religious beliefs, customs; the behavioral elements such as freedom limits, privacy and private area; the socio-cultural elements such as income, vocation, education and the areal elements such as dimension-shape and residency. The cultural elements which are altered and which present a dynamic structure during the process of culture and space interaction, effect the relations between the environment and human, hence the behavioral elements and site elements become changed. The changes that occur on the socio-cultural elements effect the cultural, behavioral and the site elements throughout this period. The interactive form of this site system causes physical and socio-cultural processes to eventuate consecutively and almost constrains the housing systems to alternate [5]. Due to the situation, the traditional Turkish resident system varies. In the course of the urbanization; it is greatly important to define the alterations constituted on the traditional residents by the transition from the rural, agricultural and traditional to the urban, industrial and modern. Thereupon to comprehend the interaction among the man - environment and culture-site in order to provide the transference and the endurance of the traditional residents of the cultural heritage to the future.

Another factor that causes the alteration of the Traditional Turkish system is the working of protection and sustenance extents. As part of this research, Cumalıkızık which was selected as an example residential area also attracts attention due to it being chosen as an area for a pilot project by one of Turkey's first Local Agenda 21 implementation.

Furthermore; this residential area presently hosts a new study of protection and sustenance based on the association. In order to protect the residential from the past to today and transfer it to the future by being evolved, there has been many studies. And these studies create new socio-cultural and economical results and these results reflect the area directly. The protection-sustenance workings are very significant since they are of the elements accelerating the alteration (Fig. 4). In the study which was carried out according to the research model explained above; the documents, thesis, scientific articles and bulletins, travel guidebooks, foundation documents, old photos, physical and social data about the alteration process and the history of the residential generated the basic data resources.

The Foundation and Genuine Features: Anatolian lands have hosted incongruous cultural formations possessing individual language and tradition for 9000 years. The cultural formations in question have created the existing character of the Anatolian lands [12]. One of the most important cultural formations that Anatolia hosted was the Ottoman Empire (A.D.1299-A.D. 1923). Bursa became the capital city when the Ottoman Empire was established in 1299 and now it conveys the speciality of being a city which keeps the important examples of the Ottoman architecture as well as the architectural works belonging to the Byzantine, Rome and Bitinia period. As a result of this, the most genuine precedents of the traditional Turkish resident system are situated in Bursa and close regions. Cumalıkızık is 12 km far from Bursa and is a residential area located on the north slope of the city. Cumalıkızık; which is one of the most important examples of the rural architecture, is one of the seven residentials established by the Kızıks from the Kai Tribe Turks soon after Bursa was conquered by the Ottomans. The date of the foundation is not known implicitly but is known that the seven Kızık villages were consecrated to the Orhan Almshouse [13]. The common point of the thesis about the name of Cumalıkızık village is that there were narratives expressed with 'Cuma meaning Friday' and 'cami meaning mosque' concepts in Islamism [14]. Cumalıkızık is one of the most significant cultural heritages of Turkey and the world with its traditional lifestyle, natural beauties, historical monuments, organic streets and traditional houses which are examples of civilian unique architecture [15, 16]. In Cumalıkızık

residential; there are existing traditional wooden houses that are important examples of the countryside architecture of the Ottomans. The basements of these houses were constituted from rubble stones with wooden braces and the upstairs were formed by a carcas system padded with adobe. On the basement floors of the Cumalıkızık houses which are typical samples of traditional Turkish housing systems, a dooryard, the service spaces and barn are situated. On the upstairs there are living spaces [16]. From past to now it has been observed that there is a mentality of central and multifunctional regulation at the principal of the site organization of the traditional Turkish resident and rooms. The same perception is monitored at also the unique situation of the traditional Cumalıkızık residents. At the organization of the traditional residents; the multifunctional rooms are generally located on the upper floor of the house around the central common place called 'sofa'. The sofa which is the main circulation area of the traditional Cumalıkızık houses and the rooms around the sofa are remarked as the symbols of the intraverted social structure. The sofa which is also the multifunctional usage itself, is a space that provides the strengthening of the social relations of the traditional large family composed of nuclear families. The mentality in question is the extension of a socialist structure. The genuine rooms of the traditional houses of Cumalıkızık are the spaces which are rather convenient for servicing the guests as well as functioning to every kind of daily activities. According to that; the rooms present the features of the social structure and they also define the privacy and personal areas. The room's decorations are effected by the multifunctional usage of the rooms in Cumalıkızık houses. The mobile furnishing elements, which were inherited today from the nomadic lifestyle, can be recognized in the authentic situations. Mobile floor coverings such as rugs and carpets and the furnishing elements like mattresses, pillows, cushions and chests reflect the active life (Fig. 5). The concept 'privacy' has a great importance in the traditional houses of Cumalıkızık as an extension of Islamic worldview.

The windows and the outside doors which mean the opening of the house to the external world and the out doors are evaluated as a concept of privacy by both their forms and sizes (Fig.6). Yet there is no window existing on the bottom floor of the houses related with the apprehension of 'privacy'.



Fig. 5: Room



Fig. 6: Window Screen



Fig. 7: Cupboard and Gusülhane

The bathing space, which is a very special place inside the resident and named as ‘Gusülhane’ is located inside the room that is the house of the nuclear family (Fig. 7). The downstairs of the traditional Cumalıkızık

residents hold the serving functions of the daily life. Especially with the clean and filthy dialectic. The toilet is located in the garden separately apart from the building. The Kitchen is not found in the traditional resident as a different space. A small place was spared in the sofa or in the room mostly where the dishes are found and washed. And Food is generally cooked on the stove or fireplace which is the main heating system inside the room.

Post Industrialization Session: The demographic mobility of the Cumalıkızık people is directly connected with the economical activities in general. The migration from Cumalıkızık, that had a very dense population during the Ottoman Empire [14]. to Bursa started with the economic alteration process and urbanization. The life style in Cumalıkızık had started to change owing to the rapid urbanization and immigration in the settlement. It is observed that the characteristics belonging to the rural, traditional and agricultural lifestyle tend to be integrating with the characteristics relative to the urban, modern and industrial lifestyle. Especially in the 1950s with reduction of the production of the chestnut due to a herbal illness, which was the major daily bread of the area, the young labourers aimed at the city and this supported the rural and the urban interaction. This process that implies the flow from the tradition to the future, reflects the physical place in a culture/site interaction concept. In the urbanization process, as seen in all societies, the liability of the modernisation and individualisation had started to be seen. Formerly the traditional big family having one or two nuclear families in itself was subsisting in the settlement but it transformed into a nuclear family with the individualism effect based on the urbanization and this change also effected the place organization of the house to a certain extent. In the research made in the area, it was seen that the traditional house was divided vertically and had started to be used by several different families due to the urbanization process. It was observed during the research made in the site that the traditional resident was changed with the multifunctional site organization's modernization, urbanization tendencies and rural and urban interaction. Furthermore it was seen in some of the houses in Cumalıkızık that the rooms were altered in the way that every room functioned differently. In this context; in a part of the traditional Cumalıkızık residents, the multi functional room notion keeps its continuity and in another part there are divisions like a kids room, a bedroom and a guest room. However the sofa place still



Fig. 8: Actual Room Usage



Fig. 9: Actual Kitchen and Technological Needs

maintains the common and the multifunctional place in the settlement in general. The mobile upholstery elements such as carpets, rugs and the mobile furnishing elements such as mattresses, pillows, cushions and chests which were found in the authentic times of the Cumalıkızık traditional houses still subsists. It has been fixed in some reasearch that some specialized furnishing elements such as a dining table, chairs, a bedstead and living room furniture have been used (Fig. 8).

In the studies it has been seen that the kitchen and bathing area which was not seperated in the authentic times but has changed and started to be private. The outside toilet has started to be located inside the house due to the modernisation and urbanisation effects. Additionally, modernisation which includes urbanization concepts basically provides the technological developments to enter into the traditional houses. With the effect of the requirements of keeping up with the modern life technological devices, such as televisions,

washing machines, dishwashers, refrigerators and computers which do not exist in the traditional lifestyle, came into the buildings (Fig.9). All of these brought up the question of substructure of the traditional Cumalıkızık houses.

Protection and Sustenance Studies: The study by the Local Agenda 21 of Cumalıkızık Protection and Sustenance Project started in 1998. The project started in order to realize the action plan showing that the socities are able to grow rich economically. This growth can happen with the historical values besides the mentality of possessing the inheritance of the cultural heritage without leaving one of the most important examples of The Ottoman Empire rural architecture to become extinct and get old [17]. The Central Management who are volunteers of Cumalıkızık Protection and Sustenance Project, the Local Management University, the Civil Society Representatives and the business world. The volunteers gathered under the roof of Local Agenda 21 in order to efectuate the sustainable development with a democratic participation. With the project studies because of Cumalıkızık's location and properties; the project area was taken up seriously as a local-national and the international project area. In The Public Development Project; Cumalıkızık as a 700 year old residential was aimed to be kept alive and transfer the present values to the future and in this project the relations between the partners and the partnership contributions were assigned with a partnership protocol. The Cumalıkızık Protection and Sustenance Project was approached in physical, social, cultural, aducational and economical extents and more than 60 project partners carried out studies. All the studies mentioned above are defined positively in general because they are all based on the sustainable development concept and are the first examples of the Agenda 21 process. With the content of this project which is emphasising the partnership conscience; and with the social and cultural studies carried out by the various partners; the following were carried out: Educational seminars were organized in order to support and improve the social structure; Theatre, cinema, central plays and similar cultural activities intended for Cumalıkızık people were arranged; the people of Cumalıkızık were ensured to join the activities in Bursa; The citizens were encouraged to observe the academic studies closely regarding Cumalıkızık and to contribute to them; A Culture House Project was prepared and

constructed in order to activate the social and cultural structure of Cumalıkızık; Studies were made in order to sustain the traditional local Handwork arts and trades; Women were organized to sustain the traditional food culture; The study and the copy of the genuine motive were carried out. The following economical studies; Organic and Agricultural project model was practiced; Studies were made in order to acquire the traditional food culture, handwork arts and trades and tourism income and to encourage the cultural tourism; Financial support was obtained for the maintenance and restoration of the residents and the infrastructure works; Works were carried out in order to operate The wellspring water of Cumalıkızık. The following physical studies; Five residents were restored; The exterior and the roofs of the twenty seven residents were repaired; The present situation and proposal projects were prepared for plenty of houses; An architect was hired for two years in the village in order to technically support the; Cumalıkızık villagers free of charge; The maintenance studies of memorial trees were organized; The natural Park of Cumalıkızık was opened; Water installment works were carried out for drinking water and fire precautions.

The following promotional studies; National and international festivities were held to promote Cumalıkızık nationally and internationally; Booths were set up in international fairs to introduce Cumalıkızık internationally; Plenty of publishings, posters, etc, were prepared to introduce the area [16].

Presently; related with the protection and sustenance of Cumalıkızık; a new project can be spoken as 'The Ottoman Empire Village Cumalıkızık living in the 3rd Millenium'. It is aimed to restore the residents, the streets and the squares of Cumalıkızık and to enrich the present structure with site versions. Within the project; a concept competition and a symposium were held. The studies are still proceeding [18]. Protection and sustenance projects can be qualified as significant advances for providing the social, cultural, economical and physical sustenance. With the analysis in the area; it was seen throughout the project; the local people had the willingness to develop the tourism activities in the area. The present situation brings about physical conclusions and and will continue to bring them about. It is believed that the new site arrangements are required in the traditional houses for their use with the tourism depending on the analysis carried out in the area.

CONCLUSION

As a Result of the Analysis in the Area: It is seen that the socio-cultural mutation directly effects the content and the usage of the place. Within the research; It has been observed that; In the long term, the traditonal Turkish resident system has been altering at a low speed in the Cumalıkızık area. At short date, the usage of the traiditonal Turkish room has been becoming more private but has still been multifunctional. The protection and sustenance project workouts carried out in the Cumalıkızık area brought about the usage of the houses for tourism targets and also their physical requirements. It is inevitable to have the alterations of the social structure in many urbanization processing and developing countries. In the social structure; the social, cultural and economical alterations occur in the urban concept from the rural; in the agricultural concept to industrial and in the traditional to the modern and this reality differentiates the housing sytems and it should be taken into consideration. The social, cultural, economical and technological changes as a result of the rapid urbanization interacts the human and site relations directly and with this interaction the housing systems should be adapted to the changing residential systems. Just to protect the physical properties of the housing systems that are not adequate to obtain the sustainability of the traditional housing. The protection and the adopting of the architectural and cultural inheritance to the forthcoming generations can be ensured by the help of the economical and cultural changes and be approached at a time perspective. This point of view is believed to form very significant data for the housing systems of the future and thus true policies could be produced in developing countries where housing problems are frequently faced with.

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