

URBAN FISSURE: RECONCEPTUALIZATION OF THE LAND WALLS WITHIN  
THE URBAN MILIEU OF İSTANBUL

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## **ABSTRACT**

### **URBAN FISSURE: RECONCEPTUALIZATION OF THE LAND WALLS WITHIN THE URBAN MILIEU OF İSTANBUL**

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The major intention of this thesis is to introduce a new concept –urban fissure- to discuss the positionality and spatiality of city walls within contemporary urban milieus. Besides being an architectural defense structure, covering a considerable amount of land in cities, city walls have always been an important urban component. Land Walls has been a unique example of city walls that have existed for 15 centuries as an untouchable object in a metropolitan city like İstanbul. After the Ottoman Conquest in 1453, Land Walls lost their major defense purpose, and became a part of civilian life. From that time until the mid-20<sup>th</sup> century they loosely marked the west edge of the city. However, in the second half of the 20<sup>th</sup> century, with the enormous expansion of İstanbul, Land Walls have remained in the middle of the city. Throughout their history, they have produced a diversity of spaces, uses and traditions. Their unusual structure, and their complex spatiality including spaces adjoining and around them have generated several challenging processes. They have raised uncertainties and sometimes problems not only in spatial terms, but also in regulations and implementations. In this respect, regarding their current positionality and spatiality, this thesis argues Land Walls and walled zone as an urban fissure which is supposed to make them legible within the urban milieu of İstanbul.

Keywords: Urban Fissure, İstanbul, Land Walls, City Walls, Mural Zone.

## ÖZ

### **KENT YARIĞI: KARA SURLARININ İSTANBUL KENT ORTAMINDA YENİDEN KAVRAMSALLAŞTIRILMASI**

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Bu tezin temel amacı surların bugünkü kent ortamındaki konumunu ve mekansallığını yeni bir kavram (kent yarığı) ortaya koyarak tartışmaktır. Mimari bir savunma yapısı olmanın yanı sıra, kentlerde dikkate değer miktarda bir alan kapladıkları için surlar her zaman önemli kentsel bileşenler de olmuşlardır. 15 yüzyıldır İstanbul gibi bir metropolde dokunulmaz bir nesne olarak ayakta kalan Kara Surları bu durumun benzersiz bir örneğidir. 1453 yılında Osmanlıların İstanbul'u fethetmesiyle birlikte Kara Surları savunma işlevlerini yitirerek sivil hayatın bir parçası haline gelmişlerdir. Bu tarihten 20. yüzyılın ortalarına kadar da büyük ölçüde kentin batı sınırını belirlemişlerdir. Ancak, 20. yüzyılın ortalarında, İstanbul'un surların batısında genişlemesiyle birlikte, Kara Surları kentin ortasında kalmıştır. Tarihleri boyunca birçok mekanlar, kullanımlar ve gelenekler üreten Kara Surları, sıra dışı mimari yapıları ve karmaşık mekansallıklarıyla zorlu süreçler yaratmışlardır. Sadece mekansal olarak değil, politikalar ve müdahaleler açısından da belirsizlikler ve bazen de problemler ortaya çıkarmışlardır. Bu noktada bu tez surların kent içindeki konumunu ve mekansallığını göz önüne alarak Kara Surlarını etrafında hâkim olduğu alanla birlikte bir kent yarığı olarak tartışmaktadır. Böylece surların İstanbul'un bugünkü kent ortamında daha anlaşılır ve okunabilir olacağı iddia edilmektedir.

Anahtar Kelimeler: Kent Yarığı, İstanbul, Kara Surları, Kent Surları, Sur Bölgesi.

To My Lovely Daughter Ayşe

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## TABLE OF CONTENTS

ABSTRACT .....	iv
ÖZ .....	v
DEDICATION .....	vi
ACKNOWLEDGMENTS .....	vii
TABLE OF CONTENTS.....	ix

### CHAPTER

1. INTRODUCTION.....	1
1.1. Statement of the Problem .....	5
1.2. Research Strategy and Materials.....	7
1.3. Outline of Chapters.....	10
2. LITERATURE REVISED: TOWARD URBAN FISSURE.....	12
2.1. Historical Evaluation of City Walls.....	12
2.1.1. Construction and Significance of City Walls.....	15
2.1.2. Obsolescence of City Walls.....	24
2.1.3. Existence of Walls in Contemporary Cities.....	33
2.2. Conceptual Evaluation of City Walls.....	35
2.3. A New Concept: Urban Fissure.....	45
3. HISTORY OF THE İSTANBUL LAND WALLS	
IN THE PRE-MODERN PERIOD .....	56
3.1. Defensive Walls of the Historic Peninsula.....	57
3.2. Characteristics of Land Walls .....	61
3.2.1. Architecture of Land Walls.....	62
3.2.2. Relational History of Land Walls in the City Context.....	66
3.2.3. Spatial Manifestations of the Land Walls.....	74
3.2.3.1. Spaces adjoining the Land Walls .....	75
3.2.3.2. Spaces around the Land Walls .....	80
3.3. Evaluation.....	88

4. TRANSFORMATION OF THE MURAL ZONE FROM THE 19 <sup>th</sup> CENTURY TO 1980s: TOWARD THE URBAN FISSURE .....	91
4.1. The 19 <sup>th</sup> and Early 20 <sup>th</sup> Centuries:	
Desolate and Mysterious Mural Zone at the Edge of the City .....	92
4.1.1. Approach to the Land Walls and Mural Zone.....	97
4.1.1.1. Demolition Attempts.....	97
4.1.1.2. Introduction of New Transportation Modes .....	100
4.1.1.3. Encouragement of the Industrial Development.....	105
4.1.2. Spatial Development on the Mural Zone .....	105
4.1.3. Evaluation.....	122
4.2. 1930-1950: Insignificant Mural Zone	
at the Edge of the Historic Peninsula .....	124
4.2.1. Approach to the Mural Zone.....	128
4.2.1.1. Planning Attempts.....	128
4.2.1.1.1. Planning Competition for İstanbul (1933) .....	129
4.2.1.1.2. Martin Wagner's Plan.....	131
4.2.1.1.3. Henri Prost Period (1936-1951) .....	132
4.2.1.2. İstanbul Municipality's Implementations (1938–1949) .....	138
4.2.2. Spatial Condition in the Mural Zone.....	140
4.2.3. Evaluation.....	145
4.3. 1950s-1970s: Invaded Mural Zone as a Margin within the City.....	147
4.3.1. Approach to the Mural Zone.....	152
4.3.1.1. Adnan Menderes Operations.....	153
4.3.1.2. Planning Attempts.....	156
4.3.2. Spatial Enlargement on the West of the Land Walls.....	158
4.3.3. Evaluation.....	174
5. WALLED ZONE IN THE METROPOLITAN İSTANBUL AFTER 1980: MANIFESTATION OF THE URBAN FISSURE .....	178
5.1. Diverse Approaches to the Land Walls.....	179
5.1.1. International Efforts.....	180
5.1.2. Regulations for the Land Walls.....	185
5.1.3. Planning Attempts on Various Scales.....	189



5.2. Spatial Organization of the Walled Zone .....	204
5.2.1. Continuing Patterns .....	204
5.2.2. Removals and Injections.....	216
5.2.3. Introverted spaces.....	226
5.2.4. Uncertain Spaces, Informal Occupancies.....	227
5.3. Evaluation.....	232
6. CONCLUSION.....	240
6.1. Synopsis .....	240
6.2. Contribution of the Study.....	246
6.3. Further Studies.....	249
REFERENCES.....	251
APPENDICES	
A. VARIOUS TYPES OF WALLS.....	267
B. ARTICLE IN “THE NEW YORK TIMES” (March 19, 1911) .....	273
C. ICOMOS WORLD HERITAGE LIST NO: 356.....	275
D. LAW NO: 4076 DATED 25.9.1987.....	279
E. AERIAL VIEWS OF THE MURAL ZONE.....	280
F. HISTORICAL (DIS) CONTINUITIES IN THE MURAL/WALLED ZONE.....	298
CURRICULUM VITAE.....	305

## CHAPTER 1

### INTRODUCTION

“What has a wall around it, that we call a city.”

(Stated for 14<sup>th</sup> century cities in Tracy 2000, 1)

“Any town that remains defined by its wall in the 21<sup>st</sup> century is an anomaly.”

(Bruce & Creighton 2006, 234)

City walls,<sup>1</sup> which were once an essential element of early settlements and towns, became an issue that needed to be dealt with in contemporary cities. Throughout history, city walls have played a number of diverse roles other than military defense, such as in the urban form, economy, politics, circulation, transportation, conservation, archeology, history and tourism. Up to a point, they were one of the major components of a city, without which the city could not be identified. They were the material manifestation of territorial defense and control, and also power and wealth of cities. However, in the 19<sup>th</sup> century, the role of city walls began to change. Having lost their major purpose of defense and control, they came to be seen as obstructions in the way of the enlargement of cities, and became an important concern in 19<sup>th</sup> century urban planning. The majority of city walls around the world were dismantled to provide new public spaces within cities, while others were left without any specific strategy. The Land Walls of İstanbul, which are approximately 7 kilometers in length, are unique, in that they are only example of city walls that remain today in a metropolitan city like İstanbul.

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<sup>1</sup> Since the term “defensive walls” has a restricted meaning, implying only the military purpose of walls, in this thesis the term “city walls” is adopted. The term “city walls” has an encompassing connotation that implies the physical, economic, symbolic and political significance of walls as well. Furthermore, “city wall” is also more convenient term when expressing the situation of the walls after their defensive purpose had become redundant and they became a part of civilian history.

As the capital of three empires – Roman, Byzantine and Ottoman – and the largest city in the Turkish Republic, İstanbul has undergone many changes as a result of wars, conquests, earthquakes, fires, great destructions and renovations. Having existed in the city for 15 centuries, the Land Walls of İstanbul have witnessed all of these events; and today it would be fair to say that there is no other metropolitan city in the world in which the walls maintain such a presence within the urban context. Similar to the other cities in the world, İstanbul experienced also a demolition of the walls in Galata district, to the north of the Golden Horn, where the city's expansion necessitated their removal. However, the condition was different on the Historic Peninsula, located to the south side of the Golden Horn, as the city did not undergo such expansion to the west of the Land Walls until the second half of the 20<sup>th</sup> century. However, with the enormous expansion of the city after the 1980s the position of the Land Walls in reference to the city changed. They had defined the western edge of the city for centuries, but today exist well within the urban milieu of İstanbul and have begun to be with a feature of ordinary urban land uses and practices as an untouchable object that produces uncertainties and hesitations in spatial terms, and also in regulations and implementations. They have existed for centuries, but they cannot be easily identified. They have emerged as a concern of various disciplines and interest groups who interpret walls in different terms: as an archeological site for archeologists; as part of Turkey's defense heritage for architects; as a potential urban void for authorities; as a shelter for informal and unofficial occupancy; as just a wall for people living in their vicinity; a passage for pedestrians, etc. In this respect, they totally differ from other historic edifices; being neither a single monument nor a historic building.

This situation becomes more complicated when the Land Walls are considered as an urban component, rather than only for their architectural structure. Throughout history, the Land Walls have stood as a physical barrier, blocking and marking the city, while shaping, sheltering and producing spaces and activities along their length. (Baş Bütüner 2010) Therefore, not only the architectural structures of the Land Walls, but also the zone abutting them have become part of the current urban context of İstanbul. Throughout history, the Land Walls have produced edge spaces and uses along their route on both sides and have been involved with the mural/walled zone<sup>2</sup> that formed through historical

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<sup>2</sup> In the thesis, it is preferred to use both terms to refer the close surroundings of walls. The term “mural zone” will be used for the early periods, when the landscape along the walls was dominated by walls; while “walled

removals, and impositions or superimpositions within the urban milieu of İstanbul. Based on this assumption, it would be erroneous to describe the Land Walls only as a wall, rise, protrusion or object within the city; rather, they have to be considered in parallel with their near environs. In this respect, this dissertation proposes that the Land Walls, involved with a mural /walled zone within the urban milieu of İstanbul, are an urban fissure,<sup>3</sup> which makes them more legible in the contemporary urban context of the city. From some points of view, the Land Walls can be still argued as being an edge or margin when considered in a smaller urban context on the Historic Peninsula scale. They still define a boundary that exposes the entirety of the Historic Peninsula within the urban milieu of İstanbul; however when they are considered on a city scale, in the greatly enlarged urban milieu of İstanbul, it is more appropriate to define them through a new concept – an urban fissure that serves on a city scale.

In generic urban literature, the problematic of such obsolete or abandoned structures or sites that remain within the contemporary urban milieu has become a major concern in recent decades. Many terms have been put forward to identify such sites (lost, residual, uncertain, leftover, loose spaces etc.), but none of them imply the positionality of the site within the city; rather only identifying the existing condition of the site itself. However, several sites in contemporary urban milieu serve on a city scale, and also necessitate a definition that reveals their positionality in reference to the city. City walls, which were one of the characteristic components of the traditional monocentric city, have become something that must be decoded in the new spatial organization of the contemporary city. They have mostly been studied for reasons of restoration and conservation, but have been rarely studied as an urban issue and in terms of their spatial manifestation on the city.

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zone” is used especially in an evaluation of recent periods in the history of the Land Walls. The term “walled zone” implies an area that contains the city walls, rather than belonging to the walls. In this respect, the term “walled zone” is more suitable in a representation of the city walls in a period when they have mostly dissolved in the urban fabric. This had become clearly apparent in the case of the İstanbul Land Walls by the middle of the 20th century, after the enlargement of the city and construction of new neighborhoods to the west of the Land Walls. The Land Walls, which once shaped and dominated the landscape – the mural zone – in their surroundings, became just a wall within a zone, the walled zone.

<sup>3</sup> The term “urban fissure” was first asserted in discussions in the Spring 2007/2008 and Fall 2008/2009 Idea Studio projects (Bilkent University Urban Design and Landscape Architecture Department) conducted by Deniz Altay Baykan, Funda Bütüner and Sedvan Teber.

In this respect, the search in this thesis for a new urban concept and the suggestion of the term urban fissure for the Land Walls can be thought of as a decoding process<sup>4</sup> of city walls. City walls, which have existed lately within a new urban assemblage<sup>5</sup>, have been explained through the codes of the traditional introverted city – edge, border, frontier or margin. They have become outdated within the contemporary city; and in this respect, a reconceptualization of one of the most fundamental components of the traditional city – city walls – will make them legible within the current urban milieu. Derived from this, this dissertation intends to argue that the Land Walls are an urban component that forms a space within the urban milieu of İstanbul, which can be reconceptualized as an urban fissure due to their positionality and also their spatial transformation. (Figure 1.1 & Figure 1.2)



Figure 1.1: 1946. (www.ibb.gov.tr)  
(colored by the author)

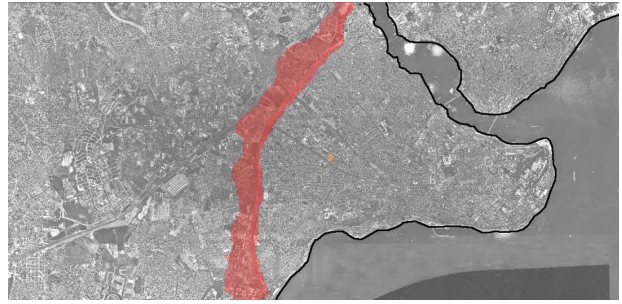


Figure 1.2: 2005.(www.ibb.gov.tr)  
(colored by the author)

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<sup>4</sup> “...the process of dissolving a code. As codes pattern material elements in milieus, decoding liberates material for recruitment into a new body or assemblage.” (Bonta & Protevi 2004, 75)

<sup>5</sup> A detailed explanation of the term can be found in “Deleuze and Geophilosophy, A Guide and Glossary” by M.Bonta and J.Protevi.

### **1.1. Statement of the Problem**

This part of the introductory chapter intends to clarify briefly the reasons why a new concept for the İstanbul Land Walls is required, and introduces the term “urban fissure” to describe the current status of the Land Walls. The major problematics that have encouraged the reconceptualization of the Land Walls as an urban fissure can be discussed under three headings: spatial condition, interventions, and the administrative organization of the district.

The basic spatial challenge of the Land Walls derives from its architectural structure. Approximately 7 kilometers length, the Land Walls present a very strong linearity within the urban pattern of İstanbul. However, this cannot be construed only as a narrow line formed by an obsolete defensive system, as the setting of the wall has been widened and highlighted through the generation of diverse spaces and land uses that form a considerable width around it. Within this zone, there are spaces with strict boundaries – cemeteries, hospitals or governmental institutions – while others have looser limits – unconstructed project sites or temporary installations, such as open markets or areas for entertainment activities. There are also many vacant areas of land of different sizes that provide space for the implementation of new urban projects and also for informal occupancies. The zone is also beset many of the city’s traffic arteries and intercity routes, resulting in somewhat of a fragmentation of the zone. Apart from the spatial challenges that can be observed in the contemporary condition, the zone has an impressive spatial backdrop formed through historical evolution; spatial continuities and discontinuities. By experiencing radical transformations, and at the same time maintaining much continuity, the multi-layered spatiality of the walled zone has grown to become a complicated landscape that cannot be easily identified in the urban milieu of İstanbul. Being situated in a densely inhabited and urbanized part of the city, the Land Walls and walled zone expose a strategic and critical position in İstanbul. They are associated with numerous urban issues of different scale and context, all of which play intricate roles in the development of an urban strategy for the zone.

The existing administrative system itself poses a challenge for the Land Walls and the walled zone. Apart from the Ministry of Culture and Tourism conservation boards, which are in charge of evaluating regulations and projects for the Land Walls and their

surroundings, the zone falls under the direction of several municipalities. The Land Walls themselves are the property of İstanbul Metropolitan Municipality (besides several adjoined structures, such as the Anemas Dungeons and Tekfur Palace); but the situation is not so simple for the walled zone. Since the Land Walls defined the defendable territory of the city, after which they marked the western edge of the city for centuries after losing their defensive purpose, they have always emerged as a dominant line. Even in their current condition, they inevitably serve as an important line of reference in the demarcation of several boundaries, although they no longer mark the border of the city. The Land Walls delineate a strict line in the determination of the municipality borders in that part of İstanbul. The near surroundings of the walls are managed by three different municipalities: Fatih, Zeytinburnu and Eyüp. The lands to the east of the walls fall within the territory of Fatih Municipality; while a considerable amount of land to the west side, stretching from Topkapı junction to the Marmara Sea, is under the control of Zeytinburnu Municipality. Finally, the northern side up to the Golden Horn falls within the boundary of Eyüp Municipality. The existence of so many administrative units causes conflicts in the development of projects and plans in the vicinity of the walls, and this has resulted in fragmented and disorganized interventions in the walled zone.

In this respect, another source of conflict for the walled zone is the interventions that have mostly been a result of the spatial condition and administrative organization of the zone. In recent decades the walled zone has experienced radical implementations, clearances, removals, constructions and injections. All of these have been done with the intention of reformulating the spatiality of the Land Walls and the walled zone; however, related with the administrative system, the Land Walls are once more approached as a boundary in the interventions for the walled zone. Some of the projects have exposed the walled zone – especially on the eastern side – as a space on a neighborhood scale; while others – such as the Zeytinburnu Cultural Valley Project or the Conquest Museum – have turned the zone into a distinctive space in the city on both a national and international scale. Although these projects have removed undesirable conditions and have generated a clean and green urban land within the urban context of İstanbul, they can be criticized by considering the walled zone as an urban void in any part of the city.

When all these challenges – spatial condition, interventions and in administrative organization – are taken into account, it can be argued that they have been a result of the lack of a convenient definition and conceptualization, or rather misconceptualization, of the Land Walls in the current urban context of İstanbul. It is believed that a new concept is required to deal with the current problematics of the walled zone. In this thesis, this argument will be raised and addressed through several research questions: How have the city walls, and specifically the Land Walls, affected the urban context throughout history, other than as a defense structure? Is it possible to discuss the Land Walls today only in architectural terms? How can the spatiality of the Land Walls be manifested, other than as a wall? How has the positionality of the Land Walls changed in the enlarged city? Today, what role do the Land Walls play within the city context? Are they an architectural monument, an archeological ruin, an urban edge, a zone in the urban milieu or an urban void?

Based on these questions, this dissertation introduces a new urban concept –urban fissure– and also aims to generate a discussion on the spatiality of the Land Walls by evaluating their transformation, and that of their near surroundings, in a period when their military purpose has long been lost and they have emerged as a part of civilian history. This thesis assumes that a discussion of the current condition of the Land Walls through the concept of an urban fissure may help to bring about suitable administrative systems, spatial interventions and projects for the walls and their near environs in the future. In this respect, this dissertation intends to contribute to the existing urban literature on two levels: by revealing the urban history of the Land Walls and walled zone, which has not been studied in a broad framework in previous literature before; and also by exposing the concept of “urban fissure” for generic urban studies, as well as for the specific case of the Land Walls.

## **1.2. Research Strategy and Materials**

“We know nothing about a body until we know what it can do (ce qu’il peut), in other words, what its affects are...” (Bonta & Protevi 2004, 50)

In order to reconceptualize the current condition of İstanbul’s Land Walls and the walled zone as an urban fissure, first it is necessary to have an in-depth knowledge of Land



Walls; What they can do? What are their effects on the city? However, an awareness of the current situation of the Land Walls alone is not enough for the introduction of a new concept; as a historical survey, as well an examination of the current condition, is also required. Both the changing position of the Land Walls within the urban fabric of İstanbul and the spatial transformation of the walled zone from a historical perspective has to be studied to garner satisfactory knowledge of the Land Walls and the walled zone. Furthermore, this historical study has to include a conceptual reading that will direct the introduction of a new urban concept – urban fissure. In this respect, this thesis is required to take an integrated approach of two different researches that have to be conducted together; a historical survey, and a conceptual evaluation. Only through such an integrated research method will it be possible to free the Land Walls and the walled zone from their former connotations, and reveal their current positionality in the city – in other words, to decode them in the current urban milieu.

The historical survey is expected to reveal the backdrop of the Land Walls, including their diverse spaces and diverse urban issues, addressing more than only their defensive heritage in the city. The interaction between the city and the Land Walls throughout history, both their confrontations and compromises, has been an important part of the historical survey. The historical survey will be developed through a periodization study of the critical turning points in the urban history of İstanbul in relation to its Land Walls: The 19<sup>th</sup>-early 20<sup>th</sup> centuries (introduction of the new urban standards for the city of İstanbul, which mostly neglected the mural zone); the 1930–1950 period (a time of intense planning efforts); the 1950–1980 period (of the Menderes operations and the emergence of the squatter neighborhoods to the west of the Land Walls); and finally, the post-1980 period (increasing conservation concerns, large scale removals and injections in the walled zone). Each period will be examined based on two aspects: the general approach of the time for the Land Walls and the walled zone; and the spatial organization along the Land Walls. Although there are many researches and studies of the city of İstanbul, the Land Walls are rarely mentioned as an urban issue. Such a historical survey of the Land Walls necessitates a detailed literature and document review on the history of İstanbul, and the examination of a wide range of visual documents. For the literature and document review, different written materials are examined for each period, including plan reports, official documents (such as legislation and regulations), implementations; and sometimes less

formal documents, such as articles and the writings of travelers, journalists, researchers and writers. All of these documents are examined not with the intention of criticizing the legislative processes or planning attempts of the period, or appropriateness of the plans; but rather to understand how the Land Walls were perceived within the urban context of İstanbul in the related period. What can the Land Walls do? What are their effects? This section, however, does not deal with all the materials of the Land Walls and the walled zone; but rather takes a selective approach, focusing on materials that will be more enlightening in the definition of the walled zone as an urban fissure. The restoration works and techniques, and the archeological works to the Land Walls have been mostly excluded in this thesis, since the intention is to present the Land Walls as something other than historical monuments or archeological remains (this approach has been covered in many earlier researches and studies).

Apart from written documents, visual documents (maps, plans, aerial photos, photos and even documentaries) are analyzed to reveal the spatial transformation of the mural zone/walled zone. Besides using photographs and maps from each period, one map for each period will be determined as a base to show the dominant land use pattern and spatial development along the Land Walls. While some maps focus specifically on the Land Walls and partially represent them within their close surroundings, others expose the positionality of the mural/walled zone within the city outline of İstanbul. In this way, both the transformation of the mural/walled zone and its changing positionality in the enlarging city to the west of the Land Walls can be observed.

In addition to the historical survey, the study of each period concludes with a conceptual evaluation that will help to understand how the conceptual definition of the Land Walls changed during the historical evolution of the city, and from this it will be concluded how the Land Walls outline an urban fissure in the current urban surface of İstanbul. This conceptual evaluation is conducted through the terms and concepts defined according to the changing positionality of the city walls in physically expanding cities and the dissolving inside and outside opposition. This is rooted from a review of the generic urban literature. Apart from facilitating the introduction of the term urban fissure, such a conceptual study also allows the formation of a new terminology for the most recent

period, such as “walled zone” instead of “mural zone,” and “east” and “west” instead of the “inner” and “outer” opposition.

### **1.3. Outline of Chapters**

This thesis is formulated in 6 parts. After stating the major argument of the thesis in the introduction, Chapter 2 covers a review of the urban literature related with the main focus of the study, without concentrating on a specific case. It develops a theoretical framework for the reconceptualization of the Land Walls as an urban fissure, and will reveal the reasons why a search for new concepts for city walls is necessary. The chapter will be developed in three parts. The first part narrates a common history of city walls, from their construction to their obsolescence, and concludes with their emergence in contemporary urban milieus. Each of these periods is examined through the changing meaning and position of walls in reference to the city. In relation to the historical evaluation conducted in the first part, the second part of this chapter develops a conceptual evaluation that categorizes various concepts referring to city walls throughout the history, and their relation with the enlarging city as it lost its inside-outside opposition. The major intention of this section is to reveal the inadequacies of existing urban concepts in describing the contemporary condition of city walls, and introduces the concept of “urban fissure” to explore city walls in their current urban milieus. Finally, the last part of the chapter gives a brief explanation of the concept of urban fissure, before applying it to the specific case of the İstanbul Land Walls in the following chapters of the thesis. This chapter will also make more comprehensible the distinctive and unique history of İstanbul’s Land Walls within the generic history of city walls.

After revealing the generic research framework of the thesis in Chapter 2, Chapter 3 particularly concentrates on İstanbul’s Land Walls, and offers a concise history of the walls from the date of their construction until the 19<sup>th</sup> century. This chapter will be a guide and introductory part for Chapter 4 and 5, revealing the distinctive characteristics of the Land Walls. After introducing the whole defensive system of the Historic Peninsula in the first part, Chapter 3 deals with the architectural features of the Land Walls, the meaning of the walls for the city, and lastly, the spatial manifestation of the walls. In order to expose the Land Walls as a mural/walled zone, which is one of the main assumptions of this thesis, the spatial manifestation of the Land Walls will be developed on two levels: as

spaces adjoining the Land Walls; and spaces around the Land Walls. In this way, it is expected that the very early spatiality of the fissure that is formed currently by the Land Walls in İstanbul will be revealed. Chapter 3 concludes with an evaluation of the period in terms of the positionality and spatiality of the walls within the city.

Following this, Chapters 4 and 5 aim to map the spatial transformation of the mural/walled zone and its changing position, from marking the edge of the city, to forming a fissure within the city. This historical survey will be developed taking four periods into account, from the Ottoman Modernization of the 19<sup>th</sup> century until today; as a desolate and mysterious mural zone at the edge of the city (19<sup>th</sup> and early 20<sup>th</sup> century); as an insignificant mural zone at the edge of the Historic Peninsula (1930–1950); as an invaded mural zone as a margin within the city (1950–1980); and lastly, as a walled zone, as an urban fissure in the urban milieu of İstanbul (post 1980). The first three periods will be covered in Chapter 4, while Chapter 5 deals with the period after 1980, and the radical planning efforts and spatial implementations on the landscape of the walled zone at the time. It is in this period that the reconceptualization of the walled zone as an urban fissure became necessary, and for this reason the final period is deserving of its own chapter. Both Chapter 4 and Chapter 5 will be structured in the same way and developed in two parts: understanding the major approaches to the Land Walls and the walled zone; and the existing spatial condition and practices in the near environs. In order to clarify the main argument of the thesis, each period will be concluded with an evaluation that intends to integrate the historical survey with a conceptual framework, which will in turn lead us towards the concept of urban fissure.

The final chapter, Chapter 6, concludes the thesis. After a synopsis, which provides a brief review of the previous chapters, the second part of the conclusion suggests how the reconceptualization of the Land Walls and walled zone as an urban fissure could address the major problematics with the spatial condition, interventions and the administrative organization of the walled zone, which are stated in the introduction of the thesis. Finally, the chapter concludes with a brief statement and explanation of how this thesis may pioneer and support new research proposals for further studies in different fields, and how it contributes to existing urban literature and studies into İstanbul's urban history.

## **CHAPTER 2**

### **LITERATURE REVISED: TOWARD URBAN FISSURE**

The main aim of this chapter is to develop the generic research framework for the reconceptualization of the Land Walls as an urban fissure, and also to briefly introduce the concept of urban fissure before studying it within the specific case of İstanbul's Land Walls in the subsequent parts of the thesis. To introduce the term "urban fissure" it is first necessary to explicate the reasons why such a new term is needed. This can be approached in two ways. The first way is through a historical overview that reveals the evolution of city walls: What did they mean for early cities? How did they emerge as a part of city life? What was their purpose in the 19<sup>th</sup> century after becoming obsolete? How did their existence emerge within the contemporary urban context? Second way is, considering the historical overview, a conceptual evaluation that categorizes various concepts referring to city walls, and that reveals the inadequacy of these concepts for the contemporary condition. After introducing urban fissure as a new concept in discussions of city walls, the final part of the chapter explains the generic features of urban fissure as a new term to explore the contemporary city space, as well as the city wall.

#### **2.1. Historical Evaluation of City Walls**

"Any city which lacked them ... was naked"  
(by Leon Battista Alberti in Kagan 2000, 117).

Defense was one of the main determining factors in the location and formation of ancient cities. Ashworth defines "defense" and "city" as two complementary issues that are totally associated with each other. (Ashworth 1991) Areas offering natural advantages for defense became favorable for the foundation of early settlements; while in addition to natural features, people constructed structures for defense to provide more secure living environments. Castles, fortifications, citadels and defensive walls were all man-made solutions for territorial defense, meaning that walls emerged as traditional components of

historical cities. As mentioned by historians Lewis Mumford and Henri Pirenne, walls were marks of cities: “The next mark of the city is the walled citadel, ringed by one or more settlements ... it is true that the wall continued to be one of the most prominent features of the city, in most countries, right down to the eighteenth century”. (Mumford 1961, 63) Moreover, Pirenne emphasized the distinctiveness of city walls: “It is impossible to imagine a town existing at that era ... without walls. It was an attribute by which towns were distinguished from villages. It was a right, or, to use the expression of that time, it was a privilege which none of them lacked”. (Pirenne 1956, 150) The ancient Egyptian hieroglyph that symbolizes town takes the form of two crossroads within a circular enclosure, is a clear representation of the close interrelation of the city and its walls. (Figure 2.1)

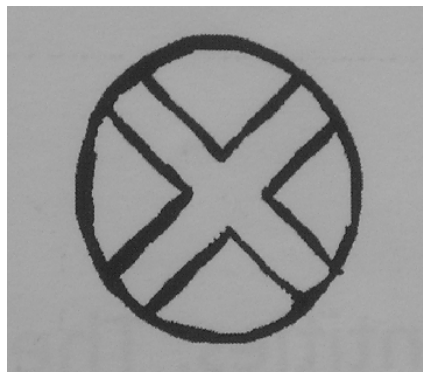


Figure 2.1: Ancient Egyptian hieroglyph that symbolizes town; two crossroads within a circular enclosure. (<http://www.tourism-research.org/wtfcresearchdb.html>)

The relationship between a city and its walls is also notable in the field of linguistics. In several languages the meaning of the word “city” also refers to “wall,” or similar words. “In classical Chinese a single character (cheng) was used for both city and wall”. (Tracy 2000, 1) “The English word town comes from a Teutonic word that means hedge or enclosure. The Old Dutch version, tuins, means fence; the Old High German zun means a rampart”. (Kostof 1992, 11) In this respect, defensive walls are common in the history of most cities, and were a major determining factor in the representation and formation of

cities. They were not typical structures of a specific culture or region. Some of the earliest cities, such as Jericho and the cities of the Sumerian civilization; almost all Medieval European cities; Chinese cities<sup>6</sup>; and several American, Asian and African cities were all surrounded by walls<sup>7</sup>.

Although each city wall has its own history depending on the enclosing context, there are a number of characteristics that are common to almost all cases. Regardless of the different architectural features, scales and construction methods, they have all demonstrated a similar pattern of evolution that makes them generic. This can be called the cyclical biography of walls that is common for many cities. (Bruce & Creighton 2006) From their construction in the early periods until their emergence as objects of historical heritage in contemporary cities, city walls have gone through a number of diverse phases. The times beginning with the foundation of walls when they served as a defensive structure and culminating in their functional desertion, are classified by Carl von Clausewitz, a military historian who studied the theory of warfare, in three phases. In the first stage walls had a pure defensive function for regular attacks; in the second stage they took on a strategic function: "... fortifications gradually acquired a strategic function and a related inter local importance. The enemy increasingly geared his plans to the conquest of a few crucial strongholds in order to gain control of the intervening area" (Van Winkel 1992, 87-88); and lastly, as a result of technological improvements in military and defensive systems, city walls lost their major defensive function. This stage was followed by a period of decay and obsolescence. In the 19<sup>th</sup> century, many city walls were demolished, with new boulevards, parks and public spaces constructed in their place; however others have been preserved to become sites of historical heritage in contemporary

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<sup>6</sup> "Walls represented cities, cities had walls, and the city wall was among China's most powerful symbols. Symbols of security from the national to the personal level, a feature without which China could not defend herself, a private citizen dared not enter the next world." (Steinhardt 2000, 459)

<sup>7</sup> In contrast, there were many other cities without defensive walls. For Spiro Kostof, one reason for this was the natural site advantages that provided a secure environment for settlements; as stated by Venetian visitor Grilamo Lando who visited England in the 17th century; "the country had the sea as its wall and moat." (Kostof 1992, 26) "... Japan also trusted the sea to protect its cities, which as a rule were unfortified. In the history of United States, only eleven cities were ever fortified for a short period of their early existence – and that flimsily." (Kostof 1992, 26) Besides natural site advantages, the power and confidence of the authority was another reason of unfortified settlements; "... cities dispensed with walls when they felt confident that the political system they were a part of was too strong to fear attack. Sometimes conquerors would insist on defenseless cities, in order to display their own control over the conquered territory. Napoleon I forced some European cities he took, like Turin, Frankfurt and Brussels, to pull down their defenses." (Kostof 1992, 26-27)

cities. In this case, city walls appear as nostalgic architectural monuments in the historical centers of towns or cities.

Based on these periodizations, this part of the study examines the changing meaning and position of wall in the city in three major historical periods: the construction and significance of walls in cities; the obsolescence of walls; and the existence of preserved walls in contemporary cities. City walls, regardless of whether they have been left to ruin, intentionally demolished or been subjected to preservation, have done a great deal to shape the structure of cities; either as a single structure, as an invisible trace, or lately as a fissure in the urban surface.

### **2.1.1. Construction and Significance of City Walls**

From the first crystallization of tumuli and sanctuaries through the storage of grain, the conception of defensible space begins to form itself. This space would then be differentiated from its surroundings by means of a palisade. The crystallization of this place is geographically defined and becomes a pure spatial differentiation within an undifferentiated field. (Nijenhuis 1994, 45)

Defensive walls were built for centuries to encircle a settlement, defining a secure inner-walled area. They were man-made solutions to satisfy the need for territorial defense. Even in Paleolithic times man protected the entrances to his cave against external dangers. With the development of a more settled human life, primitive defensive systems evolved into more systematic structures, and early fortifications began to be constructed. (De La Croix 1972) Pirenne identifies these early defensive structures as enclosures, referring to a space encircled by walls<sup>8</sup>. This idea of enclosure was the motivation behind the construction of fortresses, which as defensive structures have been referred to by various names, such as castellum, castrum, oppidum, urbs, municipium and burg<sup>9</sup> (Pirenne 1956).

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<sup>8</sup> “In ordinary times, these enclosures remained empty. The people resorted to them only on the occasion of religious or civic ceremonies, or when war constrained them ... But with the merge of civilization, their intermittent animation became a continuous animation .... What first had been only an occasional center of assembly became a city, the administrative, religious political and economic center of all the territory of the tribe ...” (Pirenne 1956, 40-41)

<sup>9</sup> “The burs were merely fortresses whose walls enclosed a strictly limited area. ... the merchants were driven to settle outside this area because there was no other place for them. They built beside the burs an ‘outside burg’ – that is to say, a ‘fabourg’.” (Pirenne 1956, 101) Apparently, “the burs were above all, military



Lewis Mumford defines castles as one of the three major components of a city – being trade, government and defense – and states that the market place, the town hall and castle were the spatial manifestations of these three functions. (Ashworth 1991)

Furthermore, Vitruvius explains the significance of walls for early cities, stating that the first thing to do after selecting a suitable site for the foundation of a settlement is to construct towers and city walls. He goes on to provide some technical details on the construction of walls:

After insuring on these principles the healthfulness of the future city, and selecting a neighborhood that can supply plenty of food stuffs to maintain the community, with good roads or else convenient rivers or seaports affording easy means of transport to the city, the next thing to do is to lay the foundations for the towers and walls. Dig down to solid bottom, if it can be found, and lay them therein, going as deep as the magnitude of the proposed work seems to require. They should be much thicker than the part of the walls that will appear above ground, and their structure should be as solid as it can possibly laid. (Vitruvius 2005, 21-22)

The significance of walls for early cities can be observed through different media as well. Representations of walls in paintings, engravings and even in literature offer evidence of their importance for cities. Paintings and engravings of cities usually include a wall surrounding a dense settlement, sometimes in a countryside scene, while in other cases only the city and wall are depicted without a countryside scene. Nancy Shatzman Steinhardt, in her article “Representations of Chinese Walled Cities in The Pictorial and Graphic Arts” explains the coexistence of the city and wall in visual documents in several terms. Firstly, walls, with their regular shapes, clarify the image and allow focus in the image. Secondly, since such documents served as the city maps of the time, representations of walls were essential in the documentation of a city. (Steinhardt 2000)

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establishments ... It was a fortress population; it was not a city population. Neither commerce nor industry was possible or even conceivable in such an environment. It produced nothing of itself, lived by revenues from the surrounding country, and had no other economic role than that of a simple consumer.” (Pirenne 1956, 53)  
“The towns and the burghs played, however, an essential role in the history of cities. They were ... the stepping stones thereto. Round about their walls cities were to take shape after the economic renaissance whose first symptoms appeared in the tenth century” (Pirenne 1956, 53)

Besides paintings and engravings, impressive views of city walls were depicted also in literature. Wolfgang Van Emden, in his article “Medieval French Representations of City and Other Walls”, discusses how walls and citadels were narrated in medieval literature. He offers several quotations from diverse texts and poems as evidence, one of which can be found in “Roman de Rou”, a verse describing the city of Rouen:

The city was enclosed by a wall and a ditch. The French and the Germans, when they had armed, made a great assault on those of Rouen, the Normans defended themselves like hardened vassals, climbing up to the brattices and the crenellated walls; those outside have gained nothing from their attack. (Van Emden 2000, 533)

Another poem that highlights the significance of city walls is “Girart de Vienne”, in which the walls of Vienne, a commune in southeastern France, were impressively described:

They see Vienne, that strong, powerful city, with its marble walls so high and great. Girart of the valiant heart said to Renier: “Look at that beautifully sited city! I never saw a nobler one in all my life. He who holds it must be a very powerful man; if he had nothing else, he is rich and mighty”. (Van Emden 2000, 539)

All of these descriptions indicate the defensive and military purposes of city walls; however defense was not the sole purpose of the walls. The relationships between the wall, the city and the citizens were more than just an issue of defense. Since the walls regulated all kinds of circulation – goods, money, people and even disease – their existence in a city had an affect on a diverse range of issues – political, economic, social, symbolic and morphologic.

Walls had a fundamental symbolic meaning for cities and their citizens. With their monumental architecture, they were impressive monuments that represented prosperity and strict authority. The size and design of the walls was a representation of the wealth and power of the city. Therefore, even the determination of the line of defensive walls was a ceremonial event in early settlements and cities. Almost all cultures practiced rituals for the selection of the site, and the marking of the boundary. (Kostof 1992 & Rykwert 1976)

...the Etruscan cutting of the *sulcus primigenius*, the initial furrow, was performed with a bronze plough to which an ox and a cow had been yoked, both white. The founder would lift the plough off the soil to mark the city gates. The furrow itself was sacred and could not be crossed. When Remus tauntingly stepped over his brother Romulus' furrow for the new city of Rome, Romulus killed him, "for that he presumed to leape overran holy and inviolate place," Plutarch writes – that is, committing sacrilege. (Kostof 1992, 11)

The record of delimitation is often colorful. In the founding rite of Antioch, for example, elephants from King Seleucus's army were stationed to mark the sites of towers in the city wall, and the city limits and streets were traced with wheat. Baghdad's famous circle was drawn with ash. (Kostof 1992, 11)

Walls were also symbol of city's territory. Regarding the very basic definition of the term "territory" put forward by David Sack, city walls can be seen as a "geographical expression of power" or "a primary spatial form of power". (Sack 1986) For Sack, territoriality is "... the attempt by an individual or group to affect, influence, or control people, phenomena, and relationships, by delimiting and asserting control over a geographic area. This area will be called the territory." (Sack 1986, 19) In this respect, different from animals, mankind's desire to mark his territory is not an outcome of a basic instinct; but is rather a strategy to shape and control relations and access within a delimited area. (Sack 1986) On this basis, city walls emerged as the major material representation of this strategy. They separated two diverse milieus: insiders and outsiders, residents and nomads, and citizens and non-citizens, resulting in some social and psychological implications. The inner areas were the secure, well-defined and accepted cores, while the outer lands were excluded areas. Generally, prohibited or non-conforming social groups<sup>10</sup> occupied the extramural lands. As stated by Mumford: "When the portcullis was drawn and the town gates were locked at sundown, the city was sealed off from the outside world. Such enclosure helps create a feeling of unity as well as security". (Mumford 1961, 304) All conventions, rules and policies were legitimate in the inner walled areas. As argued by Nijenhuis, walls implied a "regime of signs":

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<sup>10</sup> "As well as embracing high-status cores, town walls have historically defined, through exclusion, liminal districts. The city fringe of London north-east and east of the Roman/medieval wall is a classical example; the city's extra-mural liberties developed from the Middle Ages onwards as a haven for excluded social groups, initially the migrants barred by the guilds, but later Protestant Huguenots and Jews, and presently Bangladeshis and Somalis". (Bruce & Creighton 2006,242)

...every evening at the gate, people were divided into citizens and non citizens, strangers being excluded from the city by the lash of the whip; or tortured criminals were displayed at the city gate to affirm a territory of justice ... The regime of signs gives the border the quality of a social, cultural and linguistic frontier. Thus the city edge is also a boundary of signification, sense and identity. (Nijenhuis 1994, 46–47)

In this respect, extramural lands were free from inner city rules and restrictions, and are defined by Ashworth as being “free enterprise zones”. (Ashworth 1991) However, these excluded lands were not totally separated from the city life. The large areas of vacant land outside the walls can be considered as having a parallel role in the development of a city as the inner core itself in the development of industry, agriculture and commerce, all of which have a hand in shaping the economic life of a city. Penelope Goodman, in his book “The Roman City and Its Periphery,” claims that the urban periphery was in-between being neither urban nor rural. However, these areas were vitally important in the organization of Roman cities. Goodman defines the formation of the urban periphery as being a result of the elite desire. The ideas behind the creation of the inner city envisioned by the elite shaped also its periphery; and in this respect, the periphery became the home of practices that could not be situated within the inner city. (Goodman 2007) However, the urban periphery was not a place only for the unwanted, “The roman urban periphery was indeed home to traders and artisans, but it also featured monumental public buildings and wealthy elite housing”. (Goodman 2007, 11) In this respect, it was not totally disclaimed and neglected. As stated by Goodman, the urban periphery was not the urbs, but it still needed some form of regulatory legislation, and several laws covering the use of the periphery were in place, such as, “legislation to prevent illegal burials or the burning of corpses and the dumping of rubbish in the pauper’s burial ground”. (Goodman 2007, 18)

The walls and their near surroundings also hosted a number of economic practices. Pirenne affirms trade and industry as essential in the economic life of cities, and claims that there was a close relation between the emergence of city life and economic revival. The importation and exportation of products and goods generated an interrelation between the city and its surroundings. (Pirenne 1956) As major nodes of communication between those inside and those outside the walls and their near surroundings, city gates became major spaces of interrelation. Gates emerged as “stable points of reference” that separate, and at the same time, connect. (Van Winkel 1992, 88) They served as nodes of

communication, while also acting as filters – filters of people, goods and money, and even intangible things, like culture. (Van Winkel 1992) This made gates an “advantageous location for transport-related trade and hospitality industries (from currency transactions to prostitution)” (Ashworth 1991, 6), meaning that gates were also trading points. Goods arriving at the cities passed into the city through these gates, which served as a form of customs, and as control and tax collection points. This flow encouraged the generation of trade and industry in the near vicinity. As such, gates cannot be defined only as single entry structures, as they produced spaces. Lewis Mumford described the areas around the city gates as the “economic quarters of cities”, and stated that “since there was more than one gate, the very nature of traffic from different regions would tend to decentralize and differentiate the business areas”. (Mumford 1961, 305)

Agriculture, which was essential in the economy of ancient cities, was another component of the walled zones. As argued by Yi-Fu Tuan in his article “The City: Its Distance from Nature,” the desire of man to be close to nature is highly associated with his need for a food supply. Therefore, cities always maintained a close relation with their external environment, even though they were enclosed by walls<sup>11</sup>. “German medieval cities embraced vineyards, cherry orchards, and vegetable and flower gardens within their ramparts”. (Tuan 1978, 3) In Renaissance Florence, wealthy citizens owned country houses or villas outside the walls to ensure their access to vegetables, wine or food<sup>12</sup>. In İstanbul, at the edge of the Historic Peninsula, the ditches of Land Walls were totally occupied by bostans (vegetable gardens) throughout their history.

On the other hand, walls also created several disadvantages for the economy of the city. Considerable amount of city revenues were spent for the construction and continuous maintenance of city walls. (Ashworth 1991)

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<sup>11</sup> “Ensuring food supply was never far from the minds of the Mesopotamians, even for those who lived within the walled compound. A typical Sumerian city included a walled area that contained the temple or temples, the palace with the residences of the royal officials, and the houses of the citizens. We are perhaps too impressed by this monumental core, forgetting that it was closely tied to the *uru.bar.ra*, the Sumerian for outer city.” (Tuan 1978, 2)

<sup>12</sup> “In renaissance Florence a fairly well-to-do citizen probably owned a place in town... and a villa or farm in the suburbs. Numerous country houses and villas surrounded Florence. A prosperous merchant might have an estate beyond the city walls, which supplied him with vegetables, wine, oil, forage and wood. Depending on the time of the year, he was a city sophisticate or a gentleman farmer”. (Tuan 1978, 7)

City walls also played a role in a number of non-productive activities as well; “It served as an open promenade for recreation, particularly in the summer. Even when the walls were no more than twenty feet high, providing a vantage point over the surrounding countryside, and permitted one to enjoy summer breezes that might not penetrate the city”. (Mumford 1961, 305) Another noteworthy consequence of city walls was their influence on the formation and development of the urban morphology. A.E.J. Morris highlights two determinants of urban form, being natural world determinants and man-made determinants. Defense is one of the man-made determinants (according to Morris the others being economic, political and religious) that appeared in the form of wall in cities. (Morris 1994) Walls shape the outline of a settlement. In literature, there are two opposing arguments related to the development of cities and their outer walls: One, that the city first witnesses growth, and then the wall is built to encircle the city; and two, that the wall is built first, and city develops inside the walls. Regardless, in both cases the walls were a demarcation of the physical boundaries and territories of cities that restricted urban growth and expansion for centuries. As walls defined a territory that was secure and controlled, the outer lands were deemed as undesirable for settlement, and when the city underwent expansion, new wall rings were built to protect the extended town, as can be seen in the case of Paris.

Walls were also influential in the formation of urban patterns, even after they began to fall into obsolescence in the mid-19<sup>th</sup> century. The location of gates determined the entrances and major circulation axes of the inner towns, and these lines of access shaped the entire street and block pattern. Additionally, the traces of the destroyed walls often acted as a guide in the formation of new street patterns and public spaces in 19<sup>th</sup> century cities.

The influence of city walls on the urban form and pattern is highly related with their construction technique and material. Although city walls share a generic history, the same cannot be said for the construction methods and materials, as they were constructed differently in terms of form, size, material and technique. There is no single technique in the construction of walls, as the architectural materials used and the systems of the city walls differed greatly depending on geography, local conditions, materials and situation. They can be constructed out of wood, stone or brick; can be formed by a single or double

wall; or can be part of a more complex system, incorporating walls, moats, ditches and towers.<sup>13</sup> (Figure 2.2 & Figure 2.3)

Besides geographical location and conditions, developments in military technologies also determined variations in fortifications. Changing military tools and equipment resulted in a need to create new defensive systems. “Commencing with simple two-dimensional length and height palisades and walls, of which Jericho is the melodious favorite, it gradually became vital to keep assault artillery at ever increasing distance from the urban soft-center”. (Morris 1994, 14) This necessitated an enlarged horizontal distance for the defensive system, and the design of the defensive structure changed: “To minimize the impact of artillery on the stone curtain, the walls were now lowered, and the towers brought down to a corresponding height. Some of this wall mass was further reduced by being concealed in the broad ditches that were meant to keep canon at a distance”. (Kostof 1992, 31) Moreover, the improvements in defense technologies necessitated additional space for the maneuvering of new equipment – a free space or void inside the surrounding walls. To adapt their existing defensive system, some cities destroyed structures that had been built close to the wall environments, as in the case of Turin, where in the 1530s several suburbs and extramural monasteries were dismantled to provide space for the new defensive system. (Kostof 1992) This reveals that, in some cases, the defensive structure covered an area that was larger than the mere architectural structure of the wall. They identified a mural area comprising intramural and extramural zones that shaped and dominated the city form. This can be interpreted as the origin of the fissure formed by city walls within the contemporary urban context. In this respect, besides their defensive function, the architectural design of the walls was also influential in the spatial organization of cities, even after their functional obsolescence.

The functional obsolescence of city walls, mostly due to the development of new military technologies, resulted in the emergence of a new era in the history of city walls. Walls lost their major defensive role, and no longer marked the boundary, territory or frontier of the city. At that time, cities began to expand to the outer lands, and this enlargement led to the

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<sup>13</sup> As expressed by Spiro Kostof: “Wooden walls also represent an extensive primitive tradition. The ostrogi of Siberia were towns protected by one or two lines of stoclade – large pointed stocks, usually oak”. (Kostof 1992, 28) “Masonry walls are often a later consolidation of earth ramparts. This is the case in China, where early walls of pounded earth were later faced with bricks, ceramic block and ashlar”. (Kostof 1992, 28)

creation of several new types of settlements. Suburbs emerged as an alternative to the undesirable conditions of the inner cores, which had become contaminated by industry and production. The extramural zone began to develop as a part of civic life, raising the question of whether city walls needed to be preserved in the urban milieu, or destroyed.

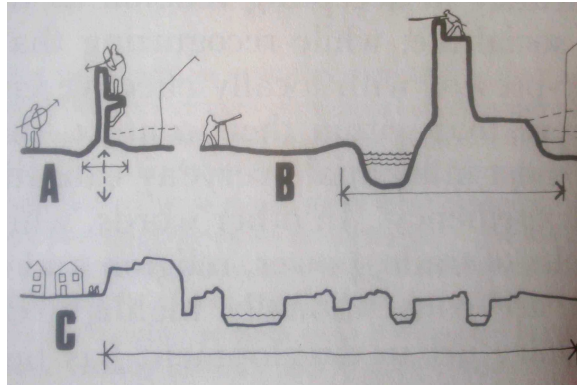


Figure 2.2 : Sections of various types of defensive walls. “Three diagrammatic stage in the evolution of a typical defensive system. A, wall or palisade of minimal horizontal dimension; B, pre-artillery early medieval wall with ditch or moat; C, the mature artillery defense zone”. (Morris 1994, 14)

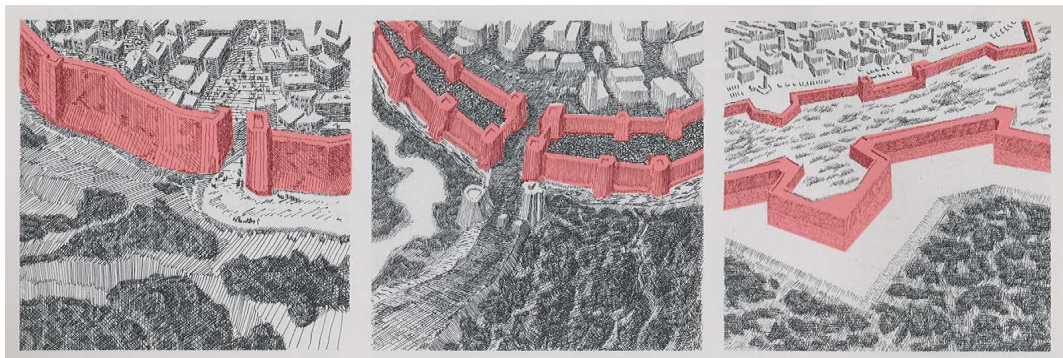


Figure 2.3: Various types of defensive walls. (left) “A single curtain masonry wall”. (center) “A double-curtain masonry wall”. (right) “A complex bastioned wall of late Renaissance type.” (Kostof 1992, 29)



### **2.1.2. Obsolescence of City Walls**

It is difficult to determine when exactly the obsolescence of defensive walls began, although the introduction of the cannon at the end of the 15<sup>th</sup> century can be said to have been a defining factor. (Kostof 1992) Each city experienced the obsolescence of its walls at different times and in different ways, depending on the design and system of its walls. For example, the early ditch fortifications of Amsterdam (the Netherlands) became urban waterways; and likewise the moats of Bruges (Belgium) became a part of the city's waterway system after the demolition of its defensive walls in 1297. The walls in Amersfoort (the Netherlands) were destroyed in the 15<sup>th</sup> century, to be replaced by *muurhuizen* – wall houses. In some cities, where there was little pressure for urbanization the defensive system was reclaimed for agricultural use, as in the case of Boutange (the Netherlands). (Kostof 1992)

However, in the history of city walls, the 19<sup>th</sup> century was clearly the beginning of the end for city walls. After falling out of use as military fortifications, the former defensive walls entered a new phase for cities in the 19<sup>th</sup> century. Not only developments in military technologies, but also economic growth, improvements in transportation systems and changes in urban issues were all determining factors in the obsolescence of city walls. As argued by Nijenhuis, the shift from the “economy of delay to political economy” eliminated the need for city frontiers and huge city walls. In the economy of delay, the city entrances and gates were important nodes, being control points for the collection of taxes and tolls. As a result, medieval markets, while being located either inside or outside the walls, were always close to the city gates. However, with the development of a political economy, the former sites of economic activity became less critical. Nijenhuis refers to political economy as an “ideology of communication”: “Political economy attempted to liberate the flux of goods, people and information in order to bring everything into contact with everything else”. (Nijenhuis 1991, 49) This shift in the economy was firmly associated with improvements in transportation technologies. The emergence of the railway as an alternative mode for the carriage of goods and people challenged the encircled form of walled towns. As mentioned by Lewis Mumford, the 19<sup>th</sup> century was a period for the removal of limits. Until that time, transportation had been compatible with the restricted urban form. (Mumford 1961) In the second half of the 19<sup>th</sup> century railway stations began to be built just outside the walls of many towns, and some parts of the walls

needed to be destroyed to provide accessibility between the city center and the newly developed transportation node. This was a manifestation of the obsolescence of the city's material frontier.

Furthermore, in contrast to the restricted form of medieval cities, the 19<sup>th</sup> century saw the introduction of an open city model without walls. The desire to modernize cities was influential in the obsolescence of walls. At that time, sanitization and beautification were essential requirements for a modern city. Functioning as barriers to city growth and also creating unsanitary urban conditions, city walls began to be seen as unwanted monuments of 19<sup>th</sup> century cities, as in the case of York: "Even health considerations demanded the destruction of walls: while York's circuit is now a European "gem", in 1855 the Board of Health recommended the removal of sections to facilitate the free-flow of air, and it was after prolonged debate that the circuit was opened in 1889". (Bruce & Creighton 2006, 238)

Thus, in most cities, the demolition of walls emerged as a major concern in the urban development of the time. They were part of the city's unique historical heritage that had to be preserved, but at the same time they were obstacles to expansion, leading to two different paths in the history of city walls. In most cities, the walls were destroyed to clear the way for the construction of new boulevards, streets, parks and other areas for public use; while in other cases the walls were preserved and became part of the contemporary urban fabric. Ashworth's scheme provides an essential point of reference for the historical evolution of defensive walls, stating that walls went through a period of obsolescence and abandonment after their defensive role had diminished. (Figure 2.4) This obsolescence resulted in two different courses of action: demolition or preservation. In the case of demolition, lands that appeared following the removal of the walls were reclaimed either for defensive or non-defensive use. On the other hand, in the case of preservation, the situation was more challenging. The existence of residual walls in the urban setting raised several problems. After that time, walls have resided in the urban milieu sometimes as a result of deliberate decisions, and sometimes due to accidental occurrences. (Ashworth 1991) In both cases, walls or their remains are still evident in the urban setting; and have had a significant impact on the formation of the urban landscape.

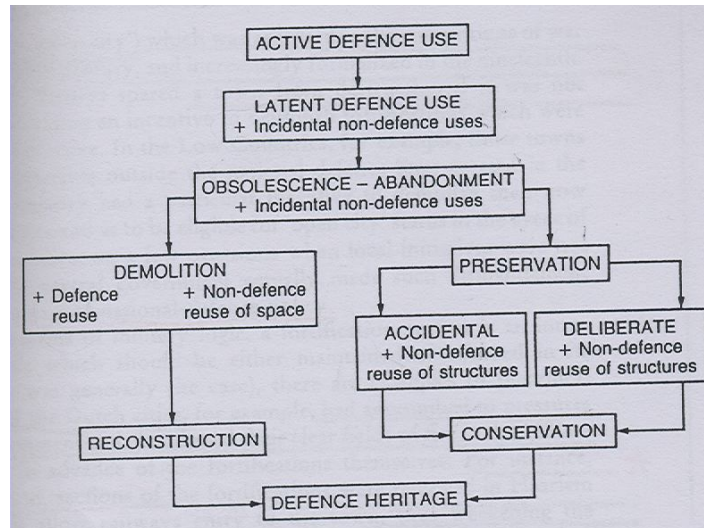


Figure 2.4: Ashworths' scheme that introduces the historical evolution of the city walls.  
(Ashworth 1991, 156)

When the obsolescence of city walls is considered as an issue of territoriality, the changing urban organization of the 19<sup>th</sup> century can be interpreted as the dissolution of the existing territory, and the formation of a new territory: “deterritorialization” and “reterritorialization”. (Deleuze & Guattari 2005) Territoriality, argued by Sack in relation to “how people use the land, how they organize themselves in space, and how they give meaning to place” (Sack 1986, 2), is subject to change over time, and the 19<sup>th</sup> century emerged as one such period in urban history.

Territories are fashioned from parts of milieus, and composed only of those milieu materials that have meaning and function for the territorial assemblage. Territories intermingle in landscapes; deterritorialization and reterritorialization are the movements of escape and capture from one territory to another or new territory on the strata, or to and from the plane of consistency. (Bonta & Protevi 2004, 158)

In this case, existing relations and signs of the territory lost their meaning, as did the city walls; and the question of what happened to the material territorial mark of the former cities within the reterritorialized city arose as an important question.

In this respect, this part of the study will discuss the obsolescence of the walls under two themes: one being the demotion of walls and their re-emergence in the form of urban space; and the other being the preservation of walls and their existence in the urban setting.

### **From Wall to Urban Space**

The dismantling of defensive walls had a marked effect on the urban structure of 19<sup>th</sup> century walled towns. Defensive walls, as well as their associated ditches, ramparts and towers, covered a large amount of land on the periphery of medieval cities, and their removal freed up valuable urban lands for the construction of modern cities. Ashworth defines two major categories in the reuse of lands obtained as a result of such demolitions: “defense uses” and “civilian community uses”. (Ashworth 1991) In some cities the released lands were put to other military use, as barracks, depots or training areas, and were seen as advantageous areas for the creation of an internal defense zone. (Ashworth 1991) However, this was not the common approach of the time, as many cities preferred to replace their former defense structures with public spaces. “Urban planning replaces military surveillance. In the urban planning of the 19<sup>th</sup> century, the frontier becomes the alignment of buildings and the street façade; the border market becomes the orbital street and new traffic vector”. (Nijenhuis 1994, 50) Land in these recently acquired urban areas was typically reassigned for the creation of recreational spaces<sup>14</sup>, and for the construction of housing, transportation infrastructure and institutional buildings.

The change in use of the walls, from being immense defense structures to human-scale urban spaces, was an important revolution in urban history. The location and continuous linear form of city walls opened up great opportunities for the expansion of cities. Since walled towns had restricted and dense urban patterns, and were lacking in open public spaces, the destruction of walls led the introduction of some distinctive spatial types such as boulevards<sup>15</sup> and esplanades<sup>16</sup>. In many cities, public spaces were created at the

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<sup>14</sup> The recreational use of walls and their near surroundings was not only the condition of the mid 19<sup>th</sup> century, as walls had recreational uses before the 19<sup>th</sup> century as well. In the late 16<sup>th</sup> century, trees were planted along defensive walls in several cities. “By the late seventeenth century rural avenues were appearing on the urban peripheries, often as grand entryways to city gates or to large new suburban buildings like a hospital or a chateau.” (Lawrence 1988, 362)

<sup>15</sup> The word “boulevard” had a medieval Dutch or German origin that was akin to the English “bulwark”, a reference to the raised, strengthened section of a city wall. The modern meaning of boulevard arose in

periphery of the city after the dismantlement of the city walls. In this way, the original routes of the walls remained visible in the form of public spaces.

Paris can be described as a pioneer in the removal of its walled edges. In the 17<sup>th</sup> century, the defensive walls of Paris were partially dismantled, to be replaced by elevated promenades that were lined with trees, thus forming a recreational zone at the edge of the city. As described by Lawrence, their distance from the city center meant that the promenades were not associated with daily life in the city; and became a model for the development of the boulevard that would be an important urban component of many European cities. (Figure 2.9)

At first little used because of their location adjoining a remote section of the city, the promenades were popular by the early eighteenth century as the city expanded. By the late eighteenth century the western end of the boulevards was the most fashionable recreational area in Paris, if not Europe, and was lined with extensive stores, cafes, and theaters, including the new opera house. (Lawrence 1988, 365)

Vienna was the first well-known city to experience a transformation of its walled edge in a planned way. In the 18<sup>th</sup> century the city began to expand beyond the old fortifications. To connect the old city to the newly developing suburbs, in 1858 a competition was organized for the redesign of the edge of the city after the removal of its walls, which was the major intention in the restructuring of the city. (Sutcliffe 1980) The main idea behind the winning project was to construct a Ring Strasse, lined with theatres, museums, a concert hall, law courts, a university, the parliament building, dwellings and parks in the place of the old city walls. (Lichtenberger 1993) The construction of this Ring Strasse became a unique model for other world cities. Today, it is possible trace the line of the former defensive walls of Vienna by following the Ring Strasse that encircles the historic core. (Figure 2.6 & Figure 2.11)

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seventeenth-century Paris when the city walls were replaced by shady promenades". (Lawrence 1988, 355) It "originally meant the horizontal portion of a rampart, and eventually the promenade, usually tree lined, laid out on the space made available by a demolished fortification. It is a common feature of many European Cities. Rampart Street in New Orleans, Oglethorn Avenue in Savannah...." (Nelson 1961, 21)

<sup>16</sup> "Esplanade" is a "military engineering term for the open space in front of a fortification". (Ashworth 1991, 170)

Similar to Vienna, a number of 19<sup>th</sup> century Ottoman cities also chose to transform their walls<sup>17</sup>. As experienced in other Western cities, the demolition of city walls was a major step in the modernization and beautification of several cities within the territory of the Ottoman Empire. Galata was the first settlement in the Empire to undergo this modernization process, with the dismantling of its walls in the early mid-19<sup>th</sup> century. Galata, an area of 37 ha., was enclosed by walls that were 2 meters in width and 2,800 meters in length, with a ditch 15 meters in width to the northern side of the wall. (Akin 1998) The route of the defensive walls of Galata offered great potential for the formation of a new street network in the district. (Figure 2.7 & Figure 2.8)

Another city within the territory of the Ottoman Empire that experienced the removal of its defensive walls was Thessalonica. In the 19<sup>th</sup> century, Thessalonica offered a picturesque view of sea owing to its minarets, towers and walls, while the inner parts of the city had seen much deterioration. (Anastassiadou 2001 & Veinstein 1999) Clean air was prevented from entering the city by the sea walls, creating an unhealthy atmosphere in the heart of the city. For the authorities, the primary objective for the city was to free it from its hard edges, and in the middle of the 19<sup>th</sup> century the municipality tore down the sea walls.<sup>18</sup> Subsequently, a great amount of waterfront land, approximately 23 meters in width, was reclaimed from the sea and sold by the government. These released lands formed new public spaces in Thessalonica, which totally changed in appearance over the next 10 years. Walkways, hotels, restaurants and institutions such as banks and insurance offices were constructed on the waterfront, while the former defensive walls were turned into a promenade, and the waterfront became the most vivid, popular and cosmopolitan part of the city. (Anastassiadou 2001) In a second phase in 1886 the walls in the western part of the city were razed, and new neighborhoods were established. Afterwards, in 1889,

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<sup>17</sup> At the time there was a great desire to restructure Ottoman Cities in a similar way to Western cities. Ottoman Ambassadors living in Europe were impressed by the boulevards, parks and squares of European cities, leading authorities to apply the same model to İstanbul. The Tanzimat Edict emerged as an important driver in the restructuring of Ottoman cities. As mentioned by Stefanos Yerasimos, the existing conditions of cities were totally disregarded in this first official document (Tanzimat Edict), published on 17 May 1939. With the declaration of Tanzimat Edict the term “modern” became an essential term in almost all the urban remodeling attempts of the Empire.

<sup>18</sup> “...Güzel bir sabah Vali Sabri paşa surların batı ucuna geldi, yüzyıllardır orada birikmiş çöp yığınının üstüne tırmandı ve gümüş bir çekiçe duvardaki mazgallara vurdu, üstlerindeki un ufak olmuş birkaç siva parçasını düşürdü. Tören tamamlandı. Elleri kazmalarıyla yıkıcılar işe koyuldu”. (Anastassiadou 2001, 129)

parts of the eastern walls were destroyed to make way for the construction of Hamidiye Boulevard. (Veinstein 1999)

Besides well-known 19<sup>th</sup>-century cities such as Paris, Vienna, İstanbul (Galata) and Thessalonica, many other cities of various scales and in different parts of the world experienced a similar revolutionary process.<sup>19</sup>

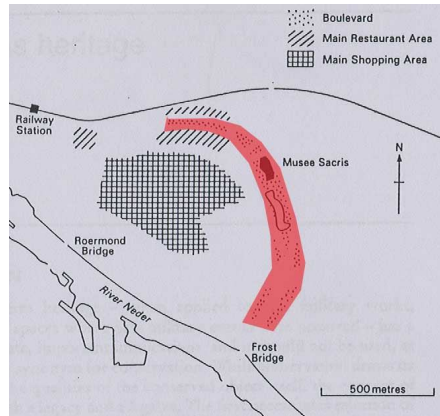


Figure 2.5: Re-use of defense of Arnhem. (Ashworth 1991, 172)

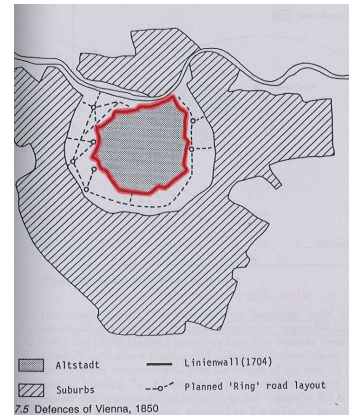


Figure 2.6: Defense walls of Vienna 1850. (Ashworth 1991, 172)



Figure 2.7: Former walls of Galata (Çelik 1998, 10)



Figure 2.8: Renewed streets of Galata in the 19<sup>th</sup> century. (Çelik 1998, 10)

<sup>19</sup> As stated by Ashworth, “One of the earliest comprehensive plans was that of Harleem in 1821, where the walls were converted to a circular park ... Cities like Hamburg, Munster and Frankfurt created whole networks of new public parks around the inner city”. (Ashworth 1991, 169) Ashworth also mentions some Japanese castle towns that transformed their walled edges into public parks, gardens and circulation line in the 19th century.





Figure 2.9: Trace of the demolished walls in Amersfoort (Netherland). “The core is still circumscribed by the traces of its early wall, demolished in the 15th century and replaced by the muurhuizen, or wall houses, built from the rubble.” (Kostof 1992, 10)

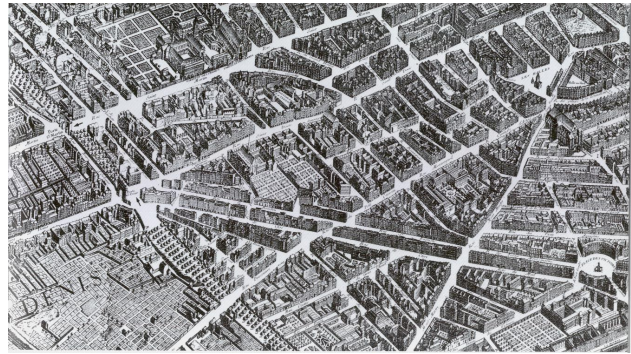


Figure 2.10: Trace of the demolished walls in Paris in 1739. “The parallel straight streets mark the site of the 14<sup>th</sup> century city wall. ...Running diagonally across at the left (north), and planted with trees, is the line of the 1640s wall, taking in a larger area.” (Kostof 1992, 33)

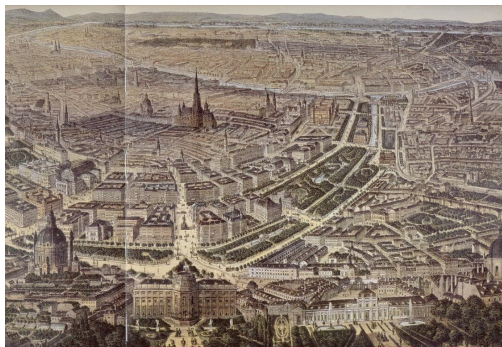


Figure 2.11: Trace of the demolished walls in Vienna in 1873. “The demolition of the fortifications provided the opportunity for a composition in the Grand Manner, the new Ringstrasse, defined by planting and lined with monumental public and residential buildings in a variety of architectural styles.” (Kostof 1991, 20-21)

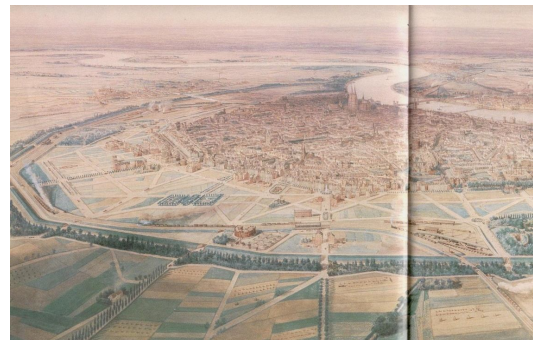


Figure 2.12: Trace of the demolished walls in Cologne in 1886. “...six years after Joseph Stübgen started planning the Ringstrasse with its majestic boulevards, “a chain of festive rooms” encircling the dense old city. ...The main roads have been laid out the trident intersections mark the sites of gates- and the space is beginning to be filled in by parks, railroads, factories, and other institutional buildings.” (Kostof 1992, 22-23)



### **From Wall to Residual Area**

Rather than razing their defensive walls, some cities opted to retain their former defensive structures. Aside from İstanbul, most of these were small-scale towns or cities that built up around a citadel. For some cities, the preservation of defensive walls was not an outcome of conservation concerns. Since the removal of defensive walls was a costly and difficult operation, many cities decided just to leave them in place; after which they became a part of civic life and emerged as an important concern of the authorities.

First of all, walls began to be seen as obsolete defensive structures in cities that had undergone expansion. They underwent physical, functional, image and locational obsolescence, as defined by Steven Tiesdell, Taner Oc and Tim Health, for the historic quarters of contemporary cities. The loss of their major function – defense – resulted in a semantic emptiness that brought about an obsolescence of image for defensive walls. Since walls no longer served for the protection of the city, their functional significance and meaning for the citizens disappeared. They fell into neglect and generated a physical deterioration, as the maintenance of such walls was an expense that the majority of cities could ill afford. The location of the walls, marking the former periphery of the city, was also problematic as their deterioration continued in an expanding urban setting that appeared totally at odds with their form of construction from earlier times. This caused a locational obsolescence for walls as well. (Thiesdell, Oc & Health 1996)

Furthermore, their unusual structure when compared with the surrounding urban components was totally out of place. Rigid, linear, continuous and vast formations of defense walls presented unusual scenes in cities. Taking into account the associated towers, ditches, gates and ramparts, the walls covered a considerable amount of land that was not easy to reclaim. It was difficult to envision a scenario for defensive walls; and intramural and extramural zones compounded the problem of preservation of the walls. In several cities where the construction of buildings had been restricted in the intramural zone due to the requirements of the defensive system, these areas became derelict after the obsolescence of the city walls. In several cases, caves within the walls and also in the near surroundings of the walls became sites for squatter houses or informal inhabitation. Similarly, due to the accommodation of diverse industries and services in different times, the extramural zones became also challenging sites:

The tradition to locate colleges at the edge of town is as old as Abelard's University on the left bank of Paris ... Planned cemeteries are likely to signify a late phase of the pre-industrial era, say the 18<sup>th</sup> century, when church graveyards becoming obsolete, and Enlightenment thinking insisted on the more decorous and sanitary disposition of the dead in the open margins of the city-form. In more recent times, the fringe belt would accommodate heavy industry and working class housing, sports grounds, and in the outermost rural-urban fringe, slaughter houses, junkyards, sewage plants and oil refineries. (Kostof 1992, 35)

In this respect, unlike the demolished walls, which offered opportunities for the development new spatial typologies, walls that remained in cities resulted in a number of urban conflicts.

### **2.1.3. Existence of Walls in Contemporary Cities**

Although a number of cities like İstanbul (Turkey), Diyarbakır (Turkey), Edinburgh (Scotland), Lahore (Pakistan), Baku (Azerbaijan), Dubrovnik (Croatia) and Damascus (Syria) have retained their city walls, today there is no city that is still strictly defined by its walls. Instead of bordering the edge of the city, walls, with their architecture and size, serve today as important monuments and landmarks within the city, exposing various types of confrontations between the wall and ordinary urban life. However, differing from other military structures or constructions of historical heritage which can be reclaimed for the implementation of contemporary urban projects for housing, cultural facilities or accommodation, city walls cannot easily become a part of a new urban scenario. Generally, they have emerged as part of the city's heritage that delimited the historical and touristic core of small scale cities or towns. On the other hand, they still mark a specific district within the city, sometimes in legislative, administrative and also in symbolic terms – historical centers. (Figure 2.13 & Figure 2.14) By encircling the historic core, walls delineate the historic and touristic center of many European towns and cities. Such cities can be referred to as “gem cities”, as argued by Gregory Ashworth and John Tunbridge in their book “The Tourist-Historic City”. They define the term “gem city” as follows:

We label as historic gems those usually small cities in which the historic resource is both so dramatic, extensive and complete and also so valued as to dominate their urban morphology, their identity and their policy options. They are frequently dominated by structures from a single historical period and contain, at least in their central areas, few

architecturally discordant elements. (Ashworth & Tunbridge 2000, 156)

This is a common model for many European tourist towns and small scale cities, where well-maintained defensive walls are typical components. In recent decades many walls or walled towns have been declared as World Heritage sites by UNESCO, and thus have become important tourist attractions. A castle museum, which is a characteristic component of most city walls, may be argued to have been a product of this latest touristic scenario for walls, as can be seen in many European towns; and also in the cases of the Sinop Fortress Prison Museum and the Yedikule Museum of the İstanbul Land Walls.

Due to their surrounding, linear and continuous form, city walls have offered alternative experiences for the exploration of a city, like wall-walks. “As part of their promotion, Colchester, Chester and York, among others, have online “virtual tours” of their walls. Walls form both a backdrop to the built environment and provide a unifying force for the urban self-image”. (Bruce & Creighton 2006, 240)

Apart from their architectural structures, walls have been generally preserved within a strip, usually a green conservation strip, which may be argued as being a policy for 20<sup>th</sup> century wall maintenance. In this way all of the parts and components of the wall can be preserved and maintained in their original settings; which also allows the creation of public open spaces in dense urban fabrics. “Bruges, Rhodes, Salzburg, Verona ... are prominent examples of World Heritage Sites defined physically by walls, but with designated extra-mural strips acting to preserve the integrity of the enceinte’s physical context”. (Bruce & Creighton 2006, 245)

However, not all walled towns and cities involve green strips. The formation of such a band along the route of the wall is criticized as having resulted in the exclusion of newly developed districts from the historical core, and also for isolating the walls from the existing urban setting. In this respect, it is difficult to deal with walls in a contemporary urban context. By being neither a single historical structure on a building scale, nor a historic urban quarter, walls confuse the traditional code of a city. They do not serve as urban edges, nor do they define only the controlled and civilized territory of cities. They remain in the urban milieu, in some cases, by associating with an area around them. The

Land Walls of İstanbul are a unique case of this. There are no other metropolises like İstanbul, where the historic city walls and surrounding lands have remained at the heart of ongoing urban life. The Land Walls were neither demolished nor properly maintained until the 1980s and 1990s, being left to neglect for centuries, and having to interact with many different city functions – social, political, economic and spatial – and often put to illegal use. Such cases expose the city walls and their near surroundings as an area of urban conflict, and necessitate their investigation as an urban issue other than one of archeology, history or restoration. In relation to the historical evaluation in this part of the chapter, the following section develops a conceptual evaluation to broaden the discussion on city walls as an urban component, and also to clarify the term urban fissure.



Figure 2.13: City Walls in Diyarbakır.  
([www.cekulvakfi.org.tr/.../haberDetay.asp?ID=228](http://www.cekulvakfi.org.tr/.../haberDetay.asp?ID=228))



Figure 2.14: City Walls in Dubrovnik.  
([http://en.wikipedia.org/wiki/Walls\\_of\\_Dubrovnik](http://en.wikipedia.org/wiki/Walls_of_Dubrovnik))

## 2.2. Conceptual Evaluation of City Walls

In order to introduce a new concept for city walls, it is important to evaluate the existing concepts that refer to wall, and also to reveal the insufficiencies of these concepts in describing the contemporary condition. As studied in the previous part, throughout their history, walls have experienced diverse stages that can be discussed through various concepts; each implying the spatial feature of the wall, and also its positionality within the city.

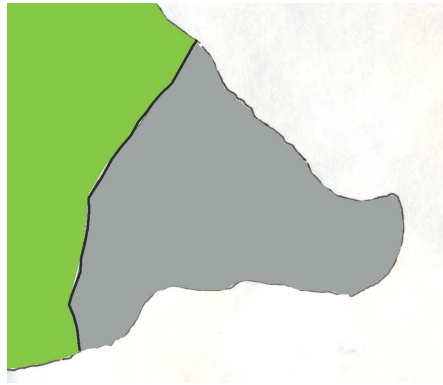


Figure 2.15: A schematic representation of edge / border / boundary / interface / periphery / fringe. (developed by the author)

Generally, concepts that refer to city walls derive from the opposition between the city and countryside that was one of the major characteristics of cities. (Kostof 1991) (Figure 2.15) As previously mentioned, city walls define a territory that comprises controlled relations and access. This makes the city a milieu, an interior milieu that is associated with an exterior milieu, "... the interior milieu is the zone of residence (the home, shelter, or adobe); the exterior milieu of the territory is its domain; the intermediary milieu is composed by the (usually mobile) limits or membranes separating the territory from others (constituting the border or boundary)..." (Bonta & Protevi 2004, 158) In this case, the exterior milieu remains outside the city boundary, "known and available, but not (yet) captured." (Bonta & Protevi 2004, 84) This counter condition can be also elucidated through Deleuze and Guattari's argument on "smooth space" and "striated space". Deleuze and Guattari define smooth space as an uncontrollable, non-metric, accentuated and directional space where various landscape features exist. It is a "space of intensive process" (Bonta & Protevi 2004, 143). Whether desert, steppe, sea or ice, all are types of smooth spaces (Deleuze & Guattari 2005). On the other hand, striated space can be defined as places "that are controlled from some central place above" (Bonta & Protevi 2004, 9) and also "that can be owned, held as stock, distributed, rented, made to produce, and be taxed". (Bonta & Protevi 2004, 80)

Smooth space and striated space – nomad space and sedentary space – are not of the same nature ... the two spaces infact exist only in mixture: smooth space is constantly being translated, transversed into a

striated space; striated space is constantly being reversed, returned to a smooth space. ... the two spaces do not communicate with each other in the same way ... the simple opposition between the two spaces; the complex differences, the passage from one to another ... entirely different movements ... (Deleuze & Guattari 2005, 474-475)

Considering the existence of two different milieus, surfaces or states – inside-outside, center-periphery, urban-rural, daily-spiritual – the city wall is arguably a material line that delimits the inside from the boundless outside, and that mostly became a component of the inside. Edge is one of the common concepts that define the term “wall” in reference to a delimited inside. The very basic dictionary definition of the term edge is “a line or border at which a surface terminates”. ([www. dictionary.com](http://www.dictionary.com)) As stated by Kevin Lynch “Edges ... are the boundaries between two phases, linear breaks in continuity: shores, railroad cuts, walls ... Such edges may be barriers ... which close one region off from another; or they may be seams, lines along which two regions are related and joined together”. (Lynch 2000, 47) By representing a line where the city ends, edges remain away from the inner-city life where non-conforming communities and activities usually settle.

Similar to the concept of edge, border, boundary and frontier are also synonymous terms that wall can be represented. By defining the end of an environment, wall may be represented also as a border; “the part or edge of a surface or area that forms its outer boundary”. ([www. dictionary.reference.com](http://www.dictionary.reference.com))

The borderline is the threshold, the edge beyond which a multiplicity changed in nature ... bordering is effected by individuals that reach a zone by a threshold of density beyond which they sense that it is “unsafe” to venture, and they thus move back toward the inside. Beyond the borderline is the Anomalous, the exterior or Outside. (Bonta & Protevi 2004, 65)

The city wall can be defined as a boundary as well. The term boundary means “something that indicates bounds or limits; a limiting or bounding line”. ([www. dictionary.reference.com](http://www.dictionary.reference.com)) For Bonta and Protevi, a boundary is “the line between an interior and exterior, or between two states of being, that is in some way fixed rather than fluctuating or in free play”. (Bonta & Protevi 2004, 65) The boundary characteristic of walls was relevant especially in ancient cities, where the inner city was strictly controlled

and guarded by defensive walls. The term frontier, a synonym of boundary, is another term that indicates two surfaces; inside and outside. Based on Paul Virilio's arguments, Namık Erkal defines the frontier as a space of confrontation: "The city frontier, in the sense Virilio has articulated, can be defined as a space of confrontation between two media that do not communicate with each other in the same way. The only place where two different media can commute is their possible boundary". (Erkal 2001, 4) Similar to edge, border, boundary and frontier, the wall can be also termed as the fringe, meaning an outer edge; or as a periphery, that implies the external boundary of any surface or area.

Although all of these concepts indicate mostly the end line of a surface, they also refer to the beginning line of another surface or state. The existence of a surface other than the delimited one exposes new types of relations. Accordingly, the walled city cannot be seen as a fixed enclosed setting, an "autonomous interior zone". (Read 2006) In fact, since the development of the earliest settlements and towns, cities have been always a part of a network, even when they were strictly defined and protected by walls; and in comparison with today, only the characteristics of the network were different, being more space dependent; which was also decisive in the location and formation of settlements. By offering natural advantages for the circulation of trade materials; valleys, riversides or estuaries were favorable and strategic sites for the foundation of early settlements; and as claimed by Nijenhuis, "The expression "polis" should not be understood then as a place, but as police: traffic control". (Nijenhuis 1994, 14)

In this respect, inside and outside may be considered as "counterpoints in a dynamic process" rather than totally opposite milieus. (Cupers & Miessen 2002) The delimited surface no longer functioned as a solitary setting, but rather attempted to interact with the other larger-scale surfaces. (Read 2006) This introduced a continuous interaction and relation between the inside and outside. Nijenhuis argues that, "The form of the city distinguishes itself from its excluded surroundings (through the history of the wall), but it also has a deep affinity for the excluded, since without this excluded it would not exist." (Nijenhuis 1991, 47)

In that case, the wall did not function only as strict barrier or passive edge, but remained between centripetal (directed toward the center) and centrifugal (moving or directed

outward toward the center) relations. (Read 2006) Besides controlling and sometimes blocking circulation, wall served as a line of interaction between two surfaces as well. This introduces another concept for the city wall – interface.

...the first meaning of the word as ‘surface forming a common boundary between two bodies, space or phases’. The second meaning is the place where independent systems meet and act on, communicate with each other; broadly, ‘an area where diverse things interact’. The third meaning of the term is rather contemporary; interface is referred as the screen of a tele-vised screen. What is common in all these different usages is the concept of interactive boundary: in a physical, virtual or metaphoric sense. (Erkal 2001, 18)

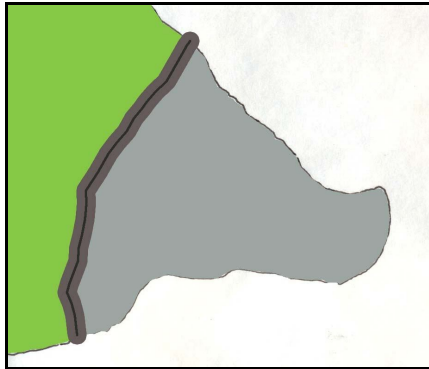


Figure 2.16: A schematic representation of margin / mural zone / buffer zone / fringe belt / peri-urban. (developed by the author)

In this respect, the Land Walls and their surroundings can be defined rather as “a productive frontier rather than a barrier”.<sup>20</sup> Assuming the space between the inside and outside as an interaction line defines city walls as an intermediary milieu. (Bonta & Protevi 2004) This generates a new set of terms to define a city wall, other than its architectural structure, and imply a zone occupied by several distinctive spatial types and

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<sup>20</sup> “The edge was not only the domain of the sick and the aberrant ... but was also one of often highly profitable dirty industries, irregular relations and intrigue, and was one of the passing of money, goods and favors between the town and the rest of the world. The edge certainly often became a frontier, but a productive frontier rather than a barrier ...” (Read 2006, 78)



uses that could not be situated in any other part of the city. (Figure 2.16) Gates, and the activities situated around them, were just some of these. In this respect, the near surrounding of the wall was not only for people and uses that were excluded from the city, but was actually an area between two systems, and was highly associated with the city. Nijenhuis argues that this space – the city frontier – was a part of the “machinic arrangement” formed by interrelated elements that were functioned by a system of relations between people, tools and things. (Nijenhuis 2006) All of the subspaces of the defensive walls – the walls, ditches, gates and towers – can be argued as being elements of this machinic arrangement: and such an arrangement generated new activities and forms in an area along the wall.

Margin may be one of the significant terms that refer to the areal characteristic of city wall, including its surroundings, or its status as a border or an edge. However, it also implies a space, like the space around a written page. ([www.dictionary.com](http://www.dictionary.com))<sup>21</sup> In this respect, the space identified by city walls delineates the edge of the city like the blank space to the side of a page. It is separated from the city, but also comprises several activities that are related with the city, much like the main text and notes that appear in the margin of a page. (Cupers & Miessen 2002) Penelope Goodman defines this area, the area between the urban and rural in the Roman city, as an ambiguous zone that was “neither fully urban nor fully rural”. (Goodman 2007, 2) Goodman refers to this zone as the urban periphery – periurban. The urban periphery was always marked by defensive walls or other visible markers, and offered a life to artisans, traders, wealthy elite housing and monumental public buildings. (Goodman 2007)

On the other hand, Ashworth defines the zone in the near environs of the walls as a defense zone that was needed for military and defensive purposes. The size of the defense zone varied depending on military requirements. It could be only the immediately adjacent space, or could cover an area that extended kilometers away from the city.

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<sup>21</sup> In their book “Spaces of Uncertainty”, Marcus Miessen and Keny Cupers introduce the term margin to explore the urban space of Berlin. For Miessen and Marcus, margins do not have “a definite identity. They have not been dominated by any specific economic or functional program. They are generally shaped by their users ... These spaces generally remain invisible; they are the margins in the landscape, the space alongside the structures in the contemporary city ... They grow in between–among other things” (Cupers & Miessen 2002, 105)

Carter has described the seventeenth century city as “a small kernel within a very thick shell, and the thickness of the shell included not only the width of the fortifications and the length of their glacis approaches but also a further zone of restrictions – on the height and size of buildings, and even on the sort and permanence of the vegetation cover. (Ashworth 1991, 57)

Another significant term that identifies city walls with their surrounding area and that is frequently used in the following chapters of this thesis is mural zone. The term mural originates from *muraille* in French and *muralia* in Latin, meaning wall. (www.etymonline.com) The mural zone implies an area that is related to the wall, and as stated in the historical evaluation, this zone comprised spaces and uses that originated due to the existence of city walls; that could not be placed in any other part of the city other than the mural zone. The term mural zone is mostly stated in the literature as intramural and extramural.

The extra-mural zone was the front of the city, in the sense that it was the foremost part of the city, its terminus. The extra-mural zone was the front of the city with specific functions: the military, economic and cultural front. It was a line of defense for the time of war and a space of controlled and selective passage in times of peace. Specifically, the extra-mural zone was the front of the fortifications, a threshold for the selective passage for imports and exports, included and excluded, the citizens and the marginals. (Erkal 2001, 16)

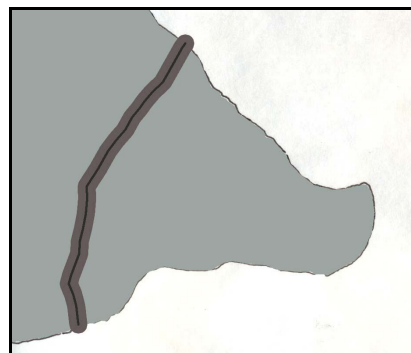


Figure 2.17: A schematic representation of a new concept; urban fissure. (developed by the author) Something between urban and urban; in the middle of the urban.

Prior to this, all the terms introduced originated from the existence of two opposing surfaces. However, today, the city is no longer a setting that is encircled by city walls. It is no longer formed by the oppositions of inside–outside, urban–rural, center–periphery. Although there are still external milieus that are different from the city surfaces, they are not strictly separated by material borders, as new urban–rural, or center–periphery relations have been formed.

This makes all existing concepts and terms inadequate for the definition of city walls. In that case, the question of “how can the city walls those remain within an urban setting, as seen in the case of İstanbul’s Land Walls, be conceptualized today?” arises as an important concern. As argued in this thesis, a new set of concepts and terms has to be searched or produced in urban literature to discuss the current condition. (Figure 2.17)

One of the fundamental reasons for the disappearance of inside-outside opposition was the physical expansion of the city outside the city walls; in another term, “the capture of the exterior land”. (Bonta & Protevi 2004) With the development of the railway system and the growth of the suburbs, the city has become totally diffused with no single dense center or defensive wall. For Paul Virilio, the disappearance of these oppositions was a result of improvements in transportation communication technologies.

If the metropolis is still a place, a geographic site, it no longer has anything to do with the classical oppositions of the city/country nor center/periphery. The city is no longer organized into a localized and axial estate. While the suburbs contributed to this dissolution, in fact the intramural–extramural opposition collapsed with the transport revolutions and the development of communication and telecommunication technologies. (Virilio 1991, 12)

However, the expansion of the city was not simply a matter of metric growth. It also introduced a new assemblage that exposed totally new spatial relations and organizations. First of all, the “close fabric” of the city that comprised a system between its elements and a controlled relation with the outside world totally changed. The city became an “open fragmented peri-urban fabric”, which resulted in radical changes in the internal spatial formation of the city. (Levy 1999) In such a city organization traditional reference points became redundant. They have become sources of nostalgia (great squares of European

towns or historic centers), and are sometimes in conflict with the contemporary urban context.

Today, the abolition of distances in time by various means of communications and telecommunications results in a confusion in which the image of the City suffers the direct and indirect effects of iconological torsion and distortion, in which the most elementary reference points disappear one by one. With the decay of urban centrality and axiality, the symbolic and historic reference points go first. (Virilio 1991, 30)

New types and urban forms, which are different from the “first space of the city”<sup>22</sup>, have been introduced to the urban structure.<sup>23</sup> In this respect, it is important to question what happens to traditional urban components that remain in the contemporary urban fabric. Most of them were conserved and experienced a functional transformation. However, being one of the traditional urban components of cities, city walls were difficult to refunction or transform; and therefore they are in the need of reconsideration.

First of all, after the expansion of the city, the city wall – the edge of the traditional city – no longer functioned as an edge. Cities are no longer entered through gates or an Arc de Triomphe. “As the last gateway to the State, the airport came to resemble the fort, port or railway station of earlier days”. (Virilio 1991, 10) There are no entrance ceremonies, no “rites of passage”. (Virilio 1991) Thus, due to their architecture, size and location, city walls, which used to provide for the security of cities, became outdated. In this case, the former edges that remain in the urban milieu come under attack from ongoing urban life, which ended with the demolition of walls in several cities. As a result of new urban demands, the trace of demolished walls reappeared as public spaces on the urban surface. This process can be discussed as the “first urban revolution” that introduced radical changes in the organization of urban space. (Read 2006) (Figure 2.18)

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<sup>22</sup> “The first space is one that can be approximately summed up in the figure ground of city – countryside, or center – periphery, or the idea that the city has an inside and outside that is demarcated by objective, even if fuzzy, boundaries. This spatial framing is implicated also in an assumption of place as being self evident; pure location, given by geodesic coordinates, and delimited by edges or borders, fuzzy through they may be, that divide it from what is not that place.” (Bruyns & Read 2006, 57)

<sup>23</sup> For Henri Lefebvre, this process, formation of new spaces and forms, has been important in the development of a new society. Lefebvre states that society has been completely urbanized and “This urban society cannot take shape conceptually until the end of a process during which the old urban forms ... burst apart”. (Lefebvre 2003, 2)

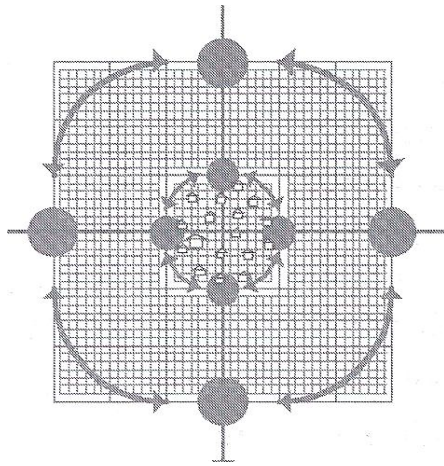


Figure 2.18: Expansion of the city, and formation of a new grid. (Read 2006, 77)

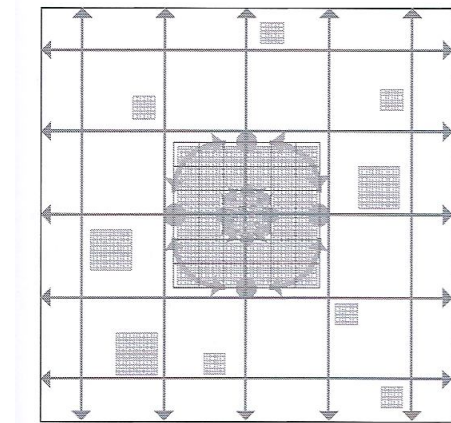


Figure 2.19: What happened to the materially existing edges of the traditional cities in the metropolitan grid? (Read 2006, 79)

However, with the enormous enlargement of the city, a metropolitan grid<sup>24</sup> that has revealed a different spatial organization (expressways, ring roads, large scale removals and injections) to that of the 19<sup>th</sup>-century super grid, has emerged. This is the “second urban revolution”, which generated another phase in the history of city walls. (Read 2006) In this case, the city walls that were not demolished remained and engaged within the urban milieu; between urban and urban, rather than between urban and suburban, or urban and rural. (Figure 2.19) Although the city’s edges or peripheries, which are characteristics of the traditional monocentric city, have become an important concern in urban literature in recent decades and have been mostly discussed through a questioning of the definition of the periphery, frontier or edge in the city, their existence or their formation, there has been little emphasis on the questions of “what happened to the materially existing edges of the traditional cities within the contemporary urban fabric?” “How can the city walls be conceptualized today?”

<sup>24</sup> The appearance of the Metropolitan grid introduced a new type of frontier that was not space dependent. As argued by Nijenhuis: “It reinstalled the territorial frontier in time”(Nijenhuis 1994, 16) “By ... delocalization of the frontier, the new machinic arrangement of the difussed frontier shapes the city into a global object where everything is always inside, with no outside. The global object is urban” (Nijenhuis 1994, 16) However, this dissertation does not deal with the formation of the new frontier, but rather focuses on the reconceptualization of the older city frontier – the city walls – in the contemporary urban.

Today, city walls are a challenging and complicated area that is in need of redefinition in terms of their spatiality and their positionality in the city. They cannot be simply defined as edges, margins, walls or protrusions in the continuous urban surface; rather, in several cases including the İstanbul Land Walls, they outline a fissure within the city.

### **2.3. A New Concept: Urban Fissure**

The first two parts of this chapter have revealed the necessity of a new concept for city walls; however this final part intends to introduce and explain the concept of urban fissure. After examining the history of city walls and several concepts that refer to walls, it would not be wrong to introduce or reconceptualize the city wall and its near surroundings as an urban fissure. In origin, the word “fissure” comes from fissure in French, fissura in Latin ([www.etimonline.com](http://www.etimonline.com)) meaning “a long narrow opening” or “a long narrow depression in a surface”. (<http://www.wordnik.com/words/fissure>) The term is used frequently in different fields:

Geography	An extensive crack, break or fracture in rocks.
Geological	Elongated, narrow fractures.
Geology	1: A fissure is a natural division or a cleft in an organ. 2: In geology, a fissure is a fracture or crack in rock along which there is a distinct separation; fissures are often filled with mineral-bearing materials. On volcanoes, a fissure is an elongate fracture or crack at the surface from which lava erupts.
Geophysics	A fissure is an elongate fracture or crack at the surface from which lava erupts.
Health	Any cleft or groove, normal or otherwise; especially a deep fold in the cerebral cortex which involves the entire thickness of the brain wall.
Mining	A fracture or crack in rock along which there is a distinct separation. It is often filled with mineral-bearing material.

(<http://www.websters-online-dictionary.org/definitions/fissure>)



Figure 2.20: Earth fissure.  
([www.cepolina.com/photos.asp?V=desert\\_earth\\_fissure](http://www.cepolina.com/photos.asp?V=desert_earth_fissure))



Figure 2.21: Fissure on the ground.  
([www.luirig.altervista.org](http://www.luirig.altervista.org))



Figure 2.22: Ice fissure.  
([www.flickr.com](http://www.flickr.com))

The term fissure, which has been mostly used to refer into a state in a natural setting in various fields, can be borrowed to explore the contemporary city as well. Similar to fissures in natural surfaces, like earth fissures or ice fissures, fissures can be also sought in the urban surface. In this respect, the question arises of: How can we adapt this term in urban literature? How can we identify a fissure in the city?

Since all cited definitions of the term imply a linear and narrow state in reference to its surrounding or setting, linearity can be stated as one of the major characteristics of urban fissures. Therefore, it would not be wrong to identify former urban edges (walls, shores, rivers, railways or valleys), that were exposing a strong linearity and that currently remain within urban milieus, as urban fissures. (Figure 2.23, Figure 2.24 and Figure 2.25) Within the urban surface, like natural surfaces, a fissure exposes and imposes a strong linearity attributed from the former edge characteristic. However, it is not only particular edges of the former city fabric that form fissures, but also large scale motorways and other transportation infrastructures within the contemporary city. In this case, fissures may expose a pattern in the city, rather than appearing as a solitary state. (Figure 2.20)



Figure 2.23: Roads as urban fissure.  
([http://www.urban-photos.com/view\\_image/21563](http://www.urban-photos.com/view_image/21563))



Figure 2.24: River as an urban fissure.  
(<http://www.whiteplanes.com/helicopters/helicopters6.htm>)



Figure 2.25: City walls as an urban fissure.  
([www.ibb.gov.tr](http://www.ibb.gov.tr))

The linear formation of the fissure may emerge as a disturber for several continuities – continuity of the pattern, flow, circulation, etc. – within the urban surface, while providing a longitudinal continuity by exposing a distinctive milieu within the urban milieu. (Figure 2.27) Differing from an edge that serves between two different phases, in the case of urban fissures there is only one milieu; not urban-rural opposition, but one urban surface interrupted by the fissure. In this case, the fissure still indicates two sides; but these two sides cannot be weld, and highly differ from the milieu of the fissure.

Defining a milieu, a fissure exposes its own territory, comprising diverse spaces and practices as well. (Figure 2.28) It is formed by various components; first by the core structure of the edge – the wall, sea, railroad, etc. – and secondly by spaces produced along this edge. However, the territory of an urban fissure differs from the Sack's definition, which specifically mentions the control of individuals or groups on relationships and access over a geographic area. (Sack 1986) The territory of the fissure is formed and controlled by the core structure of the edge, not by any individual or group. (Figure 2.29) This structure, either a wall, river or transportation line, dominates and imposes spatial organization and relations around it.



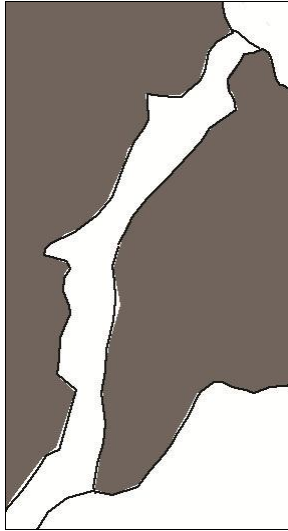


Figure 2.26: Fissure forms a long narrow opening in the urban milieu.  
(developed by the author)

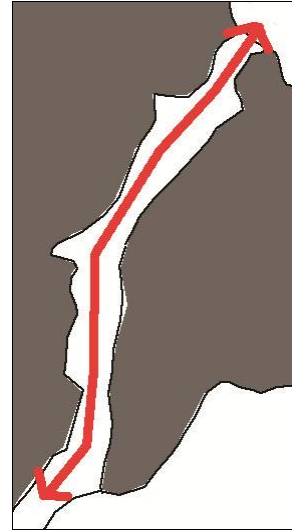


Figure 2.27: Fissure provides a longitudinal continuity in urban milieu.  
(developed by the author)



Figure 2.28: Fissure exposes its own territory in urban milieu.  
(developed by the author)

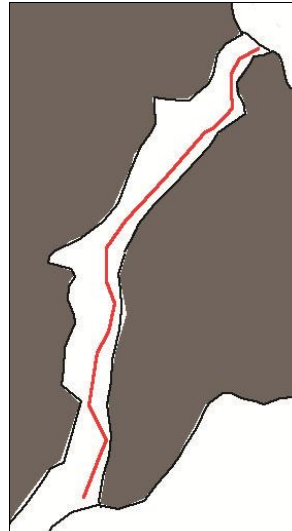


Figure 2.29: Core structure of the fissure.  
(developed by the author)

Compatible with the very basic definition of the term, this argument introduces urban fissure as a “long narrow opening” within the city surface. However, the linear opening formed by a fissure does not bring up a homogenous milieu. Actually, considering an urban fissure as a homogenous void, as it is in natural surfaces, is an over-simplification of the term. The basic definitions of the term are not all inclusive for exploring the fissure in an urban context. When the term is adapted to urban space, the meaning alters and reveals several other characteristics. It will have a different representation in the urban surface. This argument can be further clarified through an examination of different cases, and each case may present its own varied spatiality, as with the specific focus of this thesis, the Land Walls of İstanbul.

In this respect, after providing an overview of the urban fissure, derived from the very basic definitions of the term and mostly revealing the positionality of the fissure in the city, a more detailed study is required to discover the spatiality of the urban fissure. Although the spatiality of the urban fissure depends to a great extent on the specific condition of each case, it is still possible to form a general idea that is relevant to all cases. As previously mentioned, the spatiality of the urban fissure can be introduced in two levels; one is the major linear state that can be seen as the core of the fissure, and the other is the spaces that have emerged along this core and give the fissure width. “The spaces most sensitive to change, the temporal peripheral fragments of the city, often follow the veins of the city, the river flow, the highways ... The veins are bordered by strips with a variety of temporal coincidences, the marginal areas”. (Bekkering 1994, 39) A river that cuts the city is associated with a waterfront; an elevated railway line that crosses the city exposes a considerable amount of space under its structure that also generates several activities; or a city wall with its ramparts and ditches offers various spaces in different levels. In this respect, a fissure is not a two dimensional opening that can be recognized on city plans, as it contains different levels of spaces in both height and depth, and marks a considerable trace on the urban surface.

Due to its former edge position and linear formation, the spatiality of the fissure can be discussed in terms of two major characteristics that have emerged in most cities in recent decades: one is the increased number and size of transportation infrastructures, and the

resulting problems; and the other is the shifts from the city centers to the outer lands that have left abandoned areas within the urban fabric.

The expansion of cities necessitated the construction of large-scale transportation infrastructures to connect the city core to the newly developed parts of the city. Alex Wall exposes roads as the major “agents of the urban dispersal”, and changes in the urban fabric as “symptoms of dispersal”. For Wall, increasing speeds and the development of expressways are all associated with the extension of cities, and have radically influenced the traditional urban space<sup>25</sup>. “Civic space, once evident in the main square and the axes of the town, would be replaced by the significance of spaces experienced in an increasingly mobile daily itinerary”. (Wall 1994, 10) The edges of traditional cities, where fissures appear currently, have emerged as important reference lines in the development of the city’s circulation network following the expansion of the city. They have become one of the most affected urban lands as a result of the construction of transportation infrastructures. Therefore, by exposing a longitudinal continuity within the city, the fissure partially turned into a circulation space, containing several major arteries of the city; coastal roads along waterfronts, ringstrasse on the trace of city walls or avenues along the walls. Besides transportation arteries that run along the fissure, there are also several arteries that perpendicularly cut the fissure to overpass this interruption, such as bridges across rivers, or roads and streets passing through the gates of the city walls. (Figure 2.30)

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<sup>25</sup> Besides dominating and shaping the contemporary urban structure, transportation infrastructures also generate new discourses on the urban space. They emerge as the new type of linear urban space that is generic almost for all world cities, like the waterfronts of port cities, the railroads of 19th century cities or the defensive walls of medieval cities. Cities today begin to be built and developed along those lines of transportation infrastructure, which serve not only as connectors, as they also become important in the daily urban life of people “Today the road transcends its function as a connector and becomes both a threshold and a place. If the space of the car is sometimes an office, home, or place of courtship, then the roadscape becomes the place where we live”. (Wall 1994, 10) In some cases, roads serve for service and leisure. Ela Aral Alanyalı states that spaces produced by urban motorways are new types of public spaces, identifying such spaces as peripheral public space. By being free for people’s access, such spaces offer great potential in cities. (Alanyalı Aral 2008)

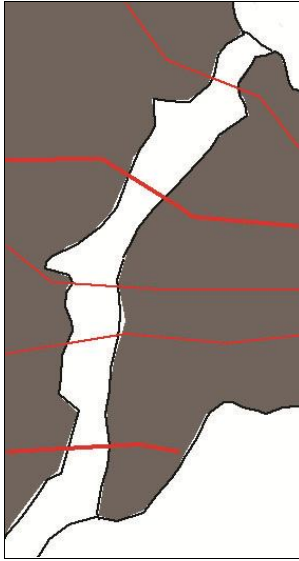


Figure 2.30: Arteries that perpendicularly cut the fissure. (developed by the author)

Although edge spaces have always had a connection to circulation issues, in the case of a fissure, the scale of circulation changes drastically. The traditional inner-walled city that was mostly organized on a pedestrian scale<sup>26</sup> was introduced by a new system, out of the pedestrian scale. The introduction of a large-scale infrastructure, mostly based on vehicular circulation, set up new types of spaces that challenged the fissure.<sup>27</sup> Large scale transportation infrastructures encouraged the generation of indeterminate,<sup>28</sup> residual,<sup>29</sup>

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<sup>26</sup> “The pedestrian-human scale forms the basis of the classical frontier, which is defined as a defensible and communicable city periphery in the conditions of the pedestrian speed. The impacts of the pedestrian scale on the formation of the city frontier can be observed in the ancient city foundation rituals, where the city-founder draws the limits of the future city with a stick or a plough driven by oxes. The surveying of the city frontier was done in the time of a day after the determination of the city centre and cardinal directions at the speed of the city-founder that is a pedestrian.” (Erkal 2001, 3)

<sup>27</sup> As seen in the Land Walls of Istanbul, with the development of new neighborhoods and the construction of large-scale transportation infrastructures outside the walls in the middle of the 20<sup>th</sup> century, the mural zone experienced a radical transformation. The introduction of large-scale infrastructures and the resulting problems will be studied in detail in chapters 4 and 5 by evaluating the spatiality of the Land Walls in different historical periods.

<sup>28</sup> Indeterminate space defined by Jacqueline Groth and Eric Corijn as undetermined places that are mostly revealed as a result of industrial shifts from the city center. They are deteriorated, but offer great opportunities for the development of new spatial types that are different to the traditional code of the city. These spaces have not only suffered a physical deterioration or emptiness, but also a semantic emptiness that creates a great challenge to the contemporary city structure. (Groth & Corijn 2005)

lost,<sup>30</sup> left over<sup>31</sup> spaces or dead zones<sup>32</sup> along, near or under them. However, not only transportation arteries, but also large scale removals and shifts from city centers, leaving a considerable amount of urban land uncared for and problematic, also encouraged the generation of such spaces.<sup>33</sup> Fissures, remaining in the urban milieu, became one of the sites where this transformation was experienced.

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<sup>29</sup> Cupers and Marcus Miessen discuss the urban space of Berlin using the term residual space, and define the land reclaimed by the demolition of Berlin Walls as one of the residual spaces of Berlin. (Cupers & Miessen 2002) However, today it is not only Berlin, but the majority of cities that contain residual spaces of various scales – underused areas between building blocks, abandoned industrial sites or in the near environs of transportation infrastructures. Residual sites can be occupied by informal businesses, illegal residences or squatters. Besides their negative impacts on the organization of urban space, residual spaces offer also great opportunities in the formation of urban space. For Cupers and Miessen, residual spaces can serve for the circulation of pedestrians, cyclists or even cars. “They can be formal or informal, meaning asphalted and clearly indicated or hidden and only marked in the grass. For Berlin in particular, the former wall sites tend to form suitable corridors for pedestrian and bikes, because of its continuity in the urban landscape”. (Cupers & Miessen 2002, 86)

<sup>30</sup> Lost space, discussed by Roger Trancik in his book “Finding Lost Space”, is one of the basic concepts in identifying the uncertain conditions in the contemporary urban space. Trancik cites lost space as an important problem in American cities, explaining that the major reason behind the emergence of lost spaces is the increased dependence on the automobile and the construction of roads, zoning and land use policies that divided the city; the construction of large scale buildings – shopping malls, business towers, etc – that have an introverted structure by disrespecting the open space; and lastly the abandonment of industrial or transportation sites inside the city. (Trancik 1986) Trancik claims that linear spaces – railroad lines, waterfronts and highways – are the major reason behind the emergence of lost spaces:

“They are no man’s lands along the edges of freeways that nobody cares about maintaining, much less using. Lost spaces are also abandoned waterfronts, train yards, vacated military sites, and industrial complexes that have moved out ... They are the vacant blight-clearance sites ... that were, for a multitude of reasons, never redeveloped ... Lost spaces are deteriorated parks ... Lost spaces are the undesirable urban areas that are in need of redesign – antispace, making no positive contribution to the surroundings or users”. (Trancik 1986, 3-4)

<sup>31</sup> “Leftover spaces, usually publically owned but without any assigned function, are often located right next to spaces with fixed and delimited functions. Examples include the spaces under bridges and next to highways and railroad tracks. These exist beyond the boundaries of organized social space, having no intended use and often lacking conventionally appealing features.” (Franck & Stevens 2007, 7) Furthermore, Ela Alanyalı Aral explores and identifies leftover spaces through three basic criteria: use properties of space; the control exercised on space; and the maintenance of space. (Alanyalı Aral 2003) Based on these three criteria, Aral claims that leftover spaces are “unused, underused or misused ones,” “are those not controlled through time” and “those not maintained as reflected in their physical appearance,” (Alanyalı Aral 2003, 13) and she identifies and discusses transportation infrastructure as one of the reasons for the generation of leftover spaces.

<sup>32</sup> “Dead zone –translated from a slang Hebrew term meaning an area that is derelict, abandoned and empty- is a synonym for other terms such as void, terrain vague, tabula rasa and no man’s land.” (Doron 2007, 211)

<sup>33</sup> In the second half of the 20th century. “Large areas of the city appear to be uncared for, forming an entropic landscape returning to a condition of nature. The contradictions in the contemporary cityscape are creating new fields of action for architects and planners.” (Woodroffe, Papa, Macburnie 1994, 8) These empty spaces, not physically but empty in terms of function and meaning, create an ambiguous setting in cities. Disappearances of crucial landmarks or nodes that shape the collective memory of society create a dilemma. On the other hand, existence of obsolete and ruined zones in cities cause problems in the social, cultural and physical analysis of the city as well. They are obsolete but at the same time they are dynamic. So, it is difficult to identify the being of obsolete lands in cities. In most cases, they generate some urban processes, mainly unsafe and marginal activities. Moreover, due to the increasing urbanization in the second half of twentieth century, obsolete buildings and lands became priceless and potential urban areas in the development of cities.

In a very general term, things that cannot be integrated into the city system – “heavy, slow or too static” to integrate with the flow in cities – remain outside the system, and thus become indeterminate, residual, lost or left over. (Cupers & Miessen 2002) These terms expose a variety, but they have similar connotations. Although such areas have been differently termed and discussed in urban literature, they have several common features, and expose poor physical conditions: abandoned waterfronts or industrial sites, near environs of railroad lines or other transportation infrastructures, and underused areas between building blocks. By remaining in the city center, such areas generally occupy a strategic position in cities without an urban strategy. Therefore, besides their negative impacts on the organization of urban space, they offer great opportunities for the development of new spatial types. For example, in several parts of Berlin, the line of the former Berlin Wall, which exposes a considerable continuity in the city surface, has become a suitable line for the circulation of pedestrians and bikes. (Groth & Corijn 2005, Cupers & Miessen 2002, Trancik 1986, Franck & Stevens 2007)

However, these spaces have not only suffered a physical deterioration or emptiness, but also a functional and semantic emptiness that presents a great challenge to the contemporary city structure. This makes the urban fissure a potential void within the city, not physically, but in terms of valuable social and economical activities: “Take the parcel of vacant land in the city. It is describable as an empty lot, though it is not physically empty for there may be grass and soil on it. It is empty because it is devoid of socially or economically valuable artifacts or things that were intended to be controlled”. (Sack 1986, 33-34)

In this respect, one of the basic definitions of fissure, “a long narrow depression in a surface,” is characteristic of the urban fissure as well. In addition to the cavity formed by the fissure on the urban surface – ditches of city walls or rivers – and different leveled spaces formed by transportation infrastructures, indeterminate, residual, lost, left over spaces or dead zones also formulate the urban fissure as a depression surface. Such sites, without an assigned function, became suitable for the appropriation of informal activities and occupancies. With a few changes, the description of fissure as “a long narrow depression in a surface” can be made appropriate for urban fissure when it is articulated as “a long depression surface”.

An urban fissure is not necessarily formed by indeterminate, residual, lost or left over spaces and dead zones. Depending on the case, there are also physically and functionally well-defined spaces. In this case, fissure becomes an “overlapping space” where formals and informals exist together. (Doron 2007) However, in the case of urban fissures, this overlapping has a temporal dimension that has been produced by the stratification of spaces, practices and symbols throughout history. This overlapping conceals the depth of the fissure, which is difficult to detect or identify. In this respect, the occurrence of fissure is not a simple process of masking the former spaces; it is not the total disappearance of the former one and the introduction of a totally new one. As argued by Lefebvre, space is formed by layers that provide differences on the city surface:

The differences that are established in space do not come from space as such, but from that which settles there, that which is assembled and confronted by and in urban reality. Contrasts, oppositions, superimpositions and juxtapositions replace separation, spatio-temporal distances. There are therefore three layers in space: rural space, industrial space, and urban space, superposed, telescoped, sometimes absorbed into one another. (Lefebvre 2003, 125)

Fissure is one of the sites that this superimposition and absorption is legible within the city. As such, it is still possible to see the traces of the former spaces and patterns, but these traces are not same anymore due to the imposition of new layers upon them<sup>34</sup>. This makes urban fissure one of the challenging sites within the city.

All the above statements on urban fissures have intended to reveal the generic characteristics of the term. However, as can be detected in the previous parts of this chapter, this thesis is seeking a term for city walls that have remained within the urban milieu after the expansion of the city. The Land Walls of İstanbul is a unique case that currently emerges in a metropolitan milieu in the world. Today, they do not serve as lines between two opposing environments, they do not define a strict territory, and they cannot be argued only in terms of their architectural qualities. On the other hand, the walls and their surrounding spaces mark a fissure within the city of İstanbul. In this respect, the

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<sup>34</sup> Lefebvre explains this using the example of the Latin Quarter in Paris: “We know that the streets in the Latin Quarter follow the trace of the rural footpaths and roads, which the people of Paris took to go to their prairies, vineyards, and fields on the Left Bank. Over the centuries, however, this network turned into a labyrinth, the center of the intelligentsia and its ferment, which contrasted with the commercial roadways and grid like projections of state order.” (Lefebvre 2003, 126)

subsequent parts of the thesis will have a specific focus on the Land Walls. As the case that encourage the generation of such a new urban concept, the Land Walls of İstanbul will be studied in detail in Chapters 3, 4 and 5. After providing an introductory to the Land Walls and their basic spatial features in the pre-modern period in Chapter 3, Chapters 4 and 5 will map how the Land Walls become a fissure.

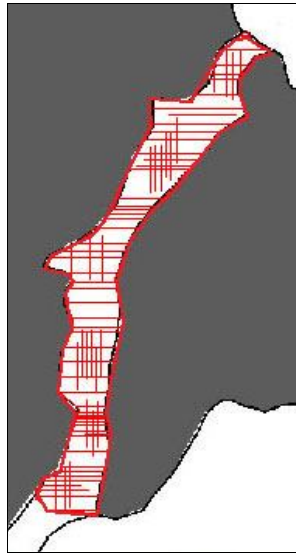


Figure 2.31: Fissure does not expose a homogenous milieu. (developed by the author)



## **CHAPTER 3**

### **HISTORY OF THE İSTANBUL LAND WALLS IN THE PRE-MODERN PERIOD**

...all other cities have their periods of government and are subject to the decays of time, Constantinople alone seems to claim a kind of immortality and will continue to be a city as long as humanity shall live either to inhabit or rebuild it. (Gilles 1988, xiv)

Since their construction in the 5<sup>th</sup> century, the Land Walls, despite coming under various forms of attack, from enemies, sieges, earthquakes, partial demolition, urban violence and planning attempts, remain as one of the enduring elements of the immortal city of İstanbul. In terms of their architecture, their location in the urban setting and their spatial configuration, the Land Walls have remained as an important component of the city throughout history. This chapter intends to evaluate the history of the İstanbul Land Walls from the pre-modern period up until the 19<sup>th</sup> century, when several walls in the city of İstanbul, and also in other world cities, were dismantled.

This chapter will be an introductory part for the Land Walls to discuss them as an urban fissure in the subsequent parts of the thesis. It is formulated in three main sections. The first section offers a brief overview of all the defensive walls on the Historic Peninsula; the second part focuses on the distinctive aspects of the Land Walls, such as their architectural structure, their meaning for the city and their spatial manifestation in the pre-modern period that can be argued as the first indications of the fissure; and finally, the concluding part will provide an overview on the positionality and spatiality of the Land Walls within the city.

### 3.1. Defensive Walls of the Historic Peninsula

Romance and history of walled cities are inseparable. Who has not felt this to be so at the sight of hoary ruins lichen-clad and ivy-mantled, that proudly rear their battered crests despite the ravages of time and man's destructive instincts. It is within walled cities that the life of civilized man began: the walls guarded him against barbarian foes, behind their shelter he found the security necessary for his cultural development, in their defense he showed his finest qualities. And such a city – and such a history – is that of Ancient Byzantium, the City of Constantine, the Castle of Caesar. (Baker 1975, vii)

Throughout history, the defensive structures of İstanbul have been always a significant component of the city; doing much to shape and dominate the physical and social structure of the city. İstanbul's fortifications were constructed on diverse scales: the walls of the Historic Peninsula and Galata for defense; and the Anastasian Wall for regional control. They protected the city for centuries; and still have a significant presence in many parts of it. The Historic Peninsula has been an important aspect in the history of the defense of İstanbul, with its seaward walls and four successive layers of land walls that marked the western border of the city in different centuries: The "Byzantion Walls", "Severan Walls", "Constantinian Walls" and "Theodosian Walls". (Figure 3.1) The first walls to be built on the Historic Peninsula, the Byzantion Walls, encircled the Acropolis Byzantion on the eastern side of the peninsula, and stood until the capture of the city by Septimius Severus (Van Millingen 2005). During the siege of the city and in the aftermath many major monuments were destroyed, including the defensive walls, which were replaced by the new Severan Walls to mark the extended boundary, and encompassed the old harbor. (Kuban 1996) Alexander Van Millingen explained Septimius Severus' actions as follows, "Even the ruthless destroyer of the city perceived his mistake, and ere long, at the solicitation of his son Caracalla, ordered the reconstruction of the strategic stronghold". (Van Millingen 2005, 9)

In 330, with the declaration Constantinople as the eastern capital of the Roman Empire, the western boundary of the city changed once again. Constantine initiated the construction of the new capital, extending the boundaries of the city and erecting new land walls, the Constantinian Walls, 2.5 km to the west of the Severan Walls. The new boundary of the city enclosed a large territory by Late Antiquity standards:

On foot, spear in hand, the emperor traced the limits of the future capital in person, and when his courtiers, surprised at the compass of the circuit he set himself to describe, inquired how far he would proceed, he replied, “Until He stops, who goes before me.” The story expressed a sense of the profound importance of the work that began on that memorable day. It was the inauguration of an epoch. (Van Millingen 2005, 15)

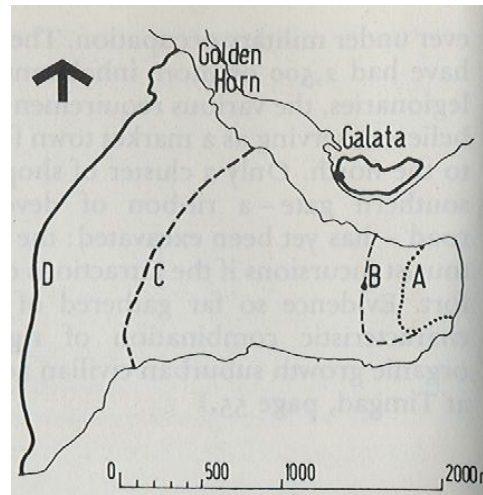


Figure 3.1: Outline of the four land walls of the Historic Peninsula; (A) Byzantine Walls, (B) Severan Walls, (C) Constantinian Walls and (D) Theodosian Walls. (Morris 1994, 64)

In the 5<sup>th</sup> century, Theodosius II built the fourth land walls of the city, the Theodosian Walls, which defended the city against numerous land attacks until the Ottoman Conquest in 1453. With the construction of the Theodosian Walls, the land border of Constantinople was extended by approximately one kilometer to the west of the former Constantinian Walls. The reason for the construction of the new walls was not to accommodate the increasing population or the dense urban fabric; but was rather a result of the desire to enlarge the territory of the city to enclose the military zone and open air cisterns; (Van Millingen 2005 & Ortaylı 1987) and to satisfy the need for security and protection of the eastern capital of the Roman Empire – Constantinople. (Figure 3.2 and Figure 3.3) As stated by Millingen, “The enlargement and refortification of the city was thus part of a comprehensive and far-seeing plan to equip the Roman State in the East for the impending

desperate struggle with barbarism". (Van Millingen 2005, 43) In this respect, the area between the Constantinian and Theodosian Walls was not densely occupied, and remained sparse for centuries.

The construction of the Theodosius Walls was an important measure for the city and its citizens, who were charged by Theodosius with the repair and maintenance of any parts of the wall that were constructed on their private lands.

We command that the towers of the new wall, which has been constructed for the fortification of this most splendid City, shall after the completion of the work, be assigned to the use of those persons through whose lands this wall was dully erected ... so that the landholders shall know that each year they must provide for the repair of the towers at their own expense, and that they shall not doubt that the repair and the responsibility therefore belong to them. (Batur 1996, 53)

It can be said that the Theodosian Walls were deserving of this solicitude, in that they endured many attacks and strongly defended the city of Constantinople until it was overrun in 1453 by the Ottomans. (Eyice 2006) Unlike other land walls, the Theodosian Walls still exist in İstanbul, and form the Land Walls of the city, together with the Heraclian Walls and the wall erected by Emperor Manuel Comnenus to the north of the Theodosian Walls. The Heraclian Walls were constructed in the 7<sup>th</sup> century by Emperor Heraclius to include the Blachernae district – a suburb of Constantinople – within the city boundary. (Van Millingen 2005) In the 12<sup>th</sup> century, Emperor Manuel Comnenus added several constructions between the Theodosian and Heraclian Walls to strengthen the defense of the city, and particularly the Blachernae Palace. (Kuban 1996)

Indeed, the defensive system of İstanbul did not comprise only land walls, as there were also sea defenses. These comprised two parts: the walls along the Golden Horn that defended northern side, and the walls along Marmara Sea coast that fortified the southern side of the Historic Peninsula. With the construction of each of the land walls, the seaward walls were extended and repaired to provide an encircling defense structure around the city. (Van Millingen 2005) The seaward walls were constructed differently to the Land Walls, in that they were formed by a single wall.

A considerable proportion of the sea walls on the Golden Horn were demolished in the 19<sup>th</sup> century, not due to new urban plans, as was the case in other cities in the period, but rather as “the result of a particular speculative mechanism”. (Erkal 2001, 215) In contrast, the sea walls on the Marmara coast survived until the mid-20<sup>th</sup> century, apart from some partial demolitions to accommodate the construction of a railway line in the 1870s. Today, unlike the Land Walls, which remain in the urban landscape of İstanbul, only some ruins of the seaward walls can still be found on the Marmara and Golden Horn waterfronts. In this respect, as a material representation of the Historic Peninsula’s former defense system, the Land Walls today maintain an impressive presence on the contemporary urban fabric of İstanbul.

Figure 3.2: Zone between the Constantinian and Theodosian Walls. Theodosian Walls were constructed to enclose the military zone and cisterns. (Colored by the author) (Ortaylı 1987, 206)



Figure 3.3: Open air cisterns between the Constantinian and Theodosian Walls.  
(Colored by the author) ([www.unc.edu/awmc](http://www.unc.edu/awmc))

### 3.2. Characteristics of Land Walls

Its hundred towers diminishing in perspective offer a stupendous scene even to the eye of an Englishman, whose country boasts so many venerable remains of a castellated kind. No single castle in England presents a continued front of more than 300 yards; nor can a comparison be drawn with any other Gothic fortification. (Dallaway 1804, 232)

The formidable presence of the Land Walls always excited visitors to Constantinople; and landscapes of the Land Walls have been depicted by many voyagers and explorers over the centuries. Besides literary depictions, they have become a major focus of many scientific researches in the fields of archeology, architecture and urban history. As such, this part of the study intends to understand how İstanbul's Land Walls differ from other defense structures, and what makes them unique, by discussing the walls from three perspectives: their architectural structure, their relational history in the city context, and lastly, their spatiality.

### 3.2.1. Architecture of Land Walls

Their construction was a marvel of devotion, their plan the work of genius, for of its kind no defences better calculated to protect a city were ever devised by human ingenuity. (Baker 1975, 186)

As explained earlier in the chapter, the Land Walls were a component of the defensive system of the Historic Peninsula, and comprised three continuous major sections: the Land Walls, and the Golden Horn and Marmara seaward walls. The Land Walls marked the western border of the peninsula, measuring around 6,670 meters in length, stretching from the Golden Horn to the Marmara Sea. (Figure 3.5) Unlike the more common single-wall defense structure found in the world, İstanbul's Land Walls were in the form of a triple defense system that makes them unique in Late Antiquity and Medieval military and defense. They form a complex system, composed of open and enclosed spaces, an inner wall, an outer wall, a moat, terraces between the walls, towers and gates. (Van Millingen 2005) Only the northern part of the Land Walls – the Heraclian Walls and the wall erected by Manuel Commenus – featured a simple defense system. In fact, this triple system can be argued as being the starting point for the formation of the urban fissure in its current condition. (Figure 3.4)

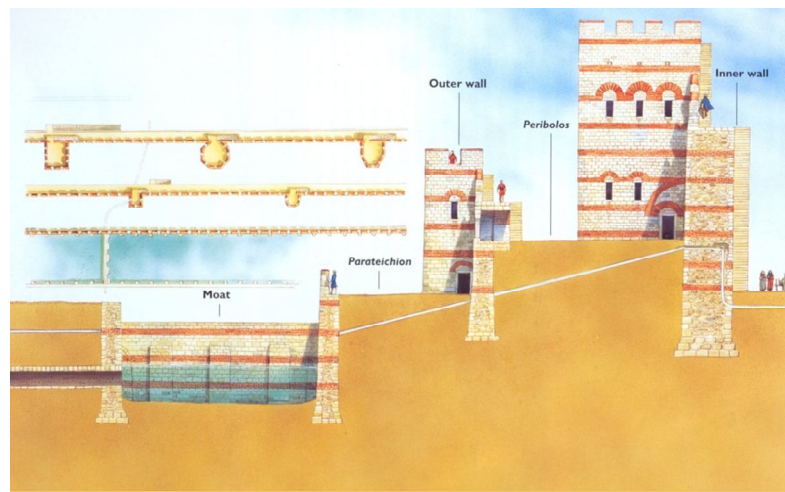


Figure 3.4: Triple defense system of the Theodosian Walls. Cross-section and plan. This can be argued as the origin of the urban fissure exposed by the Land Walls in the current urban milieu of İstanbul. (Turnbull 2004, 11)

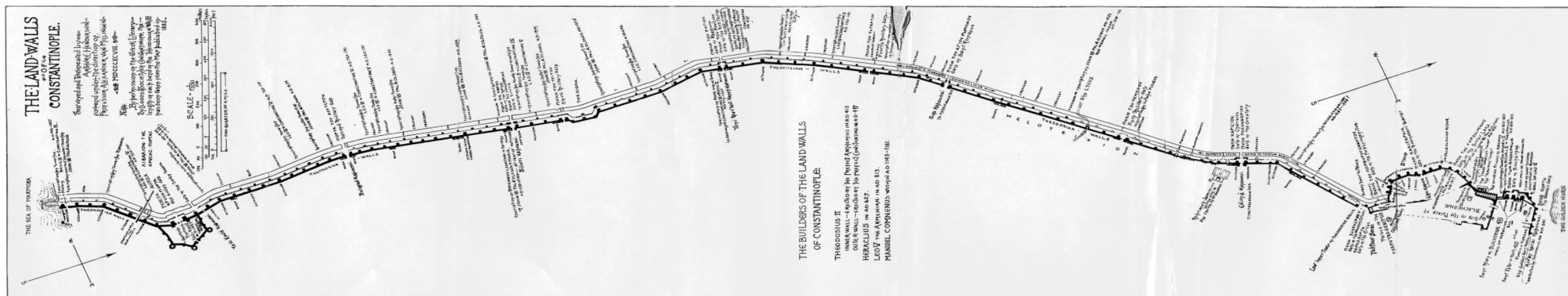


Figure 3.5: The line, architectural structure of the I and Walle. (Van Milligen 2005)



The inner wall, situated on the city side, was the strongest component of the system. It measured approximately 15 meters in height and 4.5 meters in width; and was punctuated by projecting towers, the majority of which were square in plan. After the inner wall there was peribolos, a terrace 15 meters in width between inner and outer walls to provide protection for the soldiers. “It was nonetheless a vital line of defence, and during the fierce siege of AD 1422 and 1453 the most desperate fighting occurred here”. (Turnbull 2004, 13) The outer wall, which was 7.5 meters in height, was lower than the inner wall, and shielded another terrace known as the parateichion. The Parateichion was 12–15 meters wide, “its main function was to extend the distance between the besiegers and besieged”. (Turnbull 2004, 13) The outermost part of the system was a moat, measuring 10–12 meters in depth, and 15–18 meters wide. (Eyice 2006 & Turnbull 2004)

The gates were another distinctive component of the Land Wall defensive system. In history, gates in the Land Walls served two main purposes: military use and daily public use. In total, there were 10 gates in the walls, five for the military and five for the public; as well as several posterns<sup>35</sup> in the inner wall. (Van Millingen 2005) The military gates served for the passage of soldiers in times of war, and were not for the inner and outer circulation of civilians, who had access to dedicated non-military gates. Originally, gates were nodes where the city connected to other lands. Each gate permitted the access of people to a different space, which included cemeteries, small-scale manufacturing facilities, religious districts, or other territories and cities. For this reason, the gates were usually located and named in reference to the outer world, identified either by the name of the city towards which the gate was oriented, like Edirnekapi or Belgradkapi, or by the name of the district just outside the gate, like Mevlevihane kapi.

This distinctive architecture of the Land Walls has been studied and illustrated in detail in previous literature. Generally, drawings depicting the Land Walls indicate a perfect architecture that rarely existed in history. As elements of defense, the Land Walls had to withstand various wars, attacks and sieges, all of which took their toll on the structure. Especially during the Ottoman Conquest the walls sustained considerable damage, and

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<sup>35</sup> In the dictionary “postern” is cited as (1) “a back door or gate”, or (2) “a private entrance or any entrance other than the main one”. In the fortifications or citadels postern implies the secondary gate of the defense system. (<http://dictionary.reference.com/browse/postern> and <http://en.wikipedia.org/wiki/Postern>)

after that time they remained mostly uncared for. The ruined state of the Land Walls is something that was often mentioned by visitors and travelers in the 18<sup>th</sup> and 19<sup>th</sup> century.

The line of walls and enormous towers extend as far as the eye can see, rising and descending with the inequalities of the ground; here so low that it seems sinking into the earth, and there so lofty that it appears to crown the summit of a mountain; varied by infinite forms of ruin, tinted with many deep sombre colors from black to warm, almost golden yellow, and clothed by a redundant vegetation of dark green ... There are three ranges of walls forming a gigantic series of ruined steps; the interior wall, which is the highest, flanked at equal distances with square towers; the middle wall reinforced by small round towers; and the external wall without towers, very low, and defended by a wide and deep ditch that was once filled by the waters of the sea, but is now covered with grass and weeds. All three remain much in the same condition that they were in after the taking of Constantinople, for the restorations that were made by Mahomet and Bajazet Second are very unimportant. (Amicis 2009, 249)

Today, the triple defense system of the Land Walls is partly observable. Although the moat has been filled, some parts of walls have been demolished and a number of gates have been closed, it is possible to observe the triple system of Land Walls, especially on such restored sections as the Belgradkapı. The inner wall, towers, peribolos, outer wall, gate, outer walkway and moat are all visible on the contemporary setting of walls around Belgradkapı. (Turnbull 2004)

With all its sub-spaces, the Land Walls were more than just a single architectural edifice and a defense structure. As mentioned by Millingen, in the Byzantine period, the Land Walls served for the shelter of soldiers and goods. “The lower portion of a tower had evidently little to do directly with the defence of the city, but served mainly as store room or guard house. There, soldiers returning home or leaving for the field were allowed to take up their temporary quarters” (Van Millingen 2005, 52); and continued to provide shelter for civilians and goods even after the walls had lost their defensive purpose. In this respect, it is important to discuss the Land Walls in terms of their relationship with the city, and how they remained as an integral part of the city even after their defensive purpose had diminished.

### 3.2.2. Relational History of Land Walls in the City Context

Those that had never seen Constantinople before stared long and hard at the city that lay before them, quite simply because it could never have crossed their minds that such grandeur could ever exist. If one had not seen them with one's own eyes it would have been impossible to believe the full extent of those mighty walls and towers that encompassed the city; they looked up and down transfixed by the palaces and exalted churches that surpassed anything that existed in any city anywhere. And let it be known that there was not one of the company who was enough not for their hairs to stand on end... (by Geoffroi de Villehardouin, 13<sup>th</sup> century cited in Kubilay Yetişkin 2010, 32)

In the Byzantine period, the major purpose of the Land Walls was for the defense of Constantinople. The city was strictly enclosed by the Theodosian Walls (Figure 3.6); however their purpose was more than only defending the city, as they also defined and dominated the physical, political, social and symbolic territory of Constantinople as well. The walls marked the legitimate border of the city, in which all conventions, rules and policies were applicable, and so the Theodosian Walls were of great significance in governmental terms. The construction of the imperial palace, the Palace of Blachernae, to the northern part of the walls in the 11<sup>th</sup> century can be argued as being for this purpose – to maintain strict control over the boundary of the city.

Besides their significance for the authorities, the Theodosian Walls had a symbolic meaning for the inhabitants of the city. Since the strength of the walls represented the assurance of Constantinople, they were symbolic of the strength of the city and were the pride of its citizens:

They dominated the city life as symbols of security and the guarantee of the civilized heaven inside them. Their imperial gate and public and military gates, their bridges and moats, their relation to the harbours and to the quays and landing-stages, to the surrounding fields, monasteries and rich mansions, were always connected in the memory of people, with barbarian attacks or the triumphal returns of the emperors or victorious generals, as well as with their recurrent repairs by the citizens. (Kuban 1996, 50)



The Theodosian Walls had a considerable impact on the lives of the civilians in the city, in that they determined many of the economic activities in Constantinople. In the Byzantine period, the gates were the land side entrances to the city, providing passage between the outside and inside; and served as customs points for the collecting of taxes and tolls. In this regard, the line of the Theodosian Walls was critical in the economic life of Constantinople.

In contrast to the significance of the walls, the mural zone was a desolate landscape at the time. Since Constantinople experienced many enemy attacks, the outer lands were unsafe for permanent settlement, and so the city did not extend much to the west. The lands on the city side close to the walls – between the Theodosian and Constantinian Walls – were also sparsely settled. Ruy Gonzales de Clavijo, a Castilian traveler and writer, observed the deprived condition of Constantinople in his depiction of the Theodosian Walls following his visit to Constantinople in 1403 just before the conquest: “Though the circuit of the walls is thus very great and the area spacious, the city is not throughout very densely settled. There are within its compass many hills and valleys where corn fields and orchards are found”. (Kuban 1996, 176) At the time, Constantinople had an urban fabric that differed from other Medieval European towns, featuring dense urban cores encircled by walls. (Kuban 1996)

The Ottoman Conquest in 1453 heralded a new era for the city and its walls to face up to different circumstances. Historians such as İlber Ortaylı define this period as *Pax-Ottomana*, meaning Ottoman Peace. (Ortaylı 2003) Since then, İstanbul has never been attacked again through its Land Walls. This eliminated the need for walls as defensive structures, and in losing their main purpose the Land Walls also lost much of their symbolic meaning for the city and its citizens being no longer a symbol of the city’s power and strength. However, the ceremonial significance of Land Walls did not totally disappear. The Land Walls became important not for their power, but as defeated monuments that were overrun by the Ottoman armies. In fact, the capture of İstanbul had a spiritual meaning for the Muslim population, as it was predicted in the Prophet

Mohammed's hadith<sup>37</sup>. After conquering Constantinople, Fatih Sultan Mehmed entered the city through Edirnekapı on 29 May 1453 with great celebrations.

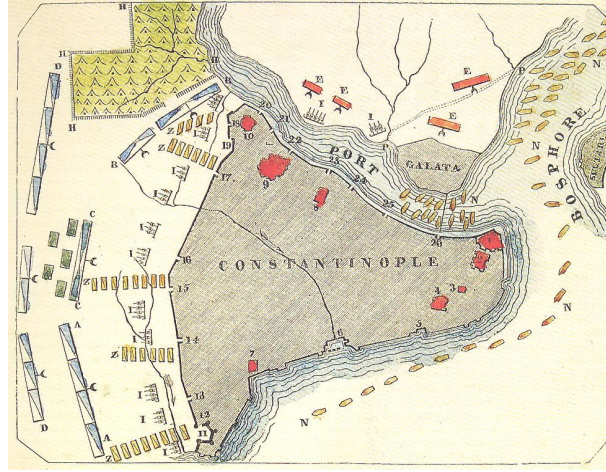


Figure 3.7: Map representing the conquest of Constantinople by Fatih Sultan Mehmed in 1453. “The green colored area on the Eyüp coast indicates where Sultan Mehmed’s command and tent were located.” (Kubilay Yetişkin 2009, 156)

Rather than ridding the city of its Land Walls, Fatih Sultan Mehmed decided to preserve them, and one of his first efforts towards the development of the city was the partial reparation of walls that had been damaged during the Ottoman invasion. In *Mecelle-i Umuri Bellediye*, Osman Nuri Ergin claims that the Land Walls were maintained in the Ottoman era as the control lines for inner and outer circulation.<sup>38</sup> (Ergin 1995) However,

<sup>37</sup> “Verily you shall conquer Constantinople. What a wonderful leader will her leader be, and what a wonderful army will that army be!”. (<http://www.sunnah.org/msaec/articles/Constantinople.htm>)

<sup>38</sup> “Zamân-ı Hazreti Fâtih’e gelinceye kadar İstanbul mahzâ surlarının metaneti sayesinde müteaddid istilalardan kurtulmuş ve Osmanlıların eline geçtikten sonra hâricen bir tehlike melhuz olmadığı için tahkim ve takviyesine o kadar ehemmiyet verilmemişti. Yalnız inzibât-ı belde ve kaçakçılık vesâire nokta-i nazarından fâidesi olduğu için tamirat büsbütün ihmal edilmeyip hatta fethi müteâkip ilk İstanbul vâlisi ve Şehremini olan Subaşı Karışdırın Süleyman Bey tarafından muharebenin ikâ ettiği tahribât termim olunduğu gibi sonraları Selâtin-i Osmaniyye’den bazıları zamanında da tamir ve termimlerine ve hatta Çanakkale Boğazı’na kadar gelen düşmanı korkutmak için Eğriboynun Mehmed Paşa’nın zamân-ı Sadâreti’nde kireçle badana bile ettirilmişti”. (Ergin 1995, 1775)

the walls did not strictly mark and limit İstanbul's territory, as was the case in the Byzantine period. (Kuban 1996) Since the exterior lands outside the encircled city had become secure against enemy attacks, the city began to enlarge, especially along the Golden Horn and Bosphorus shores, bringing an end to the enclosed walled city model. (Figure 3.8)

İstanbul did not expand much to the west side of the Land Walls other than a few neighborhoods; however the outer lands remained mostly uninhabited and desolate. Unlike the Byzantine imperial palace, which was situated to the north adjacent to the Land Walls, the Ottoman Sultans preferred to reside within the walled Historic Peninsula. This encouraged the development in the inner walled city, leaving the edge uncared. Most of the important buildings – such as mosques, palaces and other complexes – were located inside the city. As mentioned by Stefanos Yerasimos, there were two considerable districts in the city: Fatih Külliyesi and its surroundings, and what is today Aksaray, (Yerasimos 1999) both of which were situated within the walled part of İstanbul. At that time, the most considerable implementation along the line of walls was the construction of the Yedikule Fortress, built to guard the treasury of the empire, and also to strengthen the walls. (Kuban 1996)

Pierre Gilles, during his travels to İstanbul in the 16<sup>th</sup> century, described the condition of the extramural zone as follows, “The country opening up outside the walls is not encumbered with buildings and is partly hilly and partly level, but chiefly the latter, so that you have a delightful prospect over the fields before you and a very extensive view all around you”. (Gilles 1988, 45) While speaking of the construction of İstanbul after the Ottoman conquest, Yerasimos also provided an account of the desolate landscape of the mural zone:

Settlement along the Land Walls is very rare. There is a mosque which was built just before 1469 between Edirnekapı and the Aghios Romanos gate (later on that became named ‘Topkapı’), there is a very small Greek neighborhood and a mosque on the road leading to this area. There is also another small Greek neighborhood in Silivrikapı...<sup>39</sup>

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<sup>39</sup> Translated. The Turkish original is; “*Karasurları boyunca yerleşim son derece seyrek. Edirnekapı ve sonradan Topkapı olarak adlandırılan Aghios Romanos kapısı arasında 1469’a doğru inşa edilmiş bir cami, Topkapı çevresinde küçük bir Rum mahallesi ve oraya ulaşan yol üzerinde bir cami vardır. Silivri kapısında da küçük bir başka Rum mahallesi var...*” (Yerasimos 1999, 207)



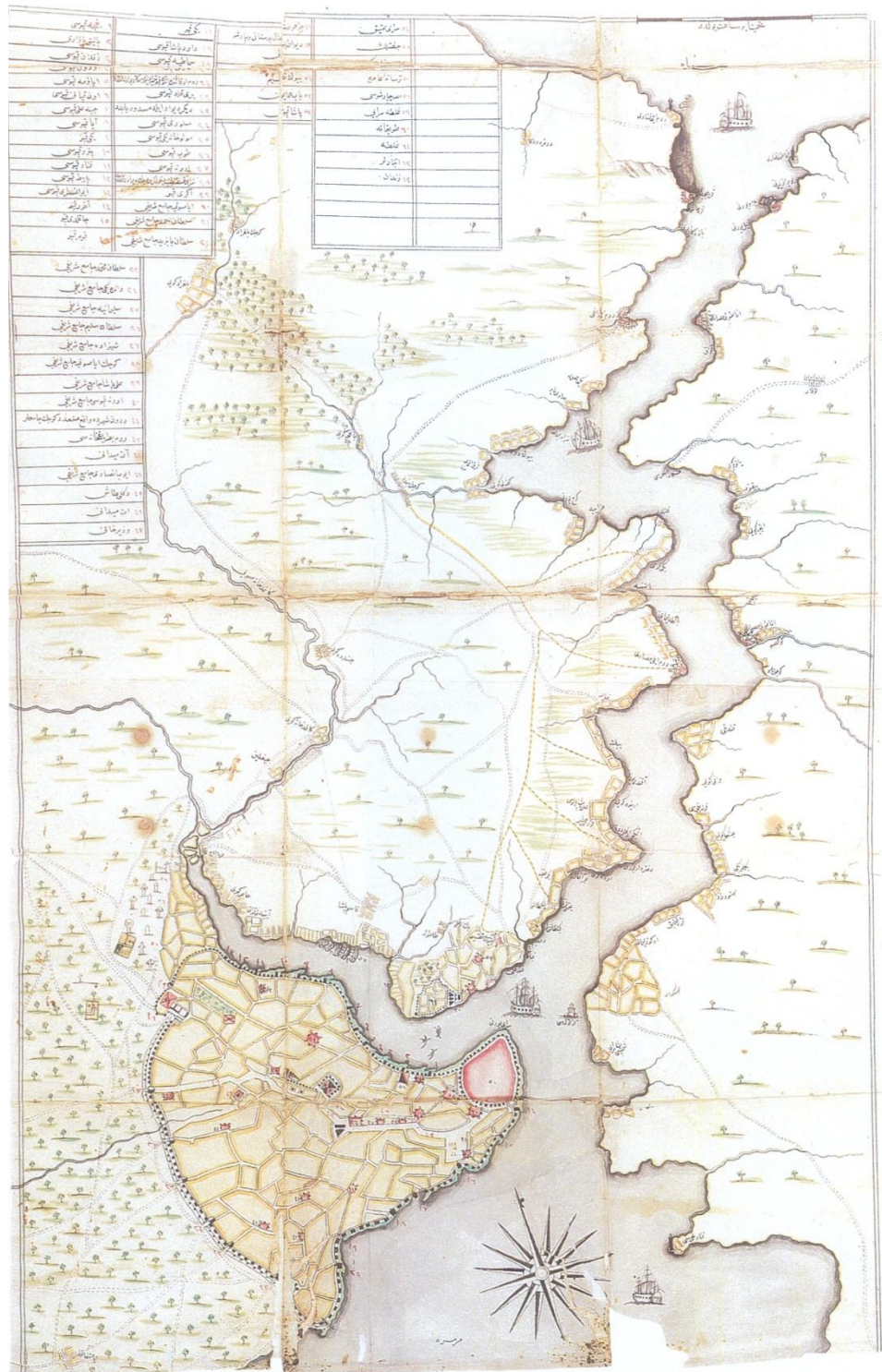


Figure 3.8: Istanbul in the 17th century. (Kayra 1990, 76) The map expressively exposes disappearance of the enclosed city model, and expansion of the city especially along the Golden Horn and Bosphorus shores.



The outer lands, however, were not totally neglected. Fatih Sultan Mehmed desired to control these lands within the administrative organization of the city; and divided the city into administrative districts that were governed by qadi – Kadi<sup>40</sup>. One such district was Eyüp, situated at the north-west side of the walls, and administered by the Haslar Kadılığı<sup>41</sup>. (Kuban 1996) Several neighborhoods were developed on the extramural lands, the reasons for which have been noted by İlber Ortaylı. Firstly, there was an intention to site the unsanitary and unhealthy manufacturing sectors away from the inner city, such as the tanneries that were located in Yedikule and Kazlıçeşme, and the pottery industries of Ayvansaray and Eyüp; and secondly, settlements were made for groups that were not directly related to the ordinary daily life of the city, like fisherman, low income groups or recluses. (Ortaylı 1987) In this respect, in the early Ottoman period mural zone was in a conflicting situation, as there was a desire to exceed the Land Walls and settle on the lands behind them. On the other hand, as a result of Fatih Sultan Mehmed's policies, the Land Walls still defined the edge of the city where generally unfamiliar and marginalized uses and people settled.

The desolation of the extramural lands was almost same in the 18<sup>th</sup> century. The city did not expand to the west side of the walls, and besides the Eyüp and neighborhoods outside the Yedikule and Mevlevihane Kapı, the walls still strictly marked the western border of İstanbul. (Figure 3.9 and 3.10) They stood at the edge of the city, away from the inner workings of the city, however they did not offer a homogenous landscape. Some parts, such as the area between Eyüp and the Land Walls, were relatively crowded and saw much social interaction, which Suraiya Faroqhi states that this area had a distinctive physical and social structure by being a transition area between the city and outer world. There were rest houses –han- for passengers, merchants who traded with passengers and several other groups like gardeners, cooks, and ironworkers. (Faroqhi 1998)

Aside from their role in the defense of the city and its social and economic life, the Land Walls had a significant effect on the urban structure as well. Besides encircling the city

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<sup>40</sup> The term is also stated as qadi in English. In brief, kadi can be explained as a district judge who ruled based on the Islamic religious regulations. The Kadi's role had administrative, financial and also municipal aspects, and he was the authority for urban regulations.

<sup>41</sup> Eyüp was the center of the *Haslar* district, which covered a considerable amount of land, the hinterland of İstanbul, from Büyük Çekmece to Arnavutköy. (Faroqhi 1998, 35)

and determining its urban form for centuries, the Land Walls can be said to have shaped the physical pattern of the city. The linear and continuous outline of the walls encouraged two distinct directions of growth along their route – perpendicular and parallel. Essentially, the lines perpendicular to the Land Walls were mostly shaped by circulation infrastructures. In the early times, since the gates were the main reference points for inner and outer city circulation, they encouraged the formation of perpendicular roads. On the other hand, the linear formation of the walls encouraged a parallel growth pattern as well. Bostans, cemeteries, roads, pedestrian paths, both on and near the walls, were shaped by the Land Walls' linearity. This linear growth was highlighted with the expansion of the city to the west of the Land Walls. In fact, these parallel and perpendicular directions of growth created a complex spatiality along the walls that can be detected as the initial form of the urban fissure that is currently formed by the Land Walls within the urban milieu of İstanbul.

In this respect, the following section intends to reveal the spatial manifestation of the walls on different scales to clarify the study of the spatial transformation of the mural zone in the period beginning in the 19<sup>th</sup> century until today, which will be the major focus of Chapters 4 and 5.



Figure 3.9: Map drawn by Braun Hogenberg, dated 1576. Land Walls were strictly demarcating the west edge of the Historic Peninsula.  
([history.psu.edu/photoArchives/photo\\_15.php](http://history.psu.edu/photoArchives/photo_15.php))



Figure 3.10: Katip Çelebi map dated 1648. (Kayra 1990, 75) Land Walls were determining the outline of İstanbul at the west.

### 3.2.3. Spatial Manifestations of the Land Walls

Apart from their architectural characteristics and their impact on social, political, economic, symbolic and urban life, the Land Walls are also distinctive in their spatial manifestations. Throughout history, the Land Walls have influenced the creation of spaces on and around them, such as those adjoining the architectural structure of walls, including gates, Byzantine imperial palaces, the Yedikule Fortress and bostans, and those created around them including cemeteries, industrial sites, circulation infrastructures, recreational areas and neighborhoods that were formed adjacent to the Land Walls. Most of these spaces, either adjoining the Land Walls or located around the Land Walls, can be argued as being typical edge spaces that have been encouraged by the edge characteristic of the Land Walls. The coexistence of these two types created a linear width along the Land Walls that would remain, with several changes, for centuries, and that would encourage the appearance of the urban fissure after the expansion of the city to the west of the Land Walls.

### 3.2.3.1. Spaces adjoining the Land Walls

These are defined as spaces that were attached into the architectural structure of walls, such as gates, bostans that exist on ditches, Byzantine palaces and the Yedikule Fortress, which all represent the spatiality of the Land Walls.

#### Gates

Besides their significant role in the defense of the city, gates were important components in its spatial organization. As the main entry and exit points of the city these areas were prime sites for the development of new spaces and activities; and continued to be important control points, even after the Land Walls had lost their defensive purpose in the Ottoman era. For example Edirnekapı was the customs point on the land side,<sup>42</sup> and was one of the city's busiest gates. In this regard, its safety was an important concern. The gate was ceremoniously opened in the morning and closed at night, with Janissaries maintaining security. After the abolition of the Janissary Corps, karakolhanes – police stations – were constructed nearby. (Figure 3.11) Besides the official guard, there was also a spiritual guard that had an important role in the control of the gates, and almost every gate was protected by cemeteries or yatars.

The gates were also important reference points for the spatial organization of their near surroundings as formations in the “peripheral public spaces”. As argued by Ela Alanyalı Aral: “The relationship of spaces to the inner-city movement arteries and to the city entrances was decisive for the public quality of open spaces. Primarily public spaces developed on the main arteries and close to city entrances”. (Alanyalı Aral 2008, 120) In this respect, constructions for religious use were generally built immediately inside the city gates in the form of mosques, churches or fountains, and many of these structures are still standing today, such as the mosques around Edirnekapı, Silivrikapı and Topkapı.

The gates also determined the formation of the outer landscape. The first neighborhoods to the west of the Land Walls were developed near the Edirnekapı, Topkapı and Yedikule gates, which were all major entrances during the Ottoman period. Churches, tekke,

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<sup>42</sup> The name of the district that is close to Edirnekapı, known today as *Karagümruk*, means “land custom” in English.

monasteries and several religious structures can also be found on the outer side of the Mevlevihanekapı, Silivrikapı and Belgradkapı.



Figure 3.11: *Karakolhane* at Belgradkapı close to gates in 1800s.  
(<http://sunumer.ibb.gov.tr/galeri/galeri.php?galeri=209>)

### ***Bostans***

İstanbul is a city in which food production has left its mark on the formation of the city structure. Bostans, which throughout history have been characteristic components of İstanbul's landscape, were located in many different parts of the city – on the Historic Peninsula, in individual neighborhoods, at the edge of the city and in the villages along Bosphorus. Each bostan specialized in the production of a different crop depending on the soil quality of the land: Arnavutköy for strawberries, Çengelköy for cucumbers and Yedikule for lettuce<sup>43</sup>. (Kaldjian 2004)

The history of İstanbul's bostans goes back to the Byzantine period, when gardens were created to meet the vegetable and fruit needs of the city. The Land Walls, especially those close to the Yedikule district, were significant in the development of vegetable gardens:

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<sup>43</sup> The existence of tanneries in Kazlıçeşme near Yedikule effected the soil quality of the district, which was suitable for the cultivation of lettuce; "Lettuce from the gardens of Yedikule, just outside the city walls, had the reputation of being soft and oily – purportedly due to the fat in the soil from the adjacent leather factories". (Kaldjian 2004,4)

“And Odo of Deuil, who visited Constantinople in 1147-48, observes explicitly: The third side of the city’s triangle contains fields ... below the walls lies open land, which contains gardens that furnish the citizens with all kinds of vegetables”. (Koder 1995, 53) The vegetable gardens were not only located along the Theodosian Walls, as some areas in the inner lands of the city were also given over for food production. Koder claims that vegetable gardens covered a significant proportion of the land in the city (Figure 3.12):

Koder conservatively estimated that 15–16 square kilometers of land in and around 12th–13th century Constantinople satisfied the vegetable needs of 300,000–500,000 people without much difficulty. Three square kilometers of this area was in the city center, circumscribed by the Theodosian Walls. (Kaldjian 2004, 4)

In the Ottoman era, local vegetable gardens continued to be important for the supply of the fresh fruit and vegetables to both the palace and the city. Apart from *hasbahçes*, which satisfied much of the vegetable and fruit requirements of the Palace, there were many other *bostans*, situated both in the inner and outer parts of the city. As in the Byzantine period, the ditches around the Land Walls were favorable sites for vegetable cultivation, as noted in the journals of a number of travelers. In his book, Baker states, “We pass the second military gate, now known as Belgrad Kapoussi, all embowered in trees, the moat in front of it filled up to serve the peaceful purpose of a market garden”. (Baker 1975, 188) K  m  rciyan, who provided a description of 17<sup>th</sup> century İstanbul, stated that there were “*busdan*” (*bostans*) all along the Land Walls, mentioning the Bayrampa  a *bostans* at Edirnekapı, and also several other *bostans* outside the Edirnekapı gate. (D  n.Bu.  st. Ans. Vol.2 1994) From this it can be deduced that *bostans* were a significant component of the mural zone, located both adjoined and around the Land Walls.

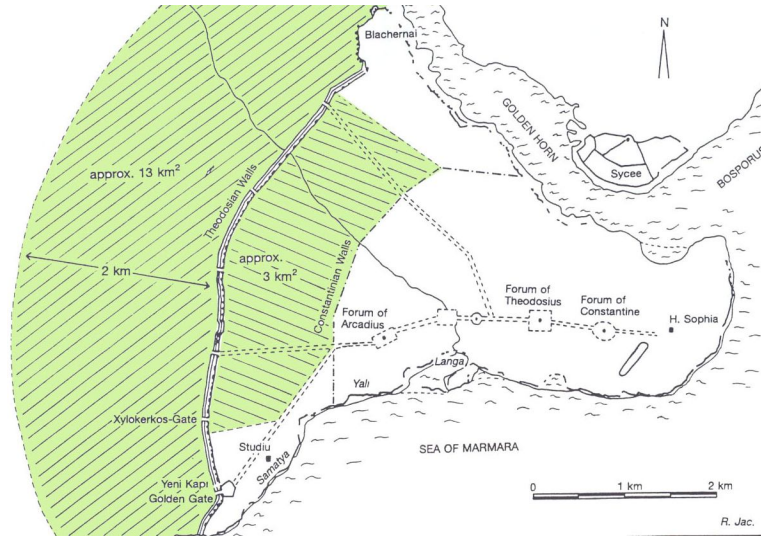


Figure 3.12: The horticultural zones of Constantinople (colored by the author).  
(Koder 1995, 52)

### Byzantine Palace

Aziz Ogan stated that palaces and churches could characteristically be found along İstanbul's walls.<sup>44</sup> The Imperial Palace of Blachernae was constructed in the 11<sup>th</sup> century in the Blachernae – Ayvansaray – neighborhood on the north east side of the Land Walls. Although it was situated at the edge of the city, Blachernae was a desirable district for emperors and palace residents.

Tekfur Palace, part of Blachernae Palace, was built in the 13<sup>th</sup> century and is associated with many glorious moments in history. Baker described the appearance of the Palace in the late 19<sup>th</sup> and early 20<sup>th</sup> century as follows:

The majestic proportions of this building are best seen from here; and here again we may notice the remains of yet another balcony and, in continuation of the legend, gather that the infant prince took his first view of the city from here, and on this spot was proclaimed "Caesar Urbis". (Baker 1975, 228-229)

<sup>44</sup> "İstanbul surlarının çok dikkate değer karakteristik yerleri vardır. Bilhassa Kiliseler Saraylar gibi âli binalar bunların yanı başında vucuda getirilmişlerdir. Ahırkapıda sahilde Justinien Theodosius 11.408: 450 tarafından inşa olunan Bukaleon, Eğrikapıda semtindeki Tekfur Sarayları bu cümledendir. Sahil saraylar doğrudan doğruya surun üzerine inşa olunmuşlardır." (Ogan 1941, 5)

Tekfur Palace served as the imperial residence up until the Ottoman conquest in 1453, during which it sustained considerable damage. With the construction of the Ottoman Sultan's palace at Topkapı, located on the ancient acropolis of Byzantium, Tekfur Palace remained far from imperial life. In the ensuing periods it would be put to many diverse uses that were undesirable for location inside the city, initially as the Sultan's menagerie for elephants and giraffes in the 16<sup>th</sup> and 17<sup>th</sup> century, and later as a brothel, a tile workshop in 1724–25, a Şişehane (bottle factory), and lastly as a Yahudihane – social housing for Jews – in the first half of the 19<sup>th</sup> century. (Turnbull 2004 & Batur 2006)

Another sub-structure of the Palace of Blachernae was the Anemas Dungeon, which was built in the 7<sup>th</sup> century and was used as a prison for nobles in the Byzantine era. (Batur 2006) The structure was abandoned in the Ottoman period and remained neglected for centuries.

### **Yedikule Fortress**

The Yedikule Fortress was an architectural addition to the Land Walls that was constructed after the Ottoman conquest by Fatih Sultan Mehmed to the east side of Altın Kapı (Golden Gate), at the southern end of the Land Walls. After construction, a whole neighborhood, including a mosque, for the residence of soldiers and other settlers was formed within its walls.

There have been many discussions in literature related to Yedikule Fortress. Stefanos Yerasimos claims that its main role was for defense, and that it was built by Fatih Sultan Mehmed to protect the city from the possible enemy attacks; (Yerasimos 1999) while Stephen Turnbull states that the fortress was the only attempt to enhance the defensive system of the city after the conquest. (Turnbull 2004) Simon Pepper defines Yedikule as a castle that “was one of the very few early Ottoman fortifications to be laid out on formal geometrical lines”. (Pepper 2000, 295) It has also been said that the fortress was built as a treasury to house the Ottoman Empire's wealth, a role it retained until the end of the 18<sup>th</sup> century.

Yedikule's most famous role, however, was not as a fortification or a treasury, but as a prison and dungeon, which was its main purpose up until the 19<sup>th</sup> century. In “Mecelle-i Umuri Bellediye”, Osman Nuri Ergin mentions Yedikule as one of the main prisons of



İstanbul, stating that since fortresses and castles were strong and rigid structures they were ideal for such use.<sup>45</sup> In particular, they were appropriate for the guarding and execution of prisoners.<sup>46</sup> Yedikule was the main destination for foreign prisoners, delegates, and captive statesmen from the Ottoman Empire, some of whom were executed there, like Genç Osman. Josephus Grelot, a foreign traveler in the 17<sup>th</sup> century, stated that Yedikule was a well known district for visitors, and he likened it to the Bastille in Paris in his journals. (Grelot 1998)

Yedikule Fortress continued to be used as a prison until 1831, after which it served for a number of other uses, and for a while housed a gunpowder factory. In 1895, Yedikule Fortress was donated to the Müzeler Umum Müdürlüğü (General Directorate of Museums) but was left abandoned and neglected for many years.

### 3.2.3.2. Spaces around the Land Walls

Besides spaces attached into the walls, the Land Walls were significant in the development of various spaces around them, while remaining detached from their architectural structure. Such spaces distorted the strong linearity of the Land Walls and created a loose landscape that became a zone, a milieu along their length. They were edge spaces that were strongly associated with the edge positionality of the Land Walls. Throughout history, the extramural zone had generally accommodated the uses and spaces that were excluded from ordinary urban life. As mentioned by Ashworth, vast vacant lands outside Post-Medieval fortifications were favorable for the development of numerous diverse activities and spaces: “Transport-related trades or hospitality industry (from currency transactions to prostitution), textile operations and settlement of non conforming social groups”. (Ashworth 1991, 62) This generic statement about the landscape of the extramural zone is also true for the areas outside the Land Walls. Cemeteries, industrial sites, circulation infrastructures, recreation areas and several sacred

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<sup>45</sup> “...Fatih Sultan Mehmed’in ta’dilen ve tecdiden inşa ettirmiş olduğu Yedikule hapishâne ittihaz olunmuştur.” ...Kaleler ve burçlar müstahkem mevkiler olduğu için bu gibi mahaller dâima hapishâne ittihaz olunurdu. Burçların bodrum katları âdeta bir kuyu gibi olup pek ağır cezâsı olanlar bu bodrumlara hapsedilirdi.” (Ergin 1995, 863)

<sup>46</sup> “Yedikule zindanı yüksek rütbedeki siyasî mücrimlere mahsustur....tarihimizin en hunîn sahifelerinden birisini teşkil eden Sultan Osmân-ı Sâni feci’ası da burada vukû’a gelmiştir. ...Yedikule zindanın da bir de kuyu mevcuttur ki idam edilenlerin kelleleri oraya atılır. İ’lân-ı harb edilen devletin hey’et-i sefâretini Yedikuleye habsetmek usûl-i kadimemizden idi.” (Ergin 1995, 863)

places were all located in reference to the edge disposition of the walls. Besides extramural occupations, the landscape of the intramural zone also differed from the inner city. Although the intramural zone was officially part of the territory of the city, it had a different landscape to İstanbul's other areas, being situated close to the edge<sup>47</sup>.

### **Sacred Places**

Religious and sacred sites have been a distinctive feature around Land Walls throughout history. By being situated on major circulation routes between the inner and outer zones, a close proximity to the gates was favorable for charities like mosques or churches. On the other hand, the outer lands were also occupied by spiritual and sacred places due their seclusion from daily city life; and as such were desirable for the habitation of different religious communities that could not be located inside the walled city.

In the Byzantine period, ayazmas, meaning holy springs, were a major element of the extramural landscape. In İstanbul, the Meryem Ana Ayazması in Pege, close to Silivrikapı, was a sacred place for Orthodox Christians, and led the development of the first neighborhood, Balıklı, to the west of the Theodosian Walls. The site contained a monastery and mansions, and served as a country residence. In the Ottoman era, this district was a part of Çırpıcı Çayırı. (Yıldırım & Güney 2005)

Sacred places continued to characterize the landscape of the extramural lands throughout the Ottoman era, being home to heterodox Muslims – those with beliefs other than the formal Islamic religious system – like Mevlevis, Bektashis and Halvetis; and Non-Muslims, like Armenian and Turkish Orthodox Christians. (Yıldırım & Güney 2005, 254) Since the spatial requirements of each religious group were different, many diverse structures appeared to the exterior of the Land Walls in the form of tombs, tekkes, churches, ayazmas and monasteries. These were generally located on lands adjacent to the gates, particularly Silivrikapı and MevlevihaneKapı, which served major circulation routes. Merkez Efendi Tekkesi and Yenikapı Mevlevihanesi were two such buildings constructed in the Ottoman era in the 16<sup>th</sup> century outside MevlevihaneKapı.

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<sup>47</sup> *Kenar mahalle* is a Turkish term that refers to a “neighborhood on the edge”. It generally has a negative meaning, being used for slums and neighborhoods which are socially and physically in poor condition.

These religious places were generally organized in the form of a cluster rather than a single structure, with the buildings creating an enclosed space. Such a spatial formation allowed the groups to form their own environments, isolated from the outside world and containing cemeteries, a place of worship, a school, and several other service buildings, such as hamam (bathhouse) – and aşevi – soup kitchens. Spiritual places for non-Muslim groups had a similar organization, containing their own churches, cemeteries and even hospitals that were generally constructed in the 18<sup>th</sup> and 19<sup>th</sup> centuries. (Yıldırım & Güney 2005)

This emergence of religious communities led the development of new neighborhoods outside the city, Eyüp being one example. Prior to the Ottoman period there had been no significant development in the Eyüp locality. Being close to the Theodosian Walls the area was used as a camp for attackers; however after the Ottoman Conquest, the construction of Halid bin Zeyd Ebu Eyyup el-Ensari's tomb<sup>48</sup>, who was a holy person for Muslims (the holy guard of İstanbul, selected by God), encouraged the development of the district, and thus Eyüp became a sacred place for Muslims.

### **Cemeteries**

Cemeteries were one of the dominant components of the outer city landscape.<sup>49</sup> The extramural zone was occupied by huge cemeteries that formed a green belt around the walled city center, and there was a cemetery located outside almost every gate, with significant examples near Edirnekapi, Mevlevihanekapi and Silivrikapi. (Eyice 2006) A map drawn by Lokman Çelebi provides an impressive depiction of the extramural zone, including dense cypress trees to symbolize cemeteries. (Figure 3.13) The mural zone, especially Eğrikapi, was occupied by tombs of holy people – Türbe. However, as was the case with many other historical sites of İstanbul, most were destroyed after the 1950s.

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<sup>48</sup> There are different opinions on the actual site of the tomb. Paul Wittek, an Austrian historian, believes that the tomb of Halid bin Zeyd Ebu Eyyup el-Ensari was within the walled city, in the Pentapyrgion courtyard at Ayvasaray, and not at Eyüp. (cited in İnalcık 1994, 1)

<sup>49</sup> Cemeteries had been distinctive characteristic of İstanbul's landscape, and not only in its extra-mural zone. Especially in the Ottoman era they were part of the ordinary urban landscape. In his visit to İstanbul, Chateaubriand observed the existence of graves in every part of the city, and said that "...sanki Türkler burada sadece almak, satmak ve ölmek içindirler. Etraflarını hiçbir duvarın çevirmediği adeta sokak ortasındaki bu mezarlıklar harikulade selvi ormanındırlar..." (Eyice 2006, 228) In 1868, a *nizamname* that restricted burials around mosques and churches at the inner city and along Bosphorus, excluding the Eyüp district, was declared. (Eyice 2006)



Figure 3.13: Piri Reis map. (Kayra 1990, 74) The map impressively represents the spatial organization of the extramural lands; cypress trees identifying cemeteries.

### **Circulation Infrastructures**

By defining the edge of Historic Peninsula in the past, and by emerging as a material obstacle in the urban milieu today, the Land Walls have always been associated with the circulation of people and goods. They were a reference point and a line of formation in the development of a circulation pattern in the Byzantine and Ottoman periods, being both perpendicular (east-west direction) and parallel (north-south direction). Besides shaping the major road system that connected the inner walled city to the outer world, ceremonial axes that ran perpendicular to the Land Walls were also formed. The Mese, a ceremonial route from the Byzantine period, and Divanyolu from the Ottoman era all ended at the Land Walls.



Figure 3.14: Gates and road pattern along the Land Walls; from north to south: Eğrikapı, Edirnekapı, Topkapı, Mevlevihane Kapı, Silivrikapı, Belgradkapı, Altın Kapı and Yedikule Kapı. (colored by the author on Kauffer's map). (Osmanlı Bankası archive)

### Manufacturing and Industry

Throughout history, the production and manufacturing sectors affected the organization of the extramural lands; and the Land Walls acted as a margin in the development of manufacturing and industrial sites. After the Ottoman Conquest, in order to develop the economy and trade of the city, Fatih Sultan Mehmed decided to relocate several industries and artisans that had not formerly resided in İstanbul, to the west side of the walls. He facilitated the development of tanneries in Kazlıçeşme on the south-west part of the Land Walls, and the area would later attract associated industries such as leather producers and slaughterhouses, turning the district into an important centre for leather production. (Evren



2003) Another industry that thrived in the mural zone was pottery manufacturing in Ayvansaray. The soil of Ayvansaray was a suitable raw material for pottery making, but more importantly, pottery produced an undesirable smell that would be undesirable in the city. (Ortaylı 2003)

### **Recreation**

In contrast to the defensive purpose of the Land Walls, recreation has always featured in the extramural zone in civilian history. In the Ottoman era, areas outside the Land Walls were occupied by *çayır*s, which can be defined as a type of public open space. (Alanyalı Aral 2008) *Çayır*s were significant recreational areas that offered recreation in a rural landscape: “These were areas left in their natural layout and used publicly as strolling places, and were widespread in cities in the 18th century. Sport games and public entertainment/festivities on special days were held in these spaces”. (Alanyalı Aral 2008, 122)

*Çırpıcı Çayırı*, located to the south-west of the Land Walls between Silivrikapı and Mevlevihanekapı was one of the most famous *çayır*s of İstanbul due to the presence of a holy spring that made it a sacred place in the Byzantine era. (Yaltırık 1994) Especially in the spring, the *çayır* was a popular place to visit and spend leisure time; and this tradition continued into the Ottoman period. After the 16<sup>th</sup> century, *Çırpıcı Çayırı* was used for traditional ceremonies and celebrations, such as weddings; for sporting activities, such as several traditional games like *cirit* (javelin), *cevgan*, *tomak*, wrestling, archery; or for public holiday celebrations Easter or other holidays. In the past, *çayır* was also famous with *Çırpıcı Alemleri* (*Çırpıcı Entertainment*). (Evren 2003) Furthermore, in the Ottoman period, the fertile lands of the *çayır* were used for the Ulema and the authorities of the empire, brining about the construction of country houses outside the Land Walls. (Yaltırık 1994)

However *Çırpıcı Çayırı* was not used only for recreation. During the Ottoman siege, military camps were constructed on the *çayır*; and the manufacture of *çırpıcılık* thrived there along *Çırpıcı Creek*. The *çayır* also had an important political role. As noted by

Necdet Sakaoğlu, the çayır, being away from the inner city life, became a place for confidential dealings, and was instrumental in the fall of several Sultans<sup>50</sup>.

### Neighborhoods

The extramural zone also contained several residential areas. As represented in maps from the early Ottoman period there were three significant neighborhoods outside the Land Walls; Eyüp to the north-west; Merkez Efendi, adjacent to Silivrikapı; and Kazlıçeşme to the south west of the walls. (Figure 3.15)

In the Ottoman era, Kazlıçeşme<sup>51</sup> was a neighborhood that had formed around the tanneries. Evliya Çelebi, in his journal, depicted Kazlıçeşme as a small town with a mosque, seven mescit (small mosques), one han (inn), one hamam (Turkish bathhouse), seven sebil (fountain), three tekke, 300 tanneries, 50 tutkalcı workshops and 70 kırışçı. Çelebi also noted the horrible smell from the tanneries in Kazlıçeşme, a result of which was that Kazlıçeşme was a neighborhood settled mostly by bachelor workers rather than by families. (Evren 2003)

Another significant settlement area to the west of the Land Walls was the Merkezefendi neighborhood near Mevlevihanekapı. Records show that the neighborhood began to develop in the middle of the 16<sup>th</sup> century around the tekke. (Seçgin 1994) Evliya Çelebi described the Merkez Efendi neighborhood as having natural beauty, composed of 500 dwelling with gardens, the Merkez Efendi mosque, seven zaviye (a kind of spiritual place, like a tekke), one hamam (bathhouse), a mevlevihane and 70 or 80 shops. (Seçgin 1994)

Furthermore, in the Ottoman period, Eyüp began to develop as a neighborhood to the north-west of the walls. After the Ottoman Conquest, Eyüp became a holy place for Muslims, ranking fourth in global significance for Muslims after Mecca, Medina and

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<sup>50</sup> “...bir başka padişahın tahtan indirilmesiyle sonuçlanacak 1876 ihtilalinin hazırlık evresinde de çırpıcı çayırının adı geçmektedir....ihtilali tertipleyenlerden Mithad paşanın olaydan önceki günlerde, çırpıcı çayırında yaptırmış olduğu köşküne çekilerek oyakındaki Yenikapı mevlevihanesi dervişleriyle temasa geçtiğini ...medrese öğrencilerinin ayaklanmasını planladığını yazıyor....Kısacası 1687, 1808 ve 1876 da 3 padişahın tahtan indirilmesiyle sonuçlanan 3 ayrı olayda çayırın mekansal rolü olmuş.” (Sakaoğlu 2003, 233)

<sup>51</sup> In Byzantine Constantinople, Kazlıçeşme was a quarantine area for people arriving from countries where epidemic diseases existed. Such people had to stay in Kazlıçeşme for seven days before entering the city. (Evren 2003)

Jerusalem. Halil İnalcık noted that in 1454 Fatih Sultan Mehmed brought about the return of deported Muslims who then lived in Bursa to Eyüp, and made them settle around the Eyüp Türbesi, (İnalcık 1994) resulting in the emergence of a Muslim neighborhood there. The district was also famous for its recreational facilities, political importance and industry. The Kılıç Kuşanma ceremonies for Sultans ascending to the throne were organized at Eyüp. After the ceremony, the Sultan, the new leader of the empire, would enter the city from Edirnekapı and travel to the Palace passing along Divanyolu. (İnalcık 1994)



Figure 3.15: Lokman Çelebi map. (Kayra 1990, 67) Inhabited areas on the west of the Land Walls; Eyüp, Merkez Efendi and Kazlıçeşme.



### 3.3. Evaluation

This chapter has provided a study of the period starting with the construction of the walls in the 5<sup>th</sup> century until the 19<sup>th</sup> century, and was intended to give a brief idea of the complex and unknown spatiality of the Land Walls and mural zone that would experience several transformations, especially in the 20<sup>th</sup> century, and that would appear as an urban fissure after 1980. As an introduction for further periods, this chapter reveals two different eras in the history of the Land Walls. One was the Byzantine period, when the chief role of the Land Walls was for defense; followed by the Ottoman period, when Land Walls had lost their defensive purpose. However, in both periods, the walls were significant in the physical, social and economic organization of the city in different terms. They were the legendary structures of Constantinople that had guarded the city, and were the pride of the city's residents. In contrast, in the Ottoman era they became a part of civilian history, and lost their celebrated reputation. However they continued to be a major reference point in the organization of the city and its practices.

As can be seen in maps from the Ottoman era, the Land Walls, treated as landmarks in all illustrations of the city, were still significant monuments in the representation of İstanbul. However, again in the Ottoman era, they were not the strict territorial mark of the city; but rather served as a verge for urban life. The Historic Peninsula, the only settled and definite surface in that part of İstanbul, emerged as an interior milieu related with an exterior milieu. Although the exterior milieu is occupied by several neighborhoods – Kazlıçeşme, Merkez Efendi and Eyüp – that are visible on some of the maps, the Historic Peninsula and the outer lands were represented as completely opposing milieus. (Figure 3.17) In this respect, the Land Walls were situated between two opposing surfaces, in-between, and defined a demarcation line. This line, however, was not formed only by the architectural defensive system of the walls. The Land Walls, exposing a distinctive spatiality as a civilian structure, were forming a mural zone occupied by the Yedikule Fortress, vacant imperial palaces, cemeteries and bostans. (Figure 3.16) Moreover, the mural zone expanded with the placement of several neighborhoods and industries outside the walls. It can be said that the policies of Fatih Sultan Mehmed were a determining factor in the spatial formation of this space. The extramural lands were designated for practices that were unsuitable for location within the walled city, encouraging the generation of new territories on the extramural lands, including religious institutions, production facilities

and small neighborhoods. Some of these territories were undesirable for habitation by the citizens of İstanbul, such as close to the tanneries in Kazlıçeşme, or within the territories of religious groups.

Considering the complex spatiality of the Land Walls presented in this chapter, it may be argued that it is important to introduce the Land Walls not only as an architectural structure, but also as an urban component that formed a zone, a milieu at the edge of the city. It would not be wrong to state that the depth that makes the Land Walls an urban fissure in the current urban milieu was formed very early on in the history of the Land Walls. At that time, the Land Walls formed the linear edge of the Historic Peninsula; they were integrated with several other edge activities and spaces, providing width; and they served as reference lines for several developments. However, they were positioned between two opposing surfaces, inside and outside, not within an urban milieu. This will be explained further in the following two chapters, which will map and discuss the spatial transformation of the mural zone, from being an edge, to becoming an urban fissure within the urban context of İstanbul, from the 19<sup>th</sup> century until the present day.



Figure 3.16: Cemeteries (light green) and “jardins” or “baktché” (dark green) along the Land Walls (colored by the author on Kauffer’s map). (Osmanlı Bankası archive)



Figure 3.17: Historic Peninsula and settled areas on the western side of the Land Walls; (north) Eyüp, MerkezEfendi, (south) Kazlıçeşme (colored by the author on Kauffer’s map). (Osmanlı Bankası archive)

## CHAPTER 4

### TRANSFORMATION OF THE MURAL ZONE

#### FROM THE 19<sup>th</sup> CENTURY TO 1980s: TOWARD THE URBAN FISSURE

After providing an introduction to the distinctive characteristics and spatiality of the İstanbul Land Walls in the pre-modern period in the previous chapter, the intention is now to map the historical evolution of the walls and the mural zone that today form an urban fissure. After centuries as a major edifice in civilian history, the Land Walls have been subjected to the various urban transformations, planning applications, implementations and developments of the city. The construction of new urban projects and standards in İstanbul in the 19<sup>th</sup> century; the intense planning applications applied in the 1930s; the expansions of the city to the west of the Lands Walls and the Menderes operations in the 1950s; the increasing conservation concerns after the 1980s; the removals after the 1990s; and the large-scale implementations of the 2000s have all manipulated and shaped the spatiality and positionality of the mural zone that has emerged as an urban fissure within the urban milieu of İstanbul in recent decades.

The transformation of the mural zone will be studied in four periods, beginning with the 19<sup>th</sup>-century<sup>52</sup> period of Ottoman modernization, and culminating in the present day. Most importantly, this chapter will focus on three periods prior to the 1980s when the mural zone took on a new status within the urban context of İstanbul; while the post-1980 period, appearance of the urban fissure, will be covered in Chapter 5. The spatial organization of the mural zone and its transformation in each period will be evaluated in two ways: firstly, through an examination of the declarations, policies, planning applications and implementations of the period and their implications on the walls and the

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<sup>52</sup> The 19<sup>th</sup> century was a distinctive period in the history of many European and Ottoman cities in which the structure of many cities was changed and new urban forms were introduced. The city of İstanbul experienced significant urban developments and implementations, especially to the north of the Haliç, and in the Galata and Pera districts.

mural zone; and secondly, through a study of the existing spatial condition and land uses in the mural zone. Furthermore, each period will conclude with an evaluation that will include a conceptual discussion of the period, which is expected to lead us towards a reconceptualization of the mural zone as an urban fissure.

#### 4.1. The 19<sup>th</sup> and Early 20<sup>th</sup> Centuries: Desolate and Mysterious Mural Zone at the Edge of the City

“İstanbul does not go much beyond those wonderful walls left over from Byzantium; it seems to take pleasure from being squashed into such a cramped space.”

(Le Corbusier, cited in Kubilay Yetişkin 2009, 198)

In the 19<sup>th</sup> century, the outline of İstanbul began to change as the city expanded, especially along its coastlines and the shores of the Bosphorus and towards the Nişantaşı-Şişli districts. However, expansion to the west was limited, with the Land Walls still marking loosely the western border of the city, from the Golden Horn to the Marmara shores. (Figure 4.1 & Figure 4.2)



Figure 4.1: Map that represents mosques of İstanbul. Drawn by *Mühendihane-i Berri-i Hümayun* students and published in 1917.

(Kubilay Yetişkin 2009, 212) Distribution of mosques exposes densely and sparsely inhabited areas in the city; Eyüp, at the north-west of walls.



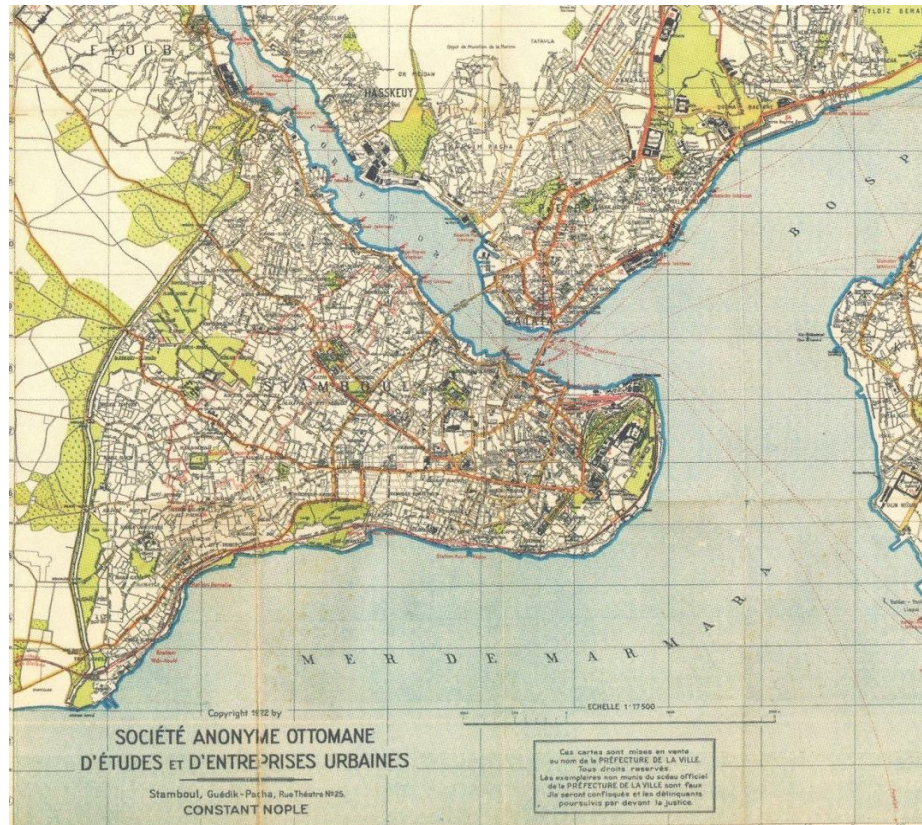


Figure 4.2: İstanbul map in the early 20<sup>th</sup> century. Inner Historic Peninsula and sparse outer lands. Drawn by İnşaat Keşfiyat Company. (Kubilay Yetişkin 2009, 232)



Figure 4.3: Land Walls and ditches near Edirnekapı in the early 20<sup>th</sup> century. Photographed by K.A.C. Creswell. ([http://www.archnet.org/library/images/one-image-large.jsp?location\\_id=9859&image\\_id=63361](http://www.archnet.org/library/images/one-image-large.jsp?location_id=9859&image_id=63361))



Figure 4.4: Land Walls between Silivrikapı and Topkapı. Road outside the walls. Photographed by K.A.C. Creswell. ([http://www.archnet.org/library/images/one-image-large.jsp?location\\_id=9859&image\\_id=63351](http://www.archnet.org/library/images/one-image-large.jsp?location_id=9859&image_id=63351))

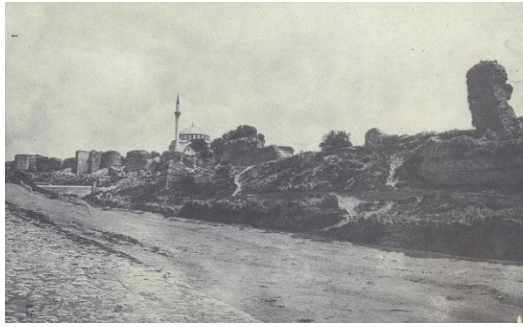


Figure 4.5: Ruined Land Walls in 1919.  
(Öktem 1996, 12)



Figure 4.6: Land Walls disappeared on the landscape. Photographed by Gertrude Bell in June 1911. (<http://www.gerty.ncl.ac.uk/>)

At that time, the mural zone afforded an unusual landscape and space for the city and its citizens, while also being a popular destination for foreign travelers and visitors to the city at the time. Visitors to İstanbul often wrote about the impressive and ambiguous appearance of the Land Walls. James Dallaway, who visited İstanbul in the late-18<sup>th</sup> century, and Edmondo de Amicis, an Italian writer who visited İstanbul in 1876, particularly recorded their impressions of the Land Walls in their journals.

Edmondo de Amicis;

On issuing from the Egri Kapou I turned to the left, and I came quite unexpectedly upon along a stretch of those famous walls that formed Stambul's defenses upon the land side ... There is no other spot in the east, so far as I know, which presents so vividly before the mind the memories of the past, the grandeur of human achievement, the majesty of power, the glory of the centuries, the mystery of decay, and the beauties of nature. (Amicis 1896 vol.II, 105-106)

Each portion of walls between any two towers comprises in itself a complete and wonderful example of ruins and of vegetation, full of power and majesty, wild, colossal, forbidding, and adorned with a melancholy and imposing beauty which impels a feeling of reverence. ... Constantinople of the to-day disappears, and before us rises the city of the Constantines; we breathe the air of the fifteenth century. (Amicis 1896 vol.II, 108)

James Dallaway;

A more admirable view cannot be presented than that from the first hill above the harbour ... as it is continued with little variation of outline to the shores of Marmara. (Dallaway 1804, 232)

Compared with the other parts of the city, there was little alteration to the landscape of the mural zone.<sup>53</sup> Bostans, cemeteries, tekkes, çayırs and small neighborhoods that emerged after the Ottoman Conquest were standing almost the same. In contrast to the preceding period, only a few new structures, such as factories, hospitals and a railway line, had been added. İlhan Tekeli describes the spatial condition of the extramural zone as follows:

The growth of the city was limited on the Historical Peninsula. Almost all of the urban settlements on the peninsula were enclosed by the city walls. Outside the walls, districts such as Kazlıçeşme and Ayvansaray-Eyüp housed activities which carried potential hazards for the city. Beyond Yedikule in Kazlıçeşme there was a slaughter house and tanneries. West of these was located the gunpowder factory. On the Ayvansaray Eyüp axis, Eyüp was considered as a holy place because of the presence of a sacred tomb and mosque. Pottery kilns were located there. (Tekeli 1994, 43)

In summary, in the 19<sup>th</sup> and early 20<sup>th</sup> century the Land Walls displayed conflicting traits. They remained in the city, but did not serve for the purpose of defense; they were not destroyed, but also they were not preserved; they were derelict, but impressive; they were vague, but were also put to many uses.

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<sup>53</sup> As stated by Doğan Kuban, great urban implementations and developments of the 19<sup>th</sup> century were visible in districts like Beyoğlu, Harbiye, Nişantaşı, Şişli and Kadıköy, representing the westernized part of İstanbul. In contrast, the inner walled Historic Peninsula and Eyüp were witnessing a decline in population. (Kuban 1998)



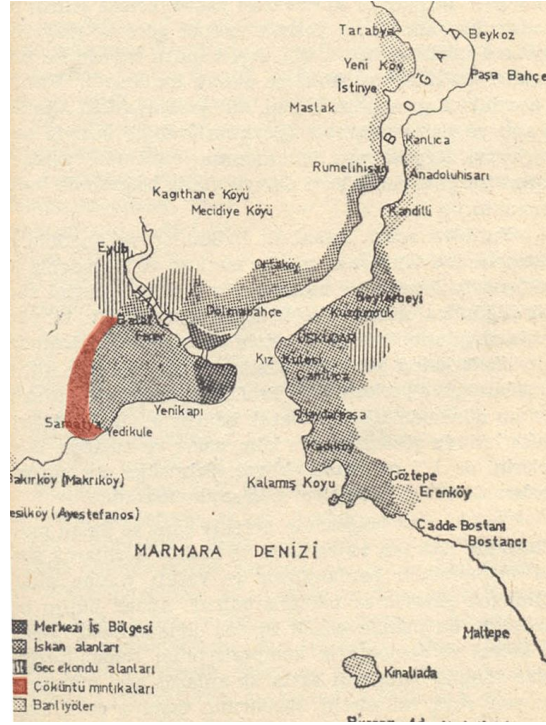


Figure 4.7: Mural zone between 1840 and 1940; marked as a deteriorated land by İlber Ortaylı (colored by the author on Ortaylı's map). (Ortaylı 1987, 208)

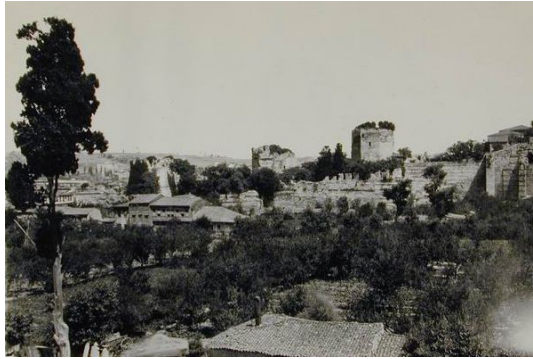


Figure 4.8: Extramural land near Edirnekapi in the early 20<sup>th</sup> century. Photographed by K.A.C. Creswell. ([http://www.archnet.org/library/images/one-image-large.jsp?location\\_id=9859&image\\_id=63360](http://www.archnet.org/library/images/one-image-large.jsp?location_id=9859&image_id=63360))



Figure 4.9: Extramural land near Edirnekapi in the early 20<sup>th</sup> century. Photographed by K.A.C. Creswell. ([http://www.archnet.org/library/images/one-image-large.jsp?location\\_id=9859&image\\_id=63356](http://www.archnet.org/library/images/one-image-large.jsp?location_id=9859&image_id=63356))

#### 4.1.1. Approach to the Land Walls and Mural Zone

As previously mentioned, this period was significant for İstanbul in terms of the urban implementations that were being applied. An analysis of the general planning attempts and the implementations and legislations of the period allows an understanding of the major issues affecting the spatiality of the mural zone. In comparison to the Galata and Pera districts, the Land Walls and their near surroundings did not feature in any significant urban projects; however they were still subjected to several infrastructural implementations. The presence of some populated districts in that part of the city meant that the extramural lands were not totally disconnected from the administrative system.<sup>54</sup> The placement of industries, the construction of new transportation infrastructures and the numerous arguments related to the demolition of walls are three issues that allow an understanding of the period.

##### 4.1.1.1. Demolition Attempts

In the 19<sup>th</sup> century, many cities opted to remove their walls to allow the construction of public spaces. The expansion of cities outside the walls, the desire to connect the inner city to the newly developed outer districts and the need to recover land for new urban spaces were all contributing factors in the decisions of many cities to remove their walls, and İstanbul was no exception. Although the Land Walls were not destroyed, the prospect of demolition was discussed in depth, as described both by Angelo Zanotti in *Autour Des Murs de Constantinople*; and Osman Nuri Ergin, in “Mecelle-i Umûr-ı Belediyye”. From the section entitled “Kule-i Zemin<sup>55</sup> Hakkındaki Mukarrerat” (Decisions on Kule-i Zemin) in *Mecelle-i Umûr-ı Belediyye*, it is evident that the Land Walls were considered as problematic. Even though they had lost their primary purpose, being defense, they were not totally neglected after the Ottoman conquest in the 15<sup>th</sup> century, and were repaired several times. As noted by Osman Nuri Ergin in *Mecelle-i Umûr-ı Belediyye*, the last

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<sup>54</sup> In *Dersaâdet Belediye kânunu* (27 ramazan 1294/ 1877 ve 23 Eylül 1293), the city of İstanbul was divided into 20 administration districts. Two of them situated at the west side of Land Walls. 4. *district samatya dairesi*: “sahilen yenikapı iskelesinden Yedikule haricinde kazlıçeşme, mevlevihane, takyeci mahalleleri dahil olarak Topkapıdan Kale boyuyla Yenibahçeye ve oradan da ikinci daire hududuyla Horhor’a kadar olan mahalleleri şamildir.” and “5. daire eyüp dairesidir Şehir haricinde Eğrikapı dışarısı Topçular, Münzevi, Defterdar, Eyüp, Alibeyköyü, Küçükköy, Kağıthane köyü nihayetine kadar olan mahalleleri şamildir”. (Ergin 1995, 1625)

<sup>55</sup> “Kule-i Zemin” is an Ottoman word that implies the land on which the defensive system was constructed; the land between the towers, bastions and walls.

considerable repair of the Land Walls was during the reign of Sultan Abdülmecid<sup>56</sup>, and it wasn't until the mid- to late-19<sup>th</sup> century that the maintenance and repair of the walls became economically unviable and they had to be destroyed.<sup>57</sup> (Ergin 1995)

To organize the demolition of İstanbul's defensive walls, both in Galata and on the Historic Peninsula, a commission called Kule-i Zemin was founded in 1859. As explained by Namık Erkal: "This office was responsible for the demolition of the fortifications on both sides of Haliç and the sale of the gained property by auction. O. Nuri states that this was part of the city reformation processes, which accentuated after the Crimean War and Paris Pact". (Erkal 2001, 215)

In 1884 the functions of the Kule-i Zemin commission were sustained and the major asked for the preparation of plans showing the whole fortifications of İstanbul in 1885. In 1912 a new commission for the inspection of the works of kulei zemin was formed. And finally, by the edict of 1913, the fortifications were defined as Municipal territory throughout the empire. Another edict for the preservation of antiquities in 1912 ordered the preservation and documentation of old fortifications. O. Nuri states that the works of the Kule-i Zemin commission was one of the most susceptible achievements of the municipality. (Erkal 2001, 216)

In the early 1990s, in his book "Autour Des Murs de Constantinople," Angelo Zanotti documented the attempts to demolish the walls: "Last September, newspapers in Istanbul published an article in which they informed that the authorities had decided to demolish the city walls so as to re-use the materials and profit from the land they occupy",<sup>58</sup> implying that the walls would be destroyed and the materials sold in the name of public interest. As was the case for many cities in Europe, boulevards would be constructed in

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<sup>56</sup> "Bu tamirâtın en mühim ve esaslıları 1045'te Sultan Murad-ı Râbi' ve 1135'te Ahmed-i Sâlis zamanlarında yapılanlardır. Bazı aksâmında en son tamirât Sultan Abdülmecid zamanında olmuş ve ondan sonra hâliyle terkedilmiştir." (Ergin 1995, 1775)

<sup>57</sup> "Asr-ı ahîrde esliha-i nâriyyenin tekemmül etmesi hasebiyle surların fenn-i harp nokta-ı nazarından ehemmiyeti kalmamış ve Tanzimât-ı hayriyenin ilanından ve birde Kırım Muharebesinden sonra ecânible kesret-i ihtilât neticesi olarak usûl-i idâre tarz ve muamelat-ı ticariyyemizde dahi mühim bir tahavvül husûle gelerek şehrin tevsii ve hususiyle ticaretgâh olan Haliç cihetindeki kalelerin hedmine ve tâliblerine bedel mukâbilinde furûhtuna mecburiyet hâsıl olmuştur." (Ergin 1995, 1775-1776)

<sup>58</sup> Translated by Zeynep Aktuna. The French original is; "Vers la fin septembre de l'année dernière, les journaux de Constantinople publiaient un entrefilet où il était dit que la Préfecture avait décidé la démolition des murs de la ville, afin d'en utiliser les materioux et tirer parti des terrains qu'ils occupent." (Zanotti 1911, 5)

the place of the walls and ditches, meaning that for the majority of citizens and authorities the demolition of the walls was a significant practice in the development of a modern and well-organized city. That said, there was also strong opposition to the removal of the fortifications, with claims that many historical values would disappear in the urban context, and criticisms related to the sale of the reclaimed lands. Zanotti, in the first part of his book, clarified the objections to the destruction of Land Walls in detail. After the announcement of the intention to remove the walls there was an outcry from many archeologists and historians, who emphasized the significance and uniqueness of İstanbul, and suggested the removal of its walls was an act of vandalism and barbarism.

Dr. Mordtmann, the savant Byzantinologue, was the first to raise the alert: “Constantinople, he was saying in one of his articles published in Stamboul, remained as the queen of cities. This is a place of pilgrims, like Rome, Venice and Athens. It is here that we study and admire Saint-Sophia, Kariye, and the works of Master Sinan and of his school. The walls of Constantinople, the gigantic monuments, constitute an invaluable part of these works, and their demolition would be a cruel act of vandalism.”<sup>59</sup>

M. Charles Diehl, professor of Byzantium History at the Sorbonne, said that the idea of destroying the Byzantium walls of Constantinople was the most absurdist (and deplorable) idea that one could have. Their demolition would be an (eternal) act of vandalism and barbarism.<sup>60</sup>

Osman Nuri Ergin also voiced his concerns related to the demolition and mistreatment of the walls in Mecelle-i Umûr-ı Belediyye, under the heading of Âsâr-ı Atîka Ve Milliyeinin Muhâfazasına i'tinâ Edilmesine Dâir Dâhiliye Nezâreti Tezkiresi 22 Mart 1333/1917 (Declaration of the Ministry of Interior for the Preservation of Historical Monuments). In

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<sup>59</sup> Translated by Zeynep Aktuna. The French original is: “*Le premier cri d’alarme fut poussé par le Dr Mordtmann, notre savant byzantinologue. « Constantinople, disait-il dans un article publié par Stamboul, est restée la reine des villes. C’est un lieu de pèlerinage comme Rome, Venice, Athens ... On vient ici étudier et admirer Sainte-Sophie, la Kahrié, les oeuvres du maître Sinan et de son école ... Les murs de Constantinople, monument gigantesque, comptent parmi ces ouvrage ... Leur destruction serait donc un acte de vandalisme.*” (Zanotti 1911, 5)

<sup>60</sup> Translated by Zeynep Aktuna. The French original is: “*M. Charles Diehl, professeur d’histoire byzantine à la Sorbonne ... disait « Détruire l’enceinte byzantine de Constantinople est l’idée la plus extraordinaire, il faut le dire, la plus déplorable qui se puisse rencontrer ... sa réalisation jetterait auteurs un renom éternel de vandalisme et de barbarie.*” (Zanotti 1911, 6)

the declaration, he criticized the demolition of walls and the re-use of the material in the construction of new buildings.<sup>61</sup> (Ergin 1995)

In summary, unlike the partial destruction of the Marmara and Golden Horn sea walls, the Land Walls were neither destroyed, conserved or repaired in the late-Ottoman Period; rather just being left to stand in the city as obsolete, damaged, and at the same time, picturesque monuments:

Climbing a bank, we reach a little Turkish Cemetery, its weird and tumbling tombstones shaded by those solemn, watchful cypress trees. Now look towards the walls: between us and them is a deep fosse where fig trees grow and throw out their twisted branches, as if to protect these ancient ramparts from crumbling further into decay. (Baker 1975, 126)

#### **4.1.1.2. Introduction of New Transportation Modes**

In the 19<sup>th</sup> century, inner city circulation and transportation was a major concern of the authorities. The city was beginning to expand, especially along the Bosphorus and in the Pera district, however the existing streets were still in a poor state of repair. As a result, plans, nizamnames and other urban implementations to regulate the new circulation system of the city were developed in which the Land Walls were considered as an obstacle between the walled İstanbul and the outer zones, and as such were becoming a problem. A number of new transportation lines were added to the mural zone. At the time, there were four major modes of transport in İstanbul: water transportation, horse-drawn tram, a short subway line and a railroad, (Çelik 1993) two of which, the horse-drawn tram and the railroad, influenced the spatiality of the mural zone.

The Von Moltke Plan was to be a turning point in the development of inner city circulation, one of its main aims being to facilitate access between the Historic Peninsula center and its edge-gates along the Land Walls. The plan designated five major arteries: (1) from Bab-i Hümayun to Aksaray, (2) from Aksaray to Topkapı, (3) from Beyazıt

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<sup>61</sup> “Âsâr-ı atika ve milliyemizin şu son zamanlarda tasavvurun fevkinde tahrib edilmesi ve hiçbir esâsa müstenid olmaksızın guya i’-mâr-ı belde maksadıyla ve kışla, hastahâne, mektep ve sâir mebanî-i resmîye inşaatına sarfolunacağı bahânesiyle memleketi tezyîn eden surların vâli, mutasarrıf, meclis-i umûmîler ve hatta kaymakam ve nâhiye müdürleri tarafından yıktırılması...” (Ergin 1995, 4093)

square to Fatih, and then on to Edirnekapı and Eğrikapı, (4) between Kadirga and Yedikule, along the Marmara coast, and lastly (5) between Eminönü and Eyüp, (Çelik 1993) and was the first significant attempt to penetrate the Land Walls. (Figure 4.10) According to Doğan Kuban, although the Von Moltke plan was not implemented, it acted as a guide for the planning and implementation of urban projects on the Historic Peninsula until the middle of the 20<sup>th</sup> century. (Kuban 1996)

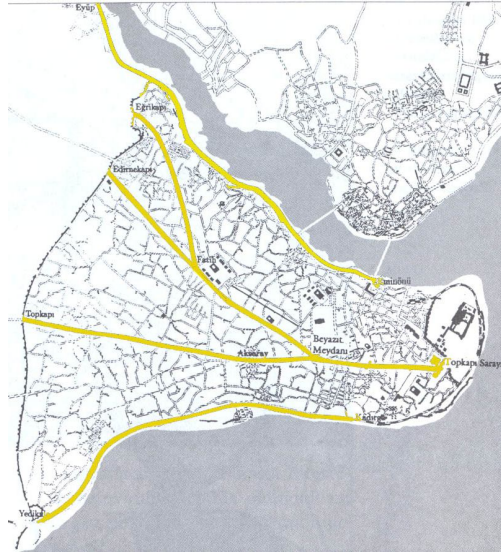


Figure 4.10: 1839 Von Moltke Plan. (Çelik 1993, 85)

For the local authorities, the redevelopment of existing streets became a growing area of concern. In *Mecelle-i Umûr-ı Belediye*, Osman Nuri Ergin highlighted that the narrow and dilapidated streets of the Historic Peninsula were posing problems in pedestrian and vehicular circulation. In some districts, the street trams were running extremely close to the facades of a number of buildings due to the insufficient width of the streets. In a document dated 1839, regulations promoting the enlargement of the major urban axes in

an east–west direction – between the inner walled İstanbul and the gates in the Land Walls – were set in place.<sup>62</sup>

The introduction of new transportation modes necessitated the redevelopment of the existing streets. In the 19<sup>th</sup> century, the construction of a tram system became the main focus of urban nizamnames and plans. In 1864 a draft nizamname was prepared for the tram system in the city determining several regulations and routes, with two major lines suggested for the Historic Peninsula. The first was proposed between Eminönü–Beyazıt–Aksaray, from where it would separate into two branches, between Aksaray–Yedikule and Aksaray–Topkapı. The second line was from Eminönü to Ayvansaray, and then on to Eyüp along the Golden Horn shore. These were the earliest attempts to connect the inner districts of the Historic Peninsula to its edge, the mural zone, and necessitated perpendicular cuts through the Land Walls. Later, in 1869, 1881 and 1907, three more nizamnames were prepared related to the tram system of İstanbul. (Çelik 1993) (Figure 4.11)

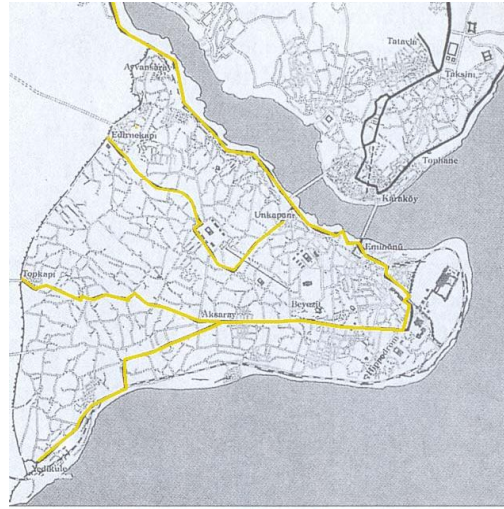


Figure 4.11: Tram lines proposed in 1864, 1869, 1881, 1907's nizamnames. (Çelik 1993, 78)

<sup>62</sup> “1255/1839 tarihli vesikadan anlaşılmaktadır: “Bâb-ı hümayûn’dan Divanyoluyla Aksaray’a ve oradan Silivri ve Mevlevihâne Kapılarına ve Sultan Bâyezid’den Edirnekapısı’na ve Çarşanbapazarı’ndan geçilerek Eğrikapı’ya ve Kadirga limanının’dan Yedikule’ye .... yirmişer zirâ olarak iki tarafına eşcâr garsıyla tezyîn olunmak ve dörder zirâ vüs’atlı yaya kaldırımları yapılarak bâgir ve arabaların mürûr ve ubûrlarına 12 zirâ olmak ....” (Ergin 1995, 1003)



In 1871, the first horse-drawn tram began to operate in the city. The Dersaadet Tramway Şirketi (Dersaadet Tramway Establishment) decided to construct lines through densely settled business and housing districts; and four major routes were defined: Azapkapı–Galata, Aksaray–Samatya-Yedikule, Aksaray–Topkapı and Eminönü–Aksaray. These were the peak lines, two of which terminated at the Land Walls; the line between Aksaray–Yedikule was constructed in 1873, while the Aksaray–Topkapı line was built the following year.

However, the tram services on the Historic Peninsula were not same as those in the Galata and Pera districts. Hüseyin Rahmi described the poor condition of the trolley coaches operating between Aksaray and Topkapı: “The Tramway Company operates its most rotten cars on this line. The dust and mud from the street hides the green paint of the cars ... The four horses were so weak and lifeless that they could very well be used for a course in skeleton structure while still alive”. (Cited in Çelik 1993, 94) This implies that Land Walls were the edge of the city that differentiated mural zone from the other parts of the city.

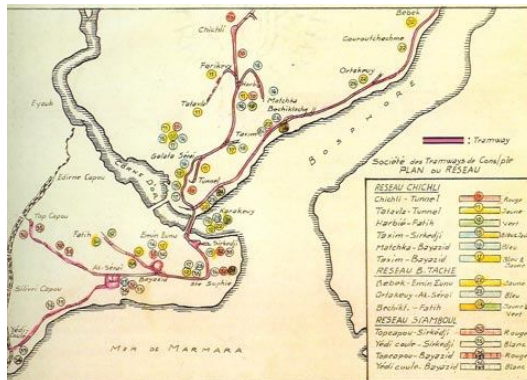


Figure 4.12: Lines of the horse tram.  
([www.dersaadettramvay1.com](http://www.dersaadettramvay1.com))

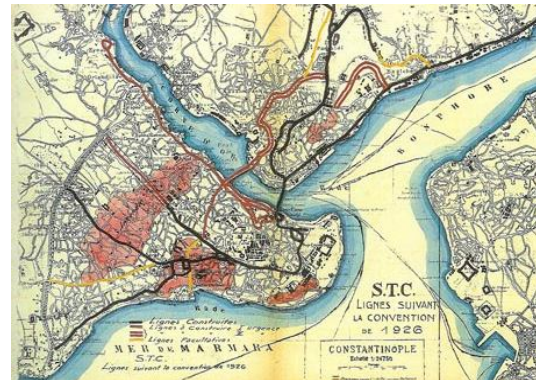


Figure 4.13: Lines of the electric trams in 1926.  
([www.dersaadettramvay1.com](http://www.dersaadettramvay1.com))



Another development that shaped the mural zone at the time was the construction of the railway line from Sirkeci to the western part of the city. In the 19<sup>th</sup> century, railways distorted the enclosed form of cities. This was a common urban development that was being witnessed in many of the world's cities, not only in İstanbul; and their importance was understood even by the leader of the Ottoman Empire, Sultan Abdülmecit, “by stating that the trains must come to İstanbul, even if they have to pass over his own back.” (Çelik 1993, 100) His strong belief in the need for a railway can be understood from the considerable amount of land, including some parts of the Topkapı Palace grounds, that was designated for its construction.

The railroad added another perpendicular line to the Land Wall coming from Rumeli and breaching the wall at Yedikule. The development of the railway encouraged the enlargement of the city into the outer lands, and as a result, the Yeşilköy and Bakırköy suburbs of İstanbul to the west were provided with a connection to the city. “Concomitant to the start of suburban train services in the eastern and western sections of the city, the suburban neighborhoods were opened up to development along the railway tracks. Eventually these settlements turned into permanent year-round residences”. (Tekeli 1994, 39)



Figure 4.14: İstanbul Railway Map (cropped from the original). The Land Walls was not drawn in the plan. (Kubilay Yetişkin 2009, 166)

#### 4.1.1.3. Encouragement of the Industrial Development

In the 19<sup>th</sup> century, industrial zones became a predominant feature on the edge of the Historic Peninsula as a result of the policies put in place by the Ottoman state. The Ticaret Antlaşması and the development of the railroad had facilitated the import and sale of European goods within the Ottoman Empire's territory, weakening domestic commerce. To address this problem, the Ottoman authorities looked at ways of encouraging the development of local industry, and in marking the edge of the city, the extramural zone became favorable for the placement of industry. In particular, two districts to the west of the Land Walls became the focus of industrial development in İstanbul: Kazlıçeşme and Eyüp.

The existing tanneries in Kazlıçeşme began to develop and a new district was established – Zeytinburnu – which along with Kazlıçeşme was designated for large scale industry and the construction of an industrial complex. The complex brought together many diverse sectors, such as textiles and became an important industrial zone of İstanbul. Although there were several industrial facilities along the Bosphorus, in Bakırköy and Küçükçekmece, the extramural lands were favorable for the location of industry for two reasons: firstly, the mural zone was remote from the city center; and secondly the considerable amount of extramural land was the property of religious foundations – vakıf arazisi<sup>63</sup>.

#### 4.1.2. Spatial Development on the Mural Zone

In that period, İstanbul did not witness much expansion to the west of the Land Walls, and some of the most important maps of the time, for example, those of Moltke (1836–1837) and Stolpe (1863), clearly represented this dispersed spatial condition of the mural zone. Moltke's map shows the outer lands to be sparsely inhabited, containing only neighborhoods, near Yedikule (Kazlıçeşme), close to MevlevihaneKapı and Eyüp to the north-west side of the walls. The Stolpe map, which was redrawn in the second half of the

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<sup>63</sup> As stated by Burçak Evren a considerable quantity of the land that now contains Zeytinburnu were the property of a religious foundation in the Ottoman era. This foundation was established by *Sultan Bayezid-i Veli* and owned vast tracts of land outside the walls, stretching almost to Edirne. (Özvar 2003, 44-45)

19<sup>th</sup> century,<sup>64</sup> shows a similar situation, however the most considerable difference between the Stolpe map and the Moltke map was the inclusion of the railway line cutting through the Land Walls at Yedikule; and the depiction of two hospitals to the north of Kazlıçeşme – Ermeni Hospital and the Greek Hospital. (Kuban 2007)

Similar to the extramural zone, the intramural zone also had a sparse landscape, with limited density on the Historic Peninsula to the west closer to the Land Walls; and as the population decreased, the area given over to vegetable gardens increased. (Figure 4.17, 4.18 & 4.19) Since neighborhoods on that part of the Historic Peninsula were inhabited by lower income groups the intramural zone had a somewhat derelict landscape. Moreover, the abandoned buildings abutting the walls – Yedikule Fortress, Tekfur Palace and the Anemas Dungeon – added to the sense of desolation. (Figure 4.15 & 4.16)



Figure 4.15: Tekfur Palace in 1865.  
Photographed by Abdullah Biraderler.  
(Tanman & Ögel 2007:103)



Figure 4.16: Tekfur palace in 1890.  
Photographed by Abdullah Biraderler.  
(Tanman & Ögel 2007, 105)

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<sup>64</sup> The first Stolpe map was published in 1863, with revisions produced several times in the following years to include new information about the city, such as the construction of the railroad.

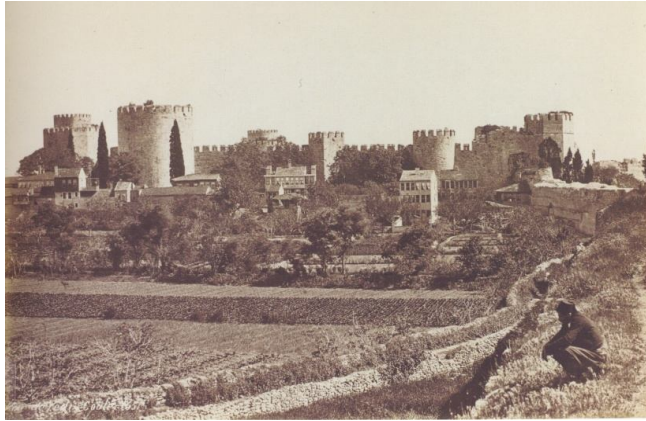


Figure 4.17: Historic Peninsula through a crack on the Land Walls. Sparsely inhabited intramural lands. (Evren 2003, 133)

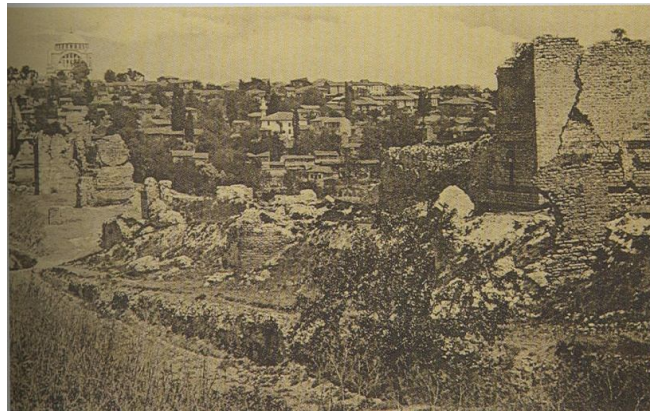


Figure 4.18: Intramural landscape near Yedikule in 1880. Photographed by Guillaume Berggren. (Tanman & Ögel 2007, 123)



Figure 4.19: Land Walls in 1880. Mihrimah Sultan Mosque at distant. (Tanman & Ögel 2007, 117)

The walls still extended before me as far as eye could see. At their highest parts they hid the city completely, so that no one could imagine that behind those solitary and silent bastions lay a vast metropolis, inhabited by many people. Where they were lower, on the contrary, appeared the silvery tops minarets and domes, roofs of Greek churches and the topmost boughs of trees. Here and there through an opening in the curtain of the wall, a fugitive glimps of the city with its houses and gardens, or the more distant and fantastic outlines of Stamboul, seemed as through a door had been suddenly opened and shut again. (Amicis 2009, 255)

Compared with the previous period, the landscape of the mural zone saw little change in the 19<sup>th</sup> and early 20<sup>th</sup> centuries; as although there were regulations and plans aimed at the urban development of İstanbul, the mural zone was not considered in most of them.

With their remote setting, the Land Walls and the mural zone offered a dramatic setting that could not exist within the walled İstanbul, and were home to Tekkes of the Mevlana dervishes, located on Mevlevihanekapı; and the gypsies living near Topkapı; or the desolate appearance of the abandoned Yedikule Fortress:<sup>65</sup>

The minareh, which is seen over the walls, belongs of their mosque, and the kiosk or summer-house placed above the ...where they assemble to play on different instruments of music as an act of their religion. (Dallaway 1804, 240)

Here (around Topkapı gate) ... behind the battements I saw horrible black faces peering down at me with an amazed expression, which faces turned out to belong to be a tribe of gypsies who had there made a nest among the ruins. (Amicis 2009, 253)

We were passing from the front of the city walls, which were combined with the castle, the construction of which we have seen first. This construction ... Seven Towers, has been through many earthquakes and has not given up; and now ivies and weeds hang down the walls. This site, this inhabited ruin, which has been the gibbet for prisoners of war; and the blood well in its courtyard, which swallowed

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<sup>65</sup> By the early 19<sup>th</sup> century the Yedikule Fortress was no longer being used as a prison, and was devolved to the *Müzeler Umum Müdürlüğü* in 1895. However, it was still one of the most recognizable monuments and one of the first elements of the city to come into view when approaching from the Marmara Sea. Therefore, many voyagers described the admirable and also desolate view of the Yedikule Fortress in their journals. During his voyage from Paris to Jerusalem in 1806, a French writer, diplomat and politician, Chateaubriand noted the ruined appearance of the Yedikule fortress; (Sayar 1964, 1) while Robert de Flers, a French playwright and journalist, in his trip to İstanbul in 1913, recalled the impressive scene of the fortress, with its huge structure within a green landscape, full of flowers and plants. (Sayar 1964, 84)

the heads of enemies of the state, is in front of us, with all its gruesome and dark appearance.<sup>66</sup>

The mural zone, however, was occupied by various spaces that challenged its desolate setting; and the gates were one example of the interruptions to the quite landscape along the walls. (Figure 4.20, 4.21 & 4.22) They were often mentioned in the journals of travelers in the 18<sup>th</sup> and 19<sup>th</sup> century, who recall the practical appearance of the gates rather than their technical or architectural aspects. Following his visit to İstanbul in 1795, James Dallaway published a paper in 1802 describing his excursion along the Land Walls, entitled “An account of the Walls of Constantinople“. Dallaway left us with a brief description and history of seven of the gates: Eghri-capou (Eğrikapı), Edrineh-kapouffy (Edirnekapı), Top-kapouffy (Topkapı) Mevlaneh-hany-yeni-kapouffy (Mevlevihanekapı), Selivree-kapouffy (Silivrikapı), Kapaneu-kapouffy and Porta Aurea.

In the late 19<sup>th</sup> and early 20<sup>th</sup> century, another visitor to İstanbul, Captain Baker, in his book “The Walls of Constantinople” (1910), described and illustrated the Land Walls and gates. He related the trade and crowded landscape of Topkapı as follows:

Two roads converge upon this gate, so there is stream of oriental life continually passing through it by day. Troops marching out to field-drill in the morning, mules and ponies entering with baskets full of country produce, and perhaps a string of camels, laden with Eastern goods, setting out for the Western provinces. And in the gateway you may see signs of commercial enterprise, small booths and stalls doing trade in a dignified and oriental way ... From sunshine to sunset, this place is full of the sounds and sights that travelers in the East are wont to enjoy, but at night it is given over to haunting memories. (Baker 1975, 195-196)

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<sup>66</sup> Translated. The Turkish original is; “İlk gördüğümüz yapı olan kale ile tamamen içiçe girmiş bulunan kent surlarının önünden geçiyorduk. Bu yapı, ... Yedi kuleler, pek çok depreme dayanmış, pes etmemişt; sarmaşıklar ve yabani otlar duvarlarından aşağı sarkıyordu, savaş tutsaklarının darağacı olan bu mekan, avlusundaki kan kuyusunun idam edilen devlet düşmanlarının kellelerini yuttuğu bu meskun harabe, tüm ürkütücü ve karanlık görünümüyle karşımızdaydı.” (Hamsun & Andersen 1993, 92-93)



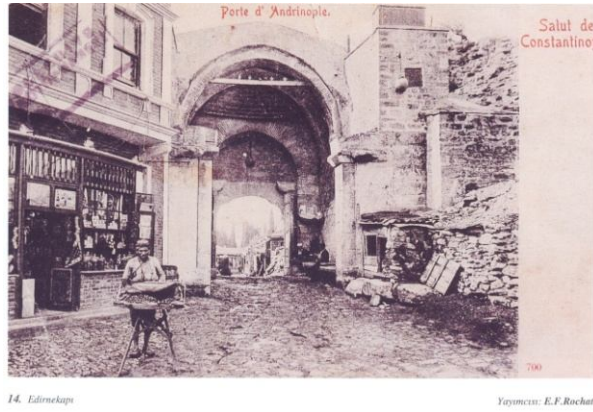


Figure 4.20: Postcard showing the commerce in Edirnekapi. (Eken 1992 29)

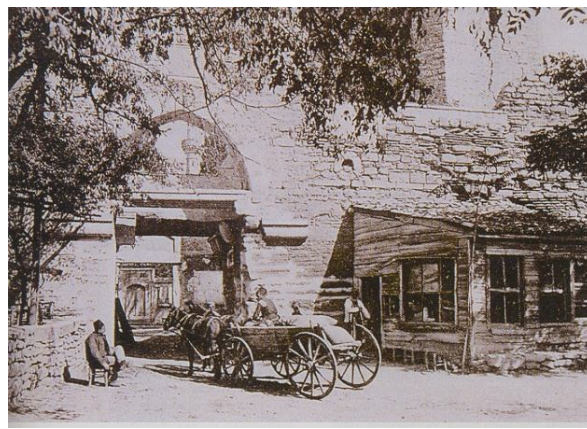


Figure 4.21: View of a gate that was opening towards the Zeytinburnu district. (Evren 2003, 53)



Figure 4.22: Silivrikapi in 1880. Photographed by Guillaume Berggren. (Tanman & Ögel 2007, 121)

Another component that shaped the spatiality of the mural zone in the 19<sup>th</sup> century was the bostans. (Figure 4.23, 4.24 & 4.25) “In a historical map of İstanbul from 1883, 102 bostans were recorded within the old city. Around 1900, more than 1200 vegetable gardens on both the European and Asian sides of İstanbul are reported to have been productive enough to satisfy the city’s fruit and vegetable needs”. (Kaldjian 2004, 3) Necip Bey’s map, dated 1918, also offers evidence of the considerable number of bostans in İstanbul. (Figure 4.26) Being situated at the edge of the Historic Peninsula, the ditches abutting the Land Walls were favorable grounds for the development of bostans. Moreover, as indicated in Ayverdi’s map, the intramural zone also featured a considerable number of bostans, especially in the area stretching from the south of Edirnekapı to Yedikule. (Figure 4.27) In particular, bostans could be found at Yenibahçe Çayırı, between Edirnekapı and Topkapı; Hastane Çayırı, between Mevlevihanekapı and Yedikule; and others known as Bala Tekkesi bostanı, Ağa çayırı bostanı and Belgradkapı. (Dün.Bu.İst. Ans. Vol.2 1994) Several travelers of the time, including Baker, Amicis and Dallaway, noted the existence of bostans in the moats between Silivrikapı and Yedikule in their journals. “We pass the second military gate, now known as Belgrad Kapoussi, all embowered in trees, the moat in front of it filled up to serve the peaceful purpose of a market garden”. (Baker 1975, 188) Since bostans were a source of income for the Sultan, they were actually considered as property of the state – *mirî toprak*.



Figure 4.23: *Bostans* along the Land Walls.  
(Outsterhout & Başgelen 2005, 94)

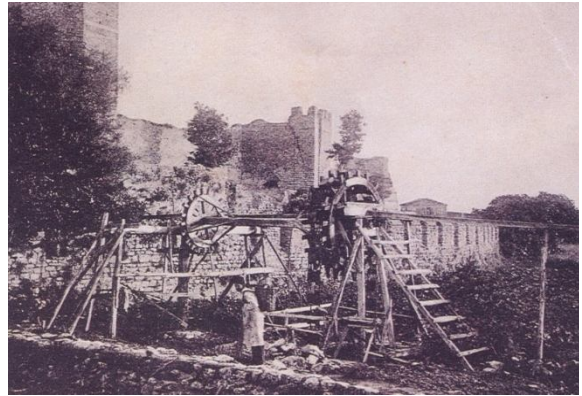


Figure 4.24: *Bostans* near Yedikule.  
Photographed by Sébah & Joaillier.  
(Eken 1992)



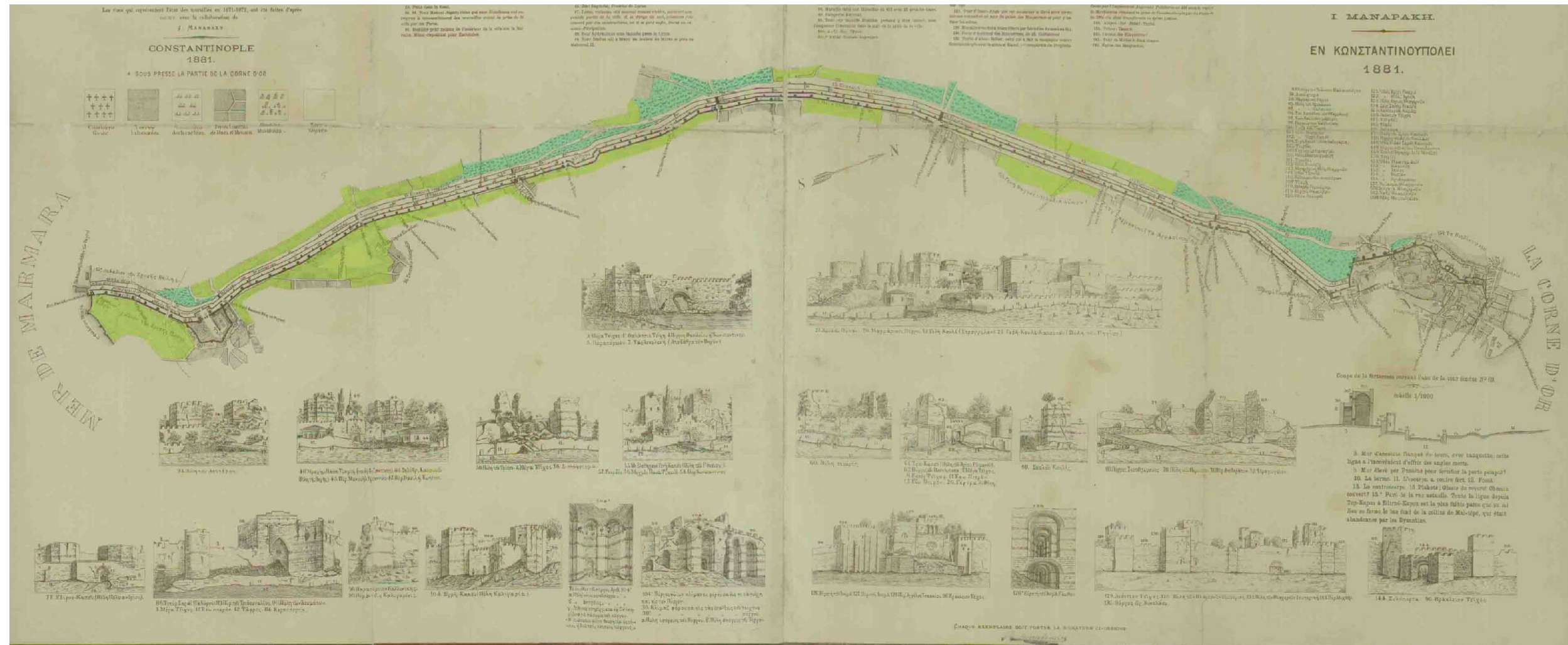


Figure 4.25: The plan of Land Walls and skethes of several parts drawn by G.A. Démétríades in 1881. Cemeteries (dark green) and *terres labourées* (light green) along the walls. (Cropped from a larger map and colored by the author) (IFEA archive)





Figure 4.26: Map drawn by Necip Bey in 1918.  
*Bostans* and cemeteries at the western side of the Land Walls.  
(Osmanlı Bankası archive)





Figure 4.27: *Bostans* in the intramural zone along the Land Walls  
(Colored by the author on Ayverdi map). (Osmanlı Bankası archive)

Cemeteries, as was the case in earlier centuries, covered a vast amount of land in the outer zone of the walls in the 19<sup>th</sup> century. (Figure 4.28, 4.29, 4.30 & 4.31) Semavi Eyice states the significance of cemeteries for the urban fabric of İstanbul, mentioning that cemeteries marked the edge of the city to form a green strip of land that stretched from the Marmara Sea to Eyüp. Eyice also remarked that in İstanbul, cemeteries were located in an unplanned way and were scattered across the landscape. For this reason it is difficult to mark a definite outline of the cemeteries, especially along the Land Walls.<sup>67</sup> (Eyice 2006)

Edmondo De Amicis mentioned two cemeteries, one Muslim and one Christian, between Eğrikapı and Edirnekapı:

From this point (Eğrikapı) to the Sea of Marmora there are no longer any hamlets, not so much as a group of houses, and, as the road consequently runs between the walls and the open country, there is nothing whatever to distract one's thoughts from the mighty ruins themselves. Setting forth on the road, I walked for some time between two cemeteries, a Christian one on my left ... and an enormous Mussulman one on my right, shaded by a forest of cypress trees. (Amicis 1896 vol.II, 109)

Amicis describes other cemeteries near the forth military gate between Mevlevihanekapı and Topkapı, Mevlevihanekapı, between Silivrikapı and Yedikule, and between Edirnekapı and Topkapı, implying that the entire circumference of the walls was surrounded by cemeteries, tombs and graves.

Aside from these, the Eyüp district also contained a significant number of vast cemeteries. Knut Hamsun, a Norwegian writer who visited İstanbul in 1899, emphasized the spiritual significance of Eyüp, portraying it as peaceful and serene, and describing the district as a world of cemeteries, containing cypress trees, mosques and tombs.<sup>68</sup>

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<sup>67</sup> “İstanbul’un bir özelliği de, şehrin dış sınırlarını adeta yeşil bir kuşak içine almış olan uçsuz bucaksız mezarlıklarıydı. Belirli bir düzeni olmaksızın ulu selvi ağaçlarının bir orman gibi gölgelediği bu sahalar, surların dışında Marmara’dan Eyüp’e kadar şehri kuşattıktan sonra, Eyüp sırtlarını da kaplıyor...” (Eyice 2006, 227)

<sup>68</sup> In contrast, Eyüp was a lively district of İstanbul. Charles Diehl portrayed Eyüp in “Notlar ve Hatıralar (1910)” as follows: “In these first days of spring, on a day reputed to be the Muslim’s Sunday holiday, Eyüp is a very busy and interesting place; with picturesque wooden houses and shops and mobile kitchen stands. All of the people, the women with colourful cloaks and the kids in their best clothes, were walking side by side ... at the end of this colourful and noisy throng is the calm and quite Eyüp Sultan.”(Translated. The original Turkish is cited in Sayar 1964, 49)

Eyüp is a world of the graves, a world of cypress and sycamore trees and flowers. Mosques and temples in memory of the dead, shrines, gravestones; and silence everywhere. The cypresses are motionless, and stand like towers, while the leaves of the palm trees move slightly in the wind; no other sound can be heard. Even our steps get lighter, and as we move away from the streets and city and nestle inwards, we start to whisper in this world of death.<sup>69</sup>



Figure 4.28: Cemeteries in the extramural zone, near Ayvansaray in 1890. Photographed by Abdullah Biraderler. (Tanman & Ögel 2007, 125)



Figure 4.29: Cemeteries near Edirnekapi in the early 20<sup>th</sup> century. Photographed by K.A.C. Creswell. ([http://www.archnet.org/library/images/one-image-large.jsp?location\\_id=9859&image\\_id=63364](http://www.archnet.org/library/images/one-image-large.jsp?location_id=9859&image_id=63364))

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<sup>69</sup> Translated. The original Turkish is; “*Eyüp mezarların dünyası, servilerin, çınarların ve çiçeklerin dünyası. Etrafta camiler, ölüm mabedleri, türbeler mezar taşları. Ve her yerde huzur. Serviler kıpırtısız, dimdik kuleler gibi, palmyelerin yaprakları rüzgarda hafifçe titreşiyor, başkaca ses işitilmiyor. Biz bile caddeden ve şehirden uzaklaşarak içerilere doğru sokuldukça, adımlarımızı daha hafif atmaya başlıyor ve ölüm diyarında fısıltıyla konuşuyoruz.*” (Hamsun & Andersen 1993, 33)



Figure 4.30: Cemeteries near Edirnekapi in the early 20th century. Photographed by K.A.C. Creswell.  
([http://www.archnet.org/library/images/one-image-large.jsp?location\\_id=9859&image\\_id=63365](http://www.archnet.org/library/images/one-image-large.jsp?location_id=9859&image_id=63365))

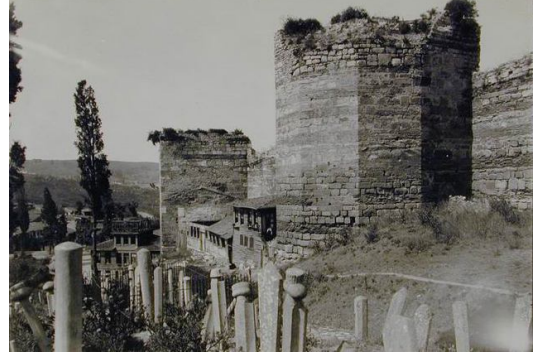


Figure 4.31: Cemeteries near Edirnekapi in the early 20th century. Photographed by K.A.C. Creswell.  
([http://www.archnet.org/library/images/one-image-large.jsp?location\\_id=9859&image\\_id=63368](http://www.archnet.org/library/images/one-image-large.jsp?location_id=9859&image_id=63368))

Çırpıcı Çayırı, an important recreational area for the inhabitants of İstanbul in the extramural zone, was famous for its Çırpıcı Alemleri (Çırpıcı celebrities), and was a popular place for festivities. On the day of Hızdirellez<sup>70</sup>, citizens came to the çayır to celebrate. (Evren 2003) Furthermore, each year in May and June, Habeşiler put on shows and performances there:

(On) Fridays, the public used to flock to the *Çırpıcı Çayırı* to watch the show known as *Arab's Wedding*. A notice in *Milliyet* dated 15<sup>th</sup> June 1927 said: 'It is announced to all the respected public that this month, on Friday 18<sup>th</sup>, there will be musical merrymaking by old master Arabs playing musical instruments, including special instruments made from gourds'.<sup>71</sup>

Besides its function for celebrations, the çayır was also a favorable place for manufacturing due to its proximity to the Çırpıcı Brook; and in particular several textile artisans,

<sup>70</sup> A festival celebrating the arrival of spring each year, held on 5<sup>th</sup> and 6<sup>th</sup> May.

<sup>71</sup> Translated. The original Turkish is; "...Halk Arapların düğünü adını verdiği bu gösteriyi izlemek için cumaları Çırpıcı çayırını doldururdu. Örneğin 15 Haziran 1927 tarihli *Milliyet*'teki bir ilanda, 'Çırpıcı mesire mahallinde bu ayın 18. Cuma günü kadim olan araplar kabak vesaire çalgıları ile icray-i ahenk edeceklerinden ahal-i muhteremeye ilan olunur' (Yaltırık, 1994, 507)

producing yazma, tülbent (cheesecloth), çuha (felt), keçe and halı (carpet), established businesses there. (Özvar 2003, 52)

In addition to the cemeteries, bostans and Çırpıcı Çayırı, which had existed for centuries, there were a number of newer land uses affecting the spatial organization of the mural zone, including the enlargement of industry and the development of new transportation lines.

Industry was dominant in the spatial development of the mural zone. The tanneries in Kazlıçeşme began to expand at that time and became home to a burgeoning leather industry. It had attracted several other industrial sectors, including textile manufacturers and ironworks. After 1840, new factories were founded in the Kazlıçeşme district, and the area became vital for the economy of the city. In Journal de Constantinople, published in 1848, the Zeytinburnu ironworks were cited as one of the most striking in Europe;<sup>72</sup> while another daily newspaper of the period, Zuhur, announced the construction of the Kazlıçeşme Mensucat Factory in 26<sup>th</sup> June, 1890.<sup>73</sup>

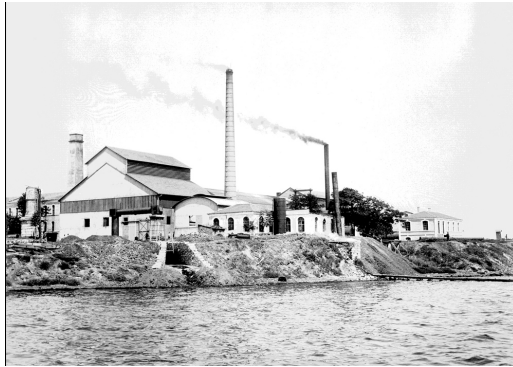


Figure 4.32: Steel mill Zeytinburnu.  
(<http://sunumer.ibb.gov.tr/galeri/galeri.php?galeri=209>)



Figure 4.33: The opening ceremony of  
Mavzer Fişek Factory in Zeytinburnu.  
(<http://sunumer.ibb.gov.tr/galeri/galeri.php?galeri=209>)

<sup>72</sup>“Varlığı henüz 3 yılı bulan Baruthane dökümhanesi Zeytinburnundaki güzel kuruluşla (Zeytinburnu demir fabrikası) karıştırılmamalıdır. Yakın tarihte yapılmış olan bu diğer kuruluş, büyük boyutlu olup, Avrupa’nın en güzel fabrikalarıyla boy ölçüşebilir.” (Özvar 2003, 54)

<sup>73</sup> “Memleketimizi geliştirmek ve refaha götürmekteki çabaları destekleyen padişah efendimiz lütf, destek ve müsadeleri ve teşvikleri ile Divan-i Hümayun üyesi saadetli Reşit Beyefendi Hazretleri Kazlıçeşme’de bir mensucat fabrikası inşası için imtiyaz vermişlerdir.” (Yelmen 2003, 72)



The growing industrial sector in the area called for the construction of several other buildings, such as dormitories to house the factory workers: “Workers resided close to the factory, living in two-storey dormitories, 200 meters in length, forming a cluster with a 2 km perimeter.”<sup>74</sup> Moreover, Kazlıçeşme emerged as a military industrial zone in the 18<sup>th</sup> century, necessitating the construction of a military hospital. (Yıldırım & Güney 2005) In the Ottoman era, Kazlıçeşme, which had been a sacred place in Byzantine times, became a site for production and industry. Similar to the extramural land around Yedikule, the intramural zone also contained some industry, such as a gas works, Gazhane, near Yedikule at the south-east part of the Land Walls. (Figure 4.34)

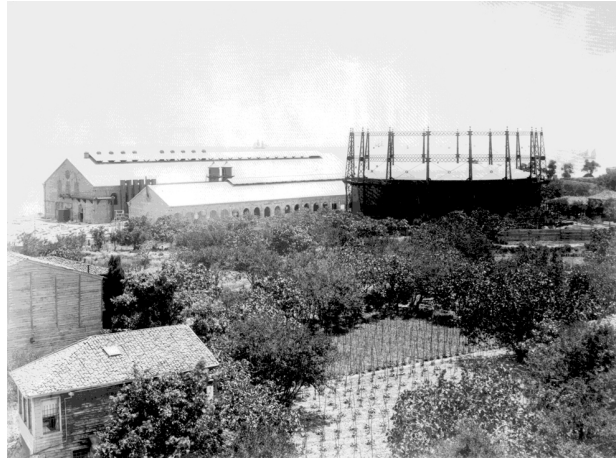


Figure 4.34: Gazhane in Yedikule.  
(<http://sunumer.ibb.gov.tr/galeri/galeri.php?galeri=209>)

In the 19<sup>th</sup> century, several industrial units were also constructed in the Eyüp district, mostly on the Golden Horn shoreline. A Riştehane (wool mill), and an İplikhane Karhanesi (weaving mill) were founded in 1828; while a Feshane (Fez Factory) was constructed in 1839. (Kuban 1998) The arrival of these industries to the area can be stated as the starting-point for the serious environmental problems that would engulf the Golden Horn in the 20<sup>th</sup> century.

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<sup>74</sup> *İşçiler de bu sanayi tesisine yakın kalıyorlardı. 200 m. uzunluğundaki iki katlı barakalarda barınıyorlardı. Bu etkileyici kompleksin tamamının çevre uzunluğu 2km'yi buluyordu". (Özvar 2003, 54)*



Besides the industrial complexes, small-scale manufacturers began to accumulate in close proximity to the gates. Dallaway recalls several marble tombstone manufacturers outside Edirnekapi, being just one of several commercial activities that began to appear along the Land Walls. “Top Kapoussi ... and in the gateway you may see signs of commercial enterprises, small booths and stalls doing trade in a dignified and oriental way”. (Baker 1975, 195-196) Other distinctive structures that could be found outside the gates were kahvehanes, serving those who did not have access to the inner walled city after the gates were closed.

Another issue that influenced the structure of the Land Walls and also the mural zone was the construction of the Rumelian railway line. The line, which originated in Thessalonica, passed through the Land Walls at Yedikule and terminated at Sirkeci Station on the Historic Peninsula. This was the most remarkable line perpendicular to walls. Several other lines connecting İstanbul to other cities passed through the gates, providing links to Belgrade, Edirne and Silivri. As can be observed from visual documents of the time, there was also a road and a promenade outside the walls that stretched from the Golden Horn to Yedikule. (Figure 4.35 & 4.36)



Figure 4.35: Extramural land near Golden Gate in the early 20th century. Photographed by K.A.C. Creswell.  
([http://www.archnet.org/library/images/one-image-large.jsp?location\\_id=9859&image\\_id=63374](http://www.archnet.org/library/images/one-image-large.jsp?location_id=9859&image_id=63374))



Figure 4.36: “Rue Arvanserai” outside the Land Walls in 1910.  
(IFEA archive)

A further development of the time was the construction of hospitals in the extramural zone. In addition to the Balıklı Rum Hospital, constructed in 1753 to the south-west of the Land Walls at Yedikule, an Armenian hospital, known as Surp Pirgiç Armenian Hospital, was also founded on Leblebicioğlu Bostanı between Kazlıçeşme and Yedikule in 1834. The main motivation in locating the hospitals in the extramural zones was the existence of the religious complexes of these groups in the area. In this respect, hospitals served not only for the treatment of the sick, but also for the assemblage of religious group members, providing both medical and spiritual care. (Yıldırım Özgencil 2005)

Considering the considerable developments of the period in industry and transportation, it can be argued that land ownership was an important issue in the formation and transformation of the mural zone. The Ottoman landownership system was based on the state ownership of all lands, meaning that lands in the Ottoman city were generally the property of the Sultan, and that the city was mainly shaped in accordance with his wishes. Most of the newly constructed infrastructures, such as factories and railroads, at that time were located on the Sultans' property. (Kuban 1998) Doğan Kuban expresses the transformation that İstanbul experienced in the 19<sup>th</sup> century as the expropriation of the State lands; during which state mansions, gardens and several abandoned palaces were all destroyed to allow the construction of military buildings, industrial structures and the railroad. (Kuban 1996)



Figure 4.37: Ceremony along the Land Walls.<sup>75</sup> (<http://www.gerty.ncl.ac.uk/>)

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<sup>75</sup> “The Coronation [Dignitaries - in horse drawn carriages processing down street lined with soldiers, and watched by crowds - attending the investiture of the new Sultan Mehmed V - who was little more than a

#### 4.1.3. Evaluation

To summarize the period, it can be stated that the 19<sup>th</sup> and early-20<sup>th</sup> century, during the period of Ottoman modernization, the Land Walls were mostly left to neglect. As represented in visual documents such as photographs and postcards from the time, the Land Walls as an architectural structure were in a considerable state of ruin and were not easily recognizable. The linear architectural structure of the Land Walls was interrupted in many places, prohibiting longitudinal continuity along the western edge of the Historic Peninsula. Furthermore, having lost their status as monuments and unique defense structures of Constantinople, they no longer continuously and strictly marked the territory of the Historic Peninsula from the Marmara Sea to the Golden Horn. The extension of the transportation lines to the Land Walls revealed that the mural zone was not totally desolate, as it contained several populated districts; industrial structures at Kazlıçeşme, several neighborhoods and hospitals. In particular, the railway line that penetrated the walls and connected the walled İstanbul with the suburbs encouraged a population increase in the outer zone, and can be cited as one of the reasons for the growth of the suburban neighborhoods outside the walls, especially prior to the 1950s.

However, the expansion of the city at the west side of the walls was limited; Historic Peninsula was still the only urbanized area in that part of İstanbul. There was a remarkable contrast between the inner Historic Peninsula and outer landscape that was not demarcated only by the Land Walls, as the vague landscape of the mural zone, which was mostly occupied by cemeteries, bostans and industry, was also a determining factor. These were spaces and uses that could not be accommodated in any other part of the city. The mural zone contained a life that was separated from the inner city, but not totally excluded in that it accommodated several activities that were highly related with the city.

At that time, the Land Walls became the terminus for most of the newly introduced transportation lines. The gates still served as control points for inner-outer circulation, and were a determining factor in the formation of the major routes connecting the Historic Peninsula to the outer lands, making them important nodes in the spatial organization of the city. In this respect, it may be argued that the Land Walls did not define a territory

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'puppet' leader for the new regime. This followed the April revolution by the Young Turks (Committee of Union and Progress) and the deposition of Sultan Abdulhamid II]"

through their physical structure, but through their symbolic meaning, defining a territory for the ordinary urban. They marked the edge of the city, but an edge that served as an important line of reference in the urban organization of the urban milieu.

In summary, the Land Walls, encompassed by the mural zone, may be referred to as the margin of the Historic Peninsula. It was situated at the edge, between two opposing milieus; but it did not expose a strict limit like borderline or boundary; it was occupied by several uses and spaces; it covered an area; it did not have an urban character; but it also contained uses that were not totally independent from the city. In this respect, the mural zone did not have a homogenous landscape, containing neighborhoods, commerce close to the gates, cemeteries, bostans, deserted lands, etc. Furthermore, the mural zone had no well-defined boundary, especially to the west, but had rather a loose structure that merged with the rural landscape. In conclusion, it may be argued that the spatial organization of the mural zone had been shaped by the policies and approaches of the time, which encouraged the establishment of marginal spaces and designated uses that could be situated along an edge.

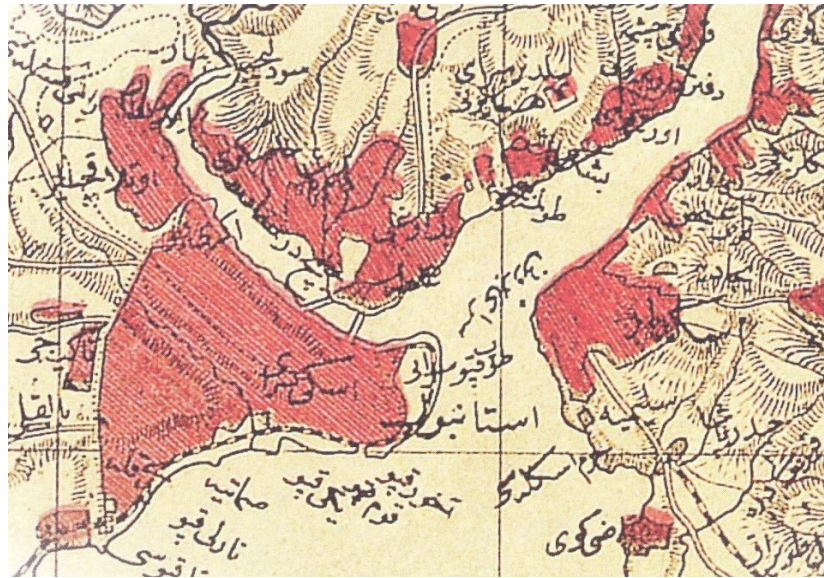


Figure 4.38: Settlement areas in İstanbul in the early 1900s. Land western side of the walls were not densely inhabited. (Kubilay Yetişkin 2009, 175)

#### 4.2. 1930–1950: Insignificant Mural Zone at the Edge of the Historic Peninsula

After the great urban planning applications and implementations of the 19<sup>th</sup> century, İstanbul on the whole remained neglected until the 1930s in the aftermath of World War I (1914–1918), and after Ankara was proclaimed as the new capital of the Republic of Turkey in 1923. However, in the post-1930 period, the urban planning of İstanbul emerged as a priority, and the authorities launched a number of efforts to procure new development plans. In order to accelerate the planning process, they specifically mentioned the desire of Mustafa Kemal Atatürk and also İsmet İnönü for the development of İstanbul.<sup>76</sup>

Foreign planners and architects were invited to İstanbul to make suggestions for the city, and between 1930 and 1950 numerous plans were drawn up. Although none of these plans were implemented, they were a great source of ideas for the future of the city; and as İlhan Tekeli states, although nothing came of the plans, the period can still be considered as an important stage in the reconstruction of the city. (Tekeli 1994) The plan proposals and principles, aside from addressing the problems of the inner city, also contained suggestions relating to the spatiality of the mural zone: How did plans expose the Land Walls into the urban fabric? What uses and spaces were proposed in the mural zone?

Up until that time there had been no considerable spatial developments or changes to the areas surrounding the walls; Kazlıçeşme and Eyüp remained as the only significantly settled districts, while bostans and cemeteries were still dominated the mural zone landscape. The built environment of the city can be said to have ended at the Land Walls, with only one administrative district<sup>77</sup> under the Municipality of İstanbul, that of Bakırköy, located to the west of the walls. As depicted by Aziz Ogan, in the 1930s and 1940s the Land Walls, while derelict, had maintained their impressive appearance:

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<sup>76</sup>“Edebi Atatürkün “iki büyük cihadın mültekasında Türk vatanının ziyneti, Türk tarihinin serveti, Türk milletinin gözbebeği İstanbul bütün vatandaşların kalbinde yeri olan şehirdir.” Dediği İstanbul, Cumhuriyet ilan edildiği zaman esaslı surette imara hem muhtaç, hem layıktı. Büyük Türk hakanı Fatihin beş asır önce Türklüğe hediye ettiği bu dünya ölçüsünde büyük, mühim ve güzel şehri, vatanımızın her bakımından en kıymetli beldesi olan İstanbulu, tarihine ve ehemmiyetine yaraşan muhteşem bir mamure haline getirmek, Cumhuriyet nesillerinin vazifesidir. Atatürk bu vazifenin yapılmasını arzu ettiği gibi, ...Cumhurbaşkanımız sayın inönü de, İstanbulun esaslı surette imara hem muhtaç, hem de layık olduğunu takdir buyuruyorlardı”. (İst. Bel. Neş. Ve İst. Müd. 1949, 8)

<sup>77</sup> At the time, the administrative districts making up İstanbul were Eminönü, Fatih, Bakırköy, Beyoğlu, Beşiktaş, Sarıyer, Beykoz, Üsküdar, Kadıköy and Adalar. (Tekeli 1994)

Among the monuments in Istanbul, one of the most important works of art is undoubtedly the walls that surround the city. Although they are in ruins today, these walls, which came to life through human endeavor, still maintain a dignity and privacy that is worthy of study ... the walls offer a mystical aspect in some places. In opposition to the magnificence along the coast, the land walls have a weighty view that is awe-inspiring.<sup>78</sup>

Similar to the previous period, discussions were raised regarding the demolition of the Land Walls, as they were seen as obstructions to the development of İstanbul:

With regard to the city walls of Istanbul, most people have an opinion, and they are often thought about and discussed: What is the use of them? “All of them should be demolished, and the area around the city opened up with the establishment of green and recreational areas” ... although this thought is true but not appropriate or well-judged. Even Rome, which is a historical city similar to Istanbul, is surrounded by a wall, which has gradually been restored. On the other hand, there is one point of view that is valid – that the walls of Istanbul in most places have become un-restorable and are lying in heaps. In this situation, is it really worth continuing with this miserable state? In these times, when there is both desire and enthusiasm to improve the city through development and reform of this ugly, abandoned situation, which is an unpleasant sight for both local and foreign eyes, one should ask: Is it feasible to remedy this situation? Should it be repaired? ... Should it be demolished?<sup>79</sup>

However, the Land Walls were located in a strategic position. While approaching the city from the land side, the ruined walls demarcated a line, a trace; and therefore, in most plans the walls were noted as something that had to be preserved.

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<sup>78</sup> Translated. The Turkish original is: “İstanbul abidatı arasında önemli yer tutan eserlerden birisi de hiç şüphesiz şehri çevreleyen surlardır. İnsan kuvvetiyle vücuda gelen ve bugün harab halile bile büyük bir vekar arzeden bu surlar, cidden tetkika değer bir mahremiyettedirler. ....yer yer mistik bir hal arzederler. Deniz kenarındaki ihtişama mukabil karasurlarında heybetli fakat sıklet verici bir manzara vardır.” (Ogan 1941, 3)

<sup>79</sup> Translated. The Turkish original is: “İstanbul surlarının birçok kimselerce bunların ne lüzumu var, hepsini yıkmalı, şehrin etrafını açmalı, yeşil sahalar meşcireler vücuda getirmeli fikir ve mütalaasını izhar ederler. ... bu düşünüş sahidir ve yerinde değildir. İstanbul gibi tarihi bir şehir olan Roma dahi bir sur ile çevrilidir, ve bu sur tedrici bir restorasyona tabi tutulmuştur. Lakin diğer taraftan şu cihet de itiraf olunmalıdır ki İstanbul surları, birçok mahallerde gayri kabili islah bir hale gelmiş, adeta bir yığıntı şeklini almıştır. Şu halde Miserable bir vaziyetin temadisi mi matluptur. Şehrin imar ve islahile güzelleştirilmesine heves gösterildiği bu zamanlarda nazara hoş gelmeyen yerli ve yabancıya karşı çirkin, metruk bir vaziyet arzeden bu halin islahı çok kabildir....Tamir mi etmeli? .... Hedim mi etmeli?” (Ogan 1941, 7)



In the late 1940s the landscape of the mural zone began to change with the emergence of squatter housing<sup>80</sup>, which would grow to be a significant problem for İstanbul in the second half of the 20<sup>th</sup> century. These illegal developments began to appear in Kazlıçeşme in 1946, and by March 1949 there were 3,218 squatter houses in Kazlıçeşme – Zeytinburnu, (Tekeli 1994) leading to a new period in the history of the Land Walls and mural zone.



Figure 4.39: İstanbul city guide dated 1934. A considerable amount of the extramural zone is presented as *bostans* and gardens in the legend of the map. The tram lines from Historic Peninsula center to Yedikule, Topkapı and Edirnekapı are indicated in red. (Osmanlı Bankası archive)

<sup>80</sup> Squatter housing, in Turkish *gecekondu*, refers to illegal houses or settlements constructed on state land.



Figure 4.40: Municipality boundaries of İstanbul, dated 1934. A considerable amount of land on the western side of the Land Walls was demarcated within the official boundary of the city. (Osmanlı Bankası archive)



#### 4.2.1. Approach to the Mural Zone

The 1930s and 1940s saw two key developments in the planning of the mural zone: First were a number of major planning attempts; and second were the implementations of Lutfi Kırdar, who was the mayor of İstanbul between 1938 and 1949. An analysis of these two issues reveals that the Land Walls were still considered as remote from urban life. While cultural facilities, urban infrastructural developments and urban services had all been proposed for other parts of the city, such as Taksim, Şişli or Kadıköy, the districts close to the Land Walls were generally overlooked. The mural zone, on the other hand, was generally designated for uses that could not be accommodated within the walled İstanbul, such as industry,<sup>81</sup> transportation infrastructure and large-scale recreational areas.

##### 4.2.1.1. Planning Attempts

Between 1930 and 1950, two significant planning processes were launched in İstanbul. The first was a competition organized in 1933 to which three foreign planners, Alfred Agache<sup>82</sup>, Herman Elgötz<sup>83</sup> and Jack H. Lambert, were invited;<sup>84</sup> and second was Henri Prost's Plan, which was approved in 1938, and can be considered as the first significant proposal for the planning of the city. Additionally, between 1935 and 1938 a German city planner, Prof. Dr. Martin Wagner, also developed a plan for the city. Since none of these plans were implemented, they did not initiate any spatial development; however, they were critical in the determination of the major approaches of the period. Given the main theme of this thesis, the following section will look at the decisions and proposals within the above plans related specifically to the Land Walls, rather than evaluating the proposals for the city in their entirety.

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<sup>81</sup> At that time, some regulations and laws were determined for the sanitation of cities that affected the placement of industrial areas. "For the republican administration, urban reconstruction meant the development of a city with a modern appearance as well as with an acceptable level of sanitation. Therefore a vast area of responsibility in the field of environmental sanitation and health was defined for the municipality by the general "Hıfz-üs-sıhha" (sanitation) law". (Tekeli 1994, 73) The municipality was responsible for the control of the harmful effects of industry, resulting in the application of regulations for the placement of industry: "(1) ... areas allocated for industry which were encircled by bands of green or vacant areas; (2) ... could be located within residential areas provided that they took necessary measures against environmental hazards; and (3) ... establishments which were not harmful and which could be located within residential areas ..." (Tekeli 1994, 73) In this respect, lands outside the walls became suitable for the placement of industry.

<sup>82</sup> Alfred Agache was the 2<sup>nd</sup> chairman of the French city planners association, known for his development plan for Rio de Janeiro.

<sup>83</sup> Herman Elgötz was a German city planner that had worked on the planning of the city of Essen in Germany.

<sup>84</sup> Jack H. Lambert was a French city planner who had worked in the planning process of some major world cities, such as New York, Paris and Chicago.

#### 4.4.1.1.1. Planning Competition for İstanbul (1933)

Since legislation necessitated the preparation of the development plans in five years, the İstanbul Municipality organized a competition, inviting several notable foreign planners of the time. (Tekeli 1994) Alfred Agache, Herman Elgötz and Jack H. Lambert came to İstanbul in 1933 to take part in a competition for the planning of the city in which Elgötz would eventually take first prize. This was to be the first city plan of the Republican period; and while Elgötz's plan was not implemented, its principles revealed his perception of the Land Walls of the city. From the plan reports of Elgötz, Agache and Lambert and the evaluation report prepared by the commission<sup>85</sup> it can be seen that Land Walls and the outlying areas were mainly discussed under three headings: transportation, industry and green zone.

Elgötz, in his plan, specifically concentrated on the transportation system of the city, emphasizing the poor condition of the existing streets and the need for its renovation, and his proposal called for the development of air, rail and sea transport, and the improvement of inner city circulation. For Elgötz, accessibility between the Historic Peninsula and Galata was a key issue for which he proposed a tram system and an underground railway. However, the Land Walls and their surrounding districts were not the major nodes of these systems, there being only one proposed tram line between the inner city and extramural zone, connecting Beyazıt square to Eyüp. (Elgötz 1934) A connection between the inner Historic Peninsula and outer districts was deemed vital by Elgötz, his aim being to provide a link with the Eyüp neighborhood, one of the most significant settlements outside the city walls, and the industries in the extramural zone. He proposed the preservation and redevelopment of the existing links and the construction of two coastal roads along the Marmara and the Golden Horn;<sup>86</sup> while the connections between Ayasofya—Beyazıt,

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<sup>85</sup> This report was prepared by a commission comprising seven members, who were charged with evaluation the plans proposed by Elgötz, Agache and Lambert. The report was partly published in Duranay, Gürsel and Ural's article, "Cumhuriyet'ten bu yana İstanbul Planlaması" in the Cumhuriyet Dönemi İstanbul Planlama Raporları 1934-1995.

<sup>86</sup> "İstanbul şehri çok arızalı olduğu için sokak şebekeleri tabiata uyarak sahildeki ve tepelerdeki yollar ile teşekkül etmiştir. Şimdi en müthiş iş Marmara ve Haliç Sahillerinde caddeler açmak ve eski Bizans'dan kalan tarihi yol şebekelerini tevsi ve ihya etmektir." (Elgötz 1934, 14)

Beyazıt–Edirnekapi, Beyazıt–Aksaray–Yedikule, Aksaray–Silivrikapi and Aksaray–Topkapı were to be renovated and widened.<sup>87</sup> (Duranay, Gürsel & Ural 2007)

Moreover, Elgötz placed specific emphasis on the preservation of historical monuments, which he believed had to be preserved, and suggested a circulation network among them.<sup>88</sup>

Another topic in which the Land Walls were discussed in depth in Elgötz plan was industry. For Elgötz, İstanbul had great potential for further industrial development, as he believed that industry had to be dominant in the economic life of the city. He stated that 95% of the existing industry in the city was small in scale and was based on manual labor, with only the remaining 5% utilizing machinery.<sup>89</sup> (Elgötz 1934)

Elgötz also listed the undesirable effects of having industry located in the inner city; and proposed shifting industry to the west side of the walls,<sup>90</sup> in particular designating the Topkapı district for the development of heavy industry. Like Elgötz, Lambert also suggested isolating heavy industries from the inner city beyond a 200-meter green belt, allowing only light industry inside the city itself.

Besides industry and transportation, some areas in the extramural zone were earmarked for the development of green areas. For Elgötz, the extramural lands were suitable for the development of suburban neighborhoods, providing housing in particular for factory workers. He also proposed vegetable gardens and houses with gardens to the west of the Land Walls.

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<sup>87</sup> “Bugün Ayasofya’dan Beyazıt meydanına kadar mevcut olan ana yol tarihen mevcut olan yolun bir kısmı idi ki bu yol eski İstanbul’un esas bir mihveri idi. Beyazıt’tan Edirnekapi’ya ve Altınkapi’ya kadar giden caddeler Edirne ve Belgrat’a kadar imtidat ederdi. Beyazıt’tan surlara giden zaviyeli yollar da tarihi bir kıymeti haiz olduğundan planımda muhafaza ettim.” (Elgötz 1934, 14)

<sup>88</sup> “...Eski abideleri dikkatle muhafaza etmek icap eder ve bu suretle şehrin sanatçı kıymeti tespit edilmiş olur; bu abideleri esas sirkülasyon yollarından ayırmak ve birbirine küçük yollarla bağlamak lazımdır” (Elgötz 1934, 18).

<sup>89</sup> “İstanbul’un yükselmesinde liman işlerinden başka sanayinin de tesiri olabilir. İstatistikler gösteriyorki İstanbul nüfusu 600.000 olup İstanbul’da 8600 fabrika vardır. Bütün bu fabrikalarda çalışan amele mevcudu ise 52500’dür. Demek ki: Bu malumata nazaran İstanbul’da sanayi hayatı çok düşüktür ve şimdilik halkın geçinmesine de pek az tesir etmektedir. ...İstanbul’u iktisadi buhranlardan korumak için sanayi ve küçük sanatları muhafaza etmelidir.” (Elgötz 1934, 22)

<sup>90</sup> “Yedikule cihetindeki fabrikalar oranın tarihi ehemmiyetine ve tabi güzelliklerine halel getirmekte olduğundan bu fabrikaların hepsini Kal’amin garp tarafına almak ve bunların yerlerini serbest bırakmak lazımdır.” (Elgötz 1934, 21)

On the west side of the castle, outside the walls, workers quarters can be built. Some 1,000 to 2,000 square metres of land could be given for each house/household to ensure family life. The economic importance of these houses ... will be in the creation of a strong lifestyle, and the ability to grow fruit and vegetables in the gardens will partly contribute to the livelihood and living conditions of the city families ... In this way when the workers' workload reduces, or they are out of work, they won't suffer the consequences of the economic depression too strongly.<sup>91</sup>

The other participants in the competition, Agache and Lambert, also proposed green areas beyond the Land Walls. Agache planned a grove along the walls outside Yedikule (Agache 1934); while Lambert proposed a green belt that was to be 250 meters in width outside the walls, and 80 meters wide on the inside, stretching from Yedikule to Ayvansaray. All three planners, emphasized the significance of historical monuments for İstanbul, but only Lambert specifically determined principles for the mural zone in this regard. Besides the previously stated 330 meter-wide green belt, Lambert also proposed the redevelopment of the gates and their near environs. (Duranay, Gürsel & Ural 2007)

In summary, the monumental importance of the Land Walls was largely overlooked in all three plans, in which they were mentioned only in their relation to other issues; but based on the principles of all three plans, it can be stated that Land Walls and the mural zone were considered as demarcating the edge of urban life.

#### **4.2.1.1.2. Martin Wagner's Plan**

Since the plans of Elgötz, Agache and Lambert all fell short of solving the problems of the city, in 1935 a German city planner, Prof. Dr. Martin Wagner, was invited to İstanbul to offer his suggestions and worked as a planning consultant in the İstanbul Municipality between 1935 and 1938. For Wagner, the relationship between the city and its hinterlands was important in the development of the city, however the existing transportation infrastructure was inadequate for the construction of the necessary link. He proposed

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<sup>91</sup> Translated. The Turkish original is: "Kalenin garbında hariçte amale mahalleleri yapılabilir. Aile hayatını temin etmek için bu evlerin her birine 1000, 2000 metre murabbaında toprak verilir. Bu evlerin iktisadi ehemmiyetleri yani oralarda ikamet eden ailelerin bahçelerinde yetişen sebze ve meyvalarla maişetlerine kısmen temin ettikleri nazarı itibare alınarak denebilir ki şehir civarı bahçeli evler çok sağlam bir hayatın esasını teşkil eder. ...Böylelikle amelelerin işleri azaldığı ve işsiz kaldıkları zamanda buhranı pek dehşetli olarak hissetmezler". (Elgötz 1934, 21)

several roads between the inner city and its hinterlands, however the Lands Walls stood as an obstruction between İstanbul and Thrace. Wagner proposed three major roads to pass through the existing gates in the walls: from Edirnekapı to Terkos, and from Topkapı to Edirne through Küçükçekmece and Çorlu; and from Silivrikapı to Tekirdağ and Gelibolu. (Wagner 1937) Although Wagner's proposals were not implemented, the principles of his plan exposed the disposition of the Land Walls on the urban fabric of İstanbul in 1930 as a line or a trace that had to be passed.

#### 4.2.1.1.3. Henri Prost Period (1936-1951)

The third attempt to plan the city at the time was put forward by Henri Prost, a French city planner who directed the planning process of İstanbul between 1936 and 1951. Prost summarized his major planning idea as follows:

We can liken the modernisation of Istanbul to a highly sensitive surgical operation. The job is not the creation of a city in an untouched area; it is to direct an old capital that is living the full meaning of social transformation, towards a future that changes the living conditions of its inhabitants. The mentioned city has an incredible dynamism. From a socio-economic point of view, it is absolutely essential to create effective transport routes without disturbing the industrial and commercial development, and the construction of new housing estates.<sup>92</sup>

Prost developed plans for several parts of the city, including Beyoğlu, the Asian side, Rami, Eyüp and the Historic Peninsula. In his plan for the Historic Peninsula, the Land Walls were evaluated under four main headings: industry, transportation, recreation and conservation. Since one of the main intentions of Prost's plan was to modernize the city without destroying its archeological or architectural values, the conservation of the Land Walls was an important concern. Apart from Lambert's proposal for a green belt along the walls, Prost's plan for the first time mentioned the Land Walls as an architectural structure that had to be conserved, not only as single architectural monuments, but in a conservation

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<sup>92</sup> Translated. The Turkish original is: "İstanbul'un modernleştirilmesini çok hassas bir ameliyata benzetebiliriz. Yapılan iş bakir bir alanda yeni bir şehir yaratmak değildir, tam anlamıyla bir sosyal dönüşümün yaşandığı eski bir başkenti...yaşam koşullarının da değişeceği bir geleceğe doğru yönlendirmektir. ...Sözü edilen şehir, muhteşem bir hareketlilik içinde yaşamaktadır. Sanayi ve ticaretin gelişmesini baltalamadan, yeni konutların inşasını engellemeden büyük ulaşım eksenleri yaratmak, sosyal ve ekonomik açıdan mutlak bir zorunluluktur..." (Prost 1996, önsöz)

zone measuring 500 meters in width. He defined some regulations for the conservation zone, in which the construction of new buildings would be restricted,<sup>93</sup> while several recreational and sport facilities were proposed for construction. In this respect, recreation became an important aspect in the spatial configuration of the mural zone. (Figure 4.41) Due to the large amount of available space, the mural zone was considered ideal for the construction of recreational areas, and Prost suggested the construction of a zoo and various theme parks, which he labeled as Parc Educatif on his plans. The area known as Yenibahçe in the intramural zone, which had contained bostans for many centuries, was designated for the construction of the zoo and park. He also proposed a running track on the extramural land in Yenibahçe,<sup>94</sup> and went as far as to make the necessary site analysis. Another more striking proposal of Prost was the construction of an Olympic stadium in the mural zone. In the opinion of Prost, the city of İstanbul was worthy of an Olympic stadium to mirror those found in many Western countries, and the extramural zone was considered a suitable venue as only a few houses would need to be expropriated for its construction.<sup>95</sup>

Prost also suggested the development of a transportation network, proposing a number of circulation axes linking Ayasofya Beyazıt to Edirnekapı in an east-west direction; and

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<sup>93</sup> “Dışarıda en aşağı 500m genişliğinde ve iç tarafta kale boyunca mevcut mahallelerin inkişafına muvaffik olarak yapılacak tanzim ameliyelerine göre tespit edilecek mütehavvil genişlikte bina yapılması yasak birer muntaka teşkili.” (Prost 1938, 24)

<sup>94</sup> “Yenibahçe’de kale duvarlarının içinde: nebaat parkı, hayvanat parkı, koleksiyon parkı ve kültür park tesis edilecektir. ...Spor sahaları, antreman ve beden hareketleri ...Yenibahçe’de kale duvarlarının dışında koşu yeri olacaktır.” (Prost 1938, 24)

Koşu Mahalli: Bugüne kadar tasavvur edilen koşu yerleri 3 tanedir: bugünkü koşu yeri, kale duvarlarının içinde Yenibahçe civarı, Kale duvarlarının dışında Yenibahçe civarı.

1. Bugünkü koşu yeri: zeminin düzlüğü bakımından koşu için çok müsait bir arazi: Yenikapı ve kale yolunun temdidî ile hasıl olan yol iyi değildir. Fakat Edirneyolu ile iltisak edilmek üzere yapılacak yeni bir yol ile daha bir surette münakale temin edilebilir.

2. Kale duvarları İçinde Yenibahçe Deresi Arazisi: Bu yer tesviyesi kolay olmayacak kadar arızalıdır. Gerek koşu yerine ve gerek buna müntehi olması icabeden yollara lüzumu olan sahayı tedarik için bir takım evlerin istimlakına lüzum vardır.

3. Kale duvarları dışında Yenibahçe Deresi Arazisi: Aynı Yenibahçe deresi kale duvarlarının dışında temadi eder. Burada havza daha genişler ve erazi ziraatle işgal edilmiş olup hiçbir binada yoktur. Kalenin içi ile boyunca devam eden bulvar kale duvarı ile ayrılmıştır. Duvar burada muhafazası icap eden kule gibi bir kısmı ihtiva etmediği gibi takriben 100 m. genişliğinde bir kısmı kısmen yıkılmış ve açılmıştır. (Prost 1938)

<sup>95</sup> “Kale dışındaki münhat (çukur) erazi koşu sahasına ve içindeki erazinin bir kısmı spor sahalarına tahsis edilebilir. Burası ....büyük bir olimpiik stat tesis etmeye müsaittir. ...İstimplâk kale içinde birkaç fakir eve inhisar edecektir ve Olimpiyat’ın İstanbul’da yapılması tekrarrü ettiği zaman ise bu mevki ecnebi memleketlerde bu vadide yapılmış olan çok güzel tezahürlere rekabet edebilecek bir teşekkül husule getirmeğe müsaittir.”. (Prost 1938, 110-114)

Taksim to the Marmara Sea, across Atatürk Bridge, in a north-south direction. He also proposed boulevards along the coasts of the Marmara Sea and the Golden Horn, and along the Land Walls. (Prost 1996) His detailed report for the construction of the city's new access system was entitled "Nazım Plan Tasavvur Edilen Ameliyelerin Tarifi," (Özler 2007) in which the Land Walls were influential in the determination of some regulations related to transportation. In particular, the gates through which the roads coming from Europe entered the city were considered as important nodes. Prost proposed the restoration of the gates in the Land Walls in a modern way, and suggested a square on the inner side of the Topkapı. In conflict with his own ideas of conservation, Prost proposed the partial destruction of the Land Walls to allow the opening of new passages and new boulevards.<sup>96</sup> Considering the conservation, recreation and transportation principles of the Prost Plan, it can be argued that the plan was the first attempt by a planner to officially introduce and expose a zone alongside the city's Land Walls.

Besides conservation, recreation and transportation, by marking the edge of the Historic Peninsula the Land Walls became a line of reference in the placement of industry as well. Given the importance of industry in the improvement of İstanbul's economy<sup>97</sup> at the time, Prost designated industrial zones within the city, encouraging development along the shores of the Golden Horn<sup>98</sup> and to the west of the Historic Peninsula. "All plants and

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<sup>96</sup> "Nazım Plan Tasavvur Edilen Ameliyelerin Tarifi" report was developed in three main titles; "Yol Sınırları ve Kesimleri", "Serbest Sahalar" and "Eminönü Meydanı Değişiklikler". Under the title of "Yol Sınırları ve Kesimleri" Prost defined approximately 25 topics. Topics that were strictly relevant in the projected development of Land Walls are as following;

**12 Sayılı iş:** Bu yol İstanbul'un banliyölerine, Florya ve Tayyare meydanına giden ve Edirne yolu ile birleşen büyük çıkışlarından biridir. Bu yol iki parçalıdır: (a) Genişletilmiş olan Yedikule caddesi (b) 21 numaralı yol ile 20 numaralı meydan arasında yeni bir yol. (Prost 1938, 95)

**24 sayılı iş:** Topkapı'nın içinde meydan; bozulmaması mühim olan kalelerle mezarlıkların gösterdiği karakteristik dekor göz önünde tutularak kale duvarında yeni çıkış kapıları açılması. (Prost 1938, 95)

**ABCDEF G harfleri** Avrupa'dan gelecek turistlerin İstanbul'a büyük gidiş yolu olan bu caddeye yapılacak istikamet tadilleri ve ilavelerini gösterir.

**ABCDE işi:** Bu günkü çıkış yerlerinin modern bir surette tanzimini; 24 sayı için söylenen aynı mülahazalar.

**H.HI işleri:** 12 sayılı yolun:kale içi ve kale dışı arasını birbirine vasleder (ulaşır), kaleye muvazi dış bulvarın Edirnekapi ile Topkapı arasında en münhat (alçak) noktasından geçer. Burada zaten harap olan kale duvarlar tamamiyle yıkılacak, dış bulvarı 13 sayılı caddeye az meyilli rampalarla bağlanacaktır. Bulvar seviyesi Yenibahçe seviyesinden biraz yüksek olduğundan bu rampalar lazımdır. Bilhassa yakın bir zamanda olimpiyatlar için İstanbul intihap edildiği takdirde bu iş gerek estetik gerek seyrüsefer bakımından çok mühimdir. (Prost 1938, 96)

<sup>97</sup> In a meeting held to evaluate the master plans of İstanbul, famous poet and Member of Parliament Yahya Kemal expressed the problem of the city as follows: "İstanbul has so far lived on consumption, now it has to live on production ... how İstanbul was going to become a centre of production ... İstanbul had the potential to be a transport center, an industrial city or a large tourist center". (Tekeli 1994,68)

depots on the Bosphorus were to be removed. Industry was to be concentrated around the Haliç, and depots would be located in the environs of a harbour/railway terminal at Yedikule". (Tekeli 1994, 79)

In summary, unlike Elgötz, Agache, Lambert and Wagner, Prost specifically referred to the Land Walls when discussing a number of different issues. He proposed recreational activities – a zoo, an Olympic stadium, sport fields and parks – close to the walls and intended to provide a connection between nodes inside the city and the gates in the walls. Despite gaining approval in 1939, Prost's plan was not implemented,<sup>99</sup> however its principles were a guide for many planners in the future, and also encouraged new spatial organizations in the mural zone. The 10-year reconstruction program declared by the government in 1943 drew much inspiration from the Prost Plan, launching a restructuring process to prepare the city for the celebration of the 500<sup>th</sup> anniversary of the Ottoman Conquest in 1953. A number of proposals of the program concerning the mural zone were put forward:

- Moving the Yedikule gasworks factory to Zeytinburnu, outside the walls. (Tekeli 1994)
- Development of a residential area outside the Land Walls, between Yedikule and Topkapı. (Tekeli 1994)
- Development of a sport zone at the north-west side of the Land Walls, between Topkapı and Edirnekapı, to host the Olympic Games in İstanbul. This area was to include a stadium, a hippodrome, sport facilities and an Olympic village. (Tekeli 1994)

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<sup>98</sup> "A Concentration of industry was planned around the Golden Horn. The shores of the Golden Horn are to be reorganized to provide for the development of national commerce and local industry. Areas extending from the Atatürk Bridge towards the source of the Golden Horn will be allocated for large scale industry. Some of these will be located further away, towards the end of the Golden Horn, according to the type of industry and its effect on the scenery". (Tekeli 1994, 79)

<sup>99</sup> "Reisi Cumhuriyet İsmet İnönü 5.Haziran.1939 tarihinde Nafia Vekaletini teşrif buyurarak ... şehircilik mütehassısı bay Prost'un ihzar etmiş olduğu İstanbul şehrinin Beyoğlu ve İstanbul semtlerinin müstakbel imar şekline aid nazım planı hakkında verilen izahat üzerine لازمگelen tedkiklerde bulunmuş ve nazım planının İstanbul şehrinin ihtiyaçlarına uygun olduğunu tasvip ve aynen tatbikini emir buyurmuşlardır." (İst.Bel. Neş. Ve İst. Müd. 1949, 6) This statement was signed by Nafia Vekili, Yapı Ve İmar İş Reisi İmar Fen Heyeti Müdürü.



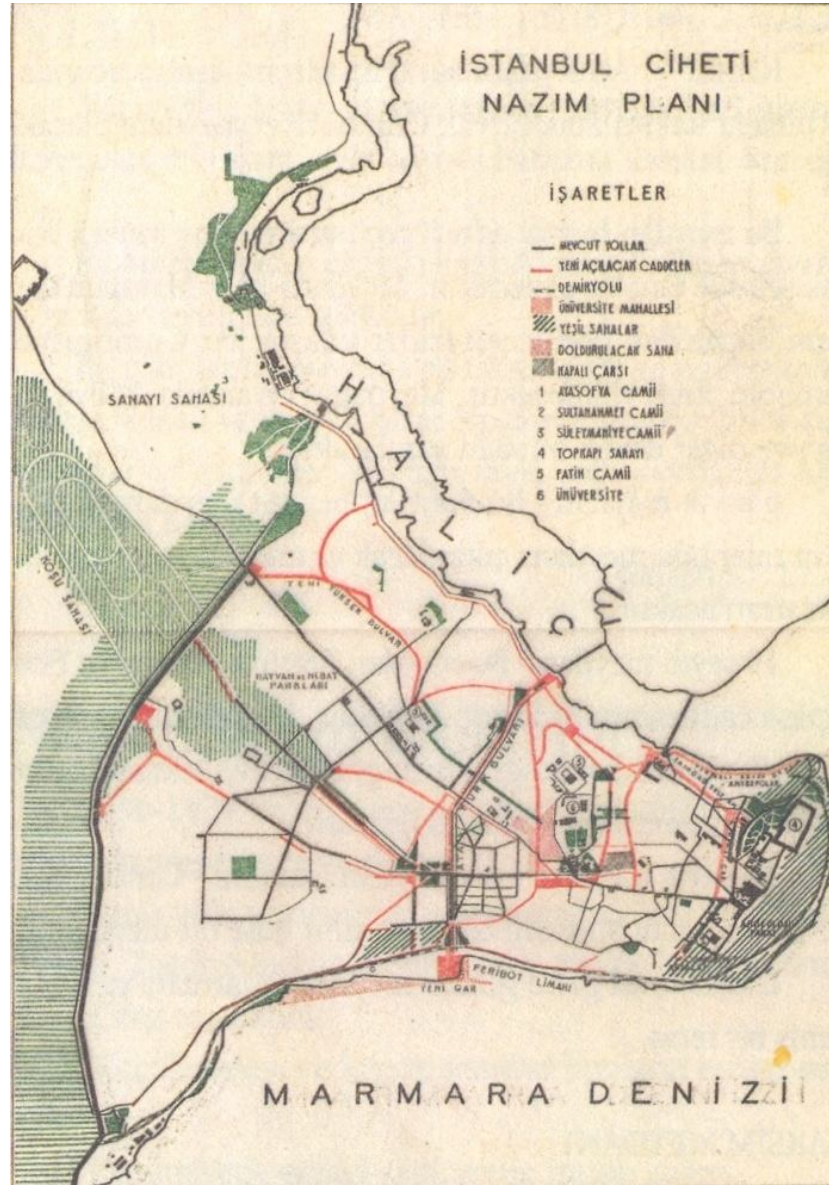


Figure 4.41: Prost Plan. Proposed green zone along the Land Walls, zoo and thematic parks in Yenibahçe (inside the Land Walls) and running field outside the walls. It was the first time land along the walls was officially exposed as a zone. (Özler 2007, 86)





#### 4.2.1.2. İstanbul Municipality's Implementations (1938–1949)

İstanbul had remained neglected for years in the aftermath of World War I and following the declaration of Ankara as the capital of the Turkish Republic, and it wasn't until the 1940s that the municipality of İstanbul again initiated new investments into the city. To legitimize the urban implementations, the city authorities highly advertised Atatürk's and İnönü's stated desire for the development of İstanbul. Lütü Kırdar, who was the mayor of İstanbul between 1938 and 1949, pushed for a number of urban implementations in a short period of time that were set out in a document entitled "Cumhuriyet Devrinde İstanbul". The document contained three major issues that influenced the spatiality of the mural zone: transportation, recreation and the maintenance of cemeteries. (İst.Bel. Neş. ve İst. Müd. 1949)

Transportation and circulation lines were deemed vital for the development of İstanbul, as both inner city circulation and the connections between the city center and the suburbs were weak. No major works were carried out to the transportation infrastructure of the city between 1923 and 1938, but between 1939 and 1948 the construction and maintenance of roads was accelerated. The renovation of the Ayvansaray–Yedikule connection, which ran parallel to the outer line of the Land Walls, provided an important connection between Marmara and the Golden Horn, offering a direct and quick link, and was identified also as an important touristic avenue in the city.<sup>100</sup>

Besides the construction and renovation of the roads and avenues, the transportation system of the city was also revised. To compliment the 19<sup>th</sup> century tramway, a network of seven bus routes, a brand new mode of transport for the city, was launched, one of which operated between Eminönü and Topkapı.<sup>101</sup>

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<sup>100</sup> "Ayvansaray-Edirnekapı\_Yedikule: İstanbulun tarihi surlarına muvaz olan bu yol Ayvansaray'a kadar uzatıldığı takdirde, Halici Marmaraya bağlