

<b>TITLE:</b>	Yalova, Çiftlik köy, ancient Pylae or Pylai Yalova Termal, ancient Pythia
<b>1. Name:</b>	
I. Current name:	Yalova
II. Ancient name:	Pylae (Pylai) and Pythia
III. Medieval name:	Pylae (Pylai) and Pythia
IV. History of the name:	Pylai derived its name, “the Gates (of Asia)”, from its position as the terminus of the main military road leading to Nicaea and across Asia Minor to the eastern frontier. Yalova comes from “Yalıova”; “Yalı” which means “house at the coast” while “ova” means plain in Turkish.

<b>2. Place:</b>	
I. Country:	Turkey
II. Geopolitical unit:	Yalova Province
III. Administrative subdivision:	Marmara Region
IV. Location:	Yalova is located in northwestern Turkey, near the eastern coast of the Sea of Marmara. Pylae disappeared in the Late Middle Ages and its locations has been identified with the Byzantine site of Çiftlik köy, 4.5 km east of Yalova. Yalova Termal, ancient Pythia, is 12km south-west of Yalova.

<b>3. Foundation date:</b>	Pylae is first mentioned in the <i>Peutinger Table</i> , compiled in the fourth century, as the coastal terminus of a road which led inland 27 miles to Cius and thence to Cyzicus. The development of the city was the consequence of the foundation of Constantinople which brought great activity to the whole region. Water springs of Pythia, very rich in minerals, seem to have been discovered by the Ancient Greeks who had constructed there a temple dedicated to Apollo in the sixth century BC.
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<b>4. Current condition:</b>	The situation of Pylae has long been in dispute. It is frequently identified with the Byzantine site at Çiftlik köy, 4.5 km east of Yalova, rather than with Yalova itself, which is a modern settlement that became a city on June 5 1994. Ancient Pythia is today a developed spa town of Termal, known for its hot spring resorts, Ottoman hamams and the Yürüyen Köşk, an Ottoman-Turkish style mansion that was used by Mustafa Kemal Atatürk.
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<b>5. History:</b>	In the Late Roman and Byzantine periods, Pylae, together with Helenopolis (Hersek) and Praenetus (Karamursel) was one of three important landing places and emporia that enjoyed a special status between village and city, and flourished on the coast of Bithynia, along the gulf of Nicomedia. For most of the Byzantine period Pylae was the principal landing place on the south shore of the gulf of Nicomedia. It may have also served as the landing point for the hot springs of Pythia, often visited by the imperial court. Pylae is probably best known as the port from which the emperor Heraclius began his successful campaigns against the Persians, in 622.
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In the ninth century, emperors regularly landed at Pylae where they were met by the *domestikos* of the *Optimatoi*, theme of the northwestern Asia Minor. The importance of Pylae was also reflected in the Beacon above the town that brought news from the frontier and the imperial *xenodocheion* established in it.

Relatively frequent mentions of Pylae during the Macedonian and Komnenian periods reveal its continuing importance. At this time, it was included in the *Opsikian* theme near the border of the *Optimati* and stood at the head of the Anatolian military highway. The emperors normally began their campaigns in Pylae and that is where Romanus IV started his journey to Manzikert in 1071. The town and the surrounding district were raided by the Seljuk Turks after the defeat of the Byzantine army at Manzikert.

Under the Komneni, Pylae recovered and prospered. Its population was augmented in 1147 when Manuel settled there Greeks from Philomelion in Phrygia. Pylae kept its old importance as the terminus of the Anatolian highway and it was here in 1160 that Manuel Komnenos received messages from the Seljuk Sultan.

In the administrative changes, characteristic of the period, Pylae, together with the neighbouring Pythia, became the headquarters of an *episkepsis*, district composed usually of imperial property.

The Venetians were granted trading privileges there in 1199 and in 1204 the region was assigned to the Latin emperor conquerors of Constantinople. But soon after 1204, the whole region from Lopadion to Nicaea was taken by Theodore I Lascaris.

It seems that Pylae retained its old importance during the Lascarid rule. The Laskarids maintained Pylai against the Latins and it was their main port for Nicaea.

During the reign of John Vatatzes, a patriarchal document about the monastery of Zigitza specifies that the church was located in “Pylopythion”, a designation used for the rest of the Byzantine period. This name reflected the close connection between the port and the nearby hot springs of Pythia.

The Byzantine period at Pylae ended in the early fourteenth century. After the Ottoman victory of Bapheus in 1301, Bithinia lay open to attack and much of the population of Pylopythia took refuge in the Prinkipon, the largest of the Princes Islands.

In 1306, the inhabitants of Nicaea feared that they would undergo the fate of Pylae and this note is the last recorded history mention of Pylae. It is not again mentioned in Byzantine sources, nor does the name survive locally. In centuries to come, Pylae sunk to oblivion.

The historical sources reveal the nature and importance of Pylae throughout the Byzantine period. It was the main port of access to Asia Minor from the capital, the terminus of the great military road across Anatolia. As such, it was a place where imperial armies first gathered; it contained government transport and was the site of an imperial palace and hospice for travelers. In addition, Pylae served as the center for shipment of animals and food to feed the population of Constantinople. Under the Lascaris, Pylae was frequented by merchants from Nicaea who sought goods and passengers for their return journey.

\* Hot springs of Pythia, not far from Pylae, were used by Roman and Byzantine emperors. Emperor Constantine the Great came here at the end of his days.

Pythia was frequently visited by the imperial court in the sixth century. The empress Theodora (527-548) favored the mineral water springs most particularly and Paul the Silentiary wrote a poem about them. The emperor Justinian had built an imperial palace, a

	<p>church to the Holy Archangels and also bathing establishments which will be enlarged by the baths of Justin II, Justinian's successor. In his <i>The Buildings</i>, Procopius described the building activity of Justinian in Pythia: beside the baths, the emperor would have built there "churches and a palace and stoas and lodgings for the magistrates, and in other respects he gave it the appearance of a prosperous city" (Procopius, <i>De Aedificiis</i>, Book 5).</p> <p>Under the Komnenian dynasty, Pythia like Pythia became headquarters of an <i>episkepsis</i>, district composed usually of imperial property.</p> <p>The Byzantine period at Pythia ended in the early fourteenth century. With the Ottoman advances into Bithinia, much of the population took refuge in the Prince Islands.</p> <p>The Ottomans used the baths from the sixteenth century onwards. The bathing establishments were restored during the reign of Mahmut II (1808-1839). In 1900, the sultan Abdül Hamit II repaired and refurbished the Valide Hamam in a gaudy Ottoman baroque style to celebrate the 25th anniversary of his accession to the throne. Mustafa Kemal Atatürk had a small house which is now a museum.</p>
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<p><b>6. Description:</b></p>	<p>Byzantine sources do not provide an exact location of Pylae. For that reason, its location has been a subject of dispute for a long time. Most of the sources indicate that it stood on the southern shore of the Gulf of Nicomedia.</p> <p>The Byzantine site of Çiftlik köy lies about 4.5 km east Yalova. Yalova, however, contains no standing or ruined architectural remains, nor have any been reported in the past. In the absence of remains in Yalova, Cyril Mango suggested that Çiftlik köy should be identified as the most likely location of the historic site of Byzantine Pylae.</p> <p>The site of Çiftlik does contain substantial ruins that have been noted. They stand on the Gulf of Nicomedia and included remains of harbor installations, an aqueduct, Byzantine capitals including one huge example that must have adorned a votive column and a large cruciform building which has given the name of Karakilise, "Black Church", to this part of the site. Coins found in the ruins show that the place was occupied in Late Antiquity and the Byzantine period. The site also produced several inscriptions from the Hellenistic period through Late Antiquity.</p> <p>The shell of a Byzantine cruciform building, identified as a baptistery by Cyril Mango, represent the most impressive ruins on the site. Ernest Mamboury in his notes from 1947 identified the building as a church and dated it to the eighth while Cyril Mango was more in favor of putting the building in the fifth century.</p> <p>The building is made entirely out of brick. Ernest Mamboury observed a central room, defined by 4 piers cut as to give an octagonal shape to that space, covered by a dome of 16 segments, opened with 8 large windows. There were remains of barrel vaults corresponding to 4 arms of the cross and 4 square spaces between the arms of the cross. Traces of marble revetments were also visible at various places in the church. Today its vestiges are enclosed within the fences and buildings of Başkent 1 Sahil Sitesi, an aging resort complex.</p> <p>The remains of a harbour, an aqueduct, a cistern and sundry other antiquities have also been mentioned in the literature. Ernest Mamboury reported the remains a cistern restored in the eleventh</p>
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	<p>century because he had observed the use of the recessed brick technique. According to his notes, a water channel led from the cistern to the harbor: “The city was supplied with water by a 4, 5km long canalization coming from the northern foothill of Samanlı dağ. Coming from the valley to the Çiftlikköy village, the canalization would pass on an aqueduct until reaching the city. This aqueduct was made of a long series of arcades, often double brick arches, resting on stone, prismatic piers”.</p> <p>In 1947 excavations were conducted here by Rüstem Duyuran (Director of the Istanbul Archaeological Museum) but no account of his findings has survived. A number of inscriptions were found at that time and later and they have been published.</p> <p>In 1962, Cyril Mango found a marble baptismal font of cruciform shape, now in the courtyard in front of the Istanbul Archaeological Museum. Since then the entire site has been covered by a holiday development and further archaeological explorations became impossible.</p> <p>* In the excavations carried out by Areif Müfit Mansel in 1932 in Termal, five votive steles (now in the walls of the Kurşunlu Baths), four gravestones, one capital and monograms of the emperor Justinian were discovered. Historical evidence is much more abundant than the archaeological remains.</p>
<p><b>7. Harbor:</b></p>	<p>In his notes from 1947, Ernest Mamboury observed “two concrete piers (jetty), perpendicular to the shore. Close to the eastern jetty, the opening of a drain, covered with a barrel vault, was visible. Along the shore, in the direction of the East, he saw walls, half in water, belonging either to houses or bathing installations”.</p>
<p><b>8. Fortification:</b></p>	<p>According to the notes of E. Mamboury: “At the distance of about 220m from the sea and parallel to it runs a rampart that seems to hide a defensive wall of the city. Eastern and Western limits of the city, of rectangular shape, are no longer visible. At the East of the city, there is an area where there used to be a ruin called “burç”, the castle. Between this castle and the city, there were a lot of remains of funerary stones Hellenistic, Roman and Byzantine”.</p>
<p><b>9. Archaeological Monuments / museums:</b></p>	<ul style="list-style-type: none"> <li>*Karakilise (Black Church)</li> <li>*Yalova City Museum</li> <li>*Open Air Museum</li> <li>*Atatürk Mansion: Yürüyen köşk (“Walking Mansion”)</li> <li>* Valide Hamam</li> <li>* Kurşunlu Hamam</li> </ul>
<p><b>10. Textual sources:</b></p>	<p>Banchich Thomas M., Eugene N. Lane (trans.), <i>The History of Zonaras from Alexander Severus to the Death of Theodosius the Great. Routledge Classical Translations</i>, London 2008.</p> <p><i>Continiatus Theophanes</i>, in I. Bekker (ed.), Bonn 1838, 397, 472.</p> <p>Ephesus John, <i>Historiae ecclesiasticae pars tertia</i>, E. W. Brooks (ed. and tr.), Louvain 1936, 82.</p> <p>Leo of Synnada, <i>Epistoliers byzantins du Xe siècle</i>, J. Darrouzes (ed), Paris 1960, 209.</p> <p>Pachymeres Georges, <i>Pachymeres Georges. Relations Historiques</i>, A. Failler and V. Laurent (eds), I-II, Paris 1984.</p> <p>Porphrogenitus Constantine, <i>De thematibus</i>, A. Petrusi (ed.), Vatican 1952, 69f.</p>

	<p>Procopius, <i>De Aedificiis</i>, J. Haury (ed.), Leipzig 1913.</p> <p><i>Tabula Peutingeriana, Itineraria romana</i>, K. Miller (ed), Stuttgart 1916, 694.</p> <p>Sozomen, <i>Historia ecclesiastica</i>, J. Bidez and G. Hansen (eds.), Berlin 1960, 4. 26.</p> <p><i>Vita Danielis Stylitae</i>, in <i>Les saints stylites</i>, H. Delehaye (ed) Brussels 1932, I-147, cap. 65.</p> <p><i>Vie de Theodore de Sykeon</i>, in <i>Subsidia hagiographica</i> 48, Brussels 1970, capp. 129-131.</p>
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<b>11. Bibliography:</b>	<p>Corsten Th., <i>Die Inschriften von Apameia (Bithynien) und Pylae</i>, Bonn 1987.</p> <p>Eyice S., “Quatre edifices inedits ou mal connus”, <i>Cahiers Archéologiques</i> 10, Paris 1959, pp. 256-58.</p> <p>Foss C., “Strobilos and Pylae: Two Ports of Bithynia”, <i>Epigraphica Anatolica</i> 28, 1997, pp. 85-96.</p> <p>Mango C., “The Empress Helena, Helenopolis, Pylae”, <i>Travaux et Memoirs</i> 12, Paris 1994, pp.143-158.</p> <p>Mango C., <i>The Correspondence of Ignatios the Deacon</i>, DO 1997, pp. 168-169 (the article contains the extracts from a description of Ernest Mamboury).</p> <p>Mansel A. M, <i>Yalova und Umgebung</i>, Istanbul 1936.</p> <p><i>Oxford Dictionary of Byzantium</i>, III, 1760.</p> <p>Robert L., “Un voyage d’Antiquité de Byzance”, <i>Journal des Savants</i> 4, Paris 1979, p. 269ff.</p> <p>Şahin S., <i>Bithynien Studen</i>, Bonn 1978.</p>
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<b>12. Links</b> :	<p><a href="http://www.oxfordreference.com/view/10.1093/acref/9780195046526.001.0001/acref-9780195046526-e-4591?rsk=2mg9Jw&amp;result=1">http://www.oxfordreference.com/view/10.1093/acref/9780195046526.001.0001/acref-9780195046526-e-4591?rsk=2mg9Jw&amp;result=1</a></p> <p><a href="http://www.yalovakentmuzesi.gov.tr/KentDetay_TR/index.htm">http://www.yalovakentmuzesi.gov.tr/KentDetay_TR/index.htm</a></p> <p><a href="http://www.keyshead.com/turkish-cities/yalova">http://www.keyshead.com/turkish-cities/yalova</a></p> <p><a href="http://www.tayproject.org/dosyabizmareng.html">http://www.tayproject.org/dosyabizmareng.html</a></p> <p><a href="http://www.otoyolas.com.tr/02_EKLER/EK_N_Archaeology_TR.pdf">http://www.otoyolas.com.tr/02_EKLER/EK_N_Archaeology_TR.pdf</a></p>
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<b>13. Visual material:</b>	<p><b>1. Figure</b> Map of the Gulf of Nicomedia, taken from Mango C., “The Empress Helena, Helenopolis, Pylae”, <i>Travaux et Memoirs</i> 12, Paris 1994, pl. I.</p> <p><b>2. Figure</b> Yalova, Aerial view of the modern city.</p> <p><b>3. Figure</b> Karakilise, Sketch plan of the site (1979), taken from Mango C., “The Empress Helena, Helenopolis, Pylae”, <i>Travaux et Memoirs</i> 12, Paris 1994, pl. II.</p> <p><b>4. Figure</b> Karakilise, Baptistery from the north (1962), taken from Mango C., “The Empress Helena, Helenopolis, Pylae”, <i>Travaux et Memoirs</i> 12, Paris 1994, pl. III.</p> <p><b>5. Figure</b> Karakilise, Harbour Quay (1979), taken from Mango C., “The Empress Helena, Helenopolis, Pylae”, <i>Travaux et Memoirs</i> 12, Paris 1994, pl. IV.</p> <p><b>6. Figure</b> Karakilise, Water channel leading to the harbour and mole (1979), taken from Mango C., “The Empress Helena, Helenopolis, Pylae”, <i>Travaux et Memoirs</i> 12, Paris 1994, pl.V.</p>
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	<p><b>7. Figure</b> Karakilise, Baptistery, present day state of preservation.</p> <p><b>8. Figure</b> Yalova, Çiftlikköy, Başkent 1 Sahil Sitesi, Present state of the remaining harbor quay.</p> <p><b>9. Figure</b> Yalova Termal, Kurşunlu Hamam.</p> <p><b>10. Figure</b> Yalova Termal, Kurşunlu Hamam, open air swimming pool.</p>
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<b>14. Writer/date:</b>	Ivana Jevtic, 04. 01 2016.
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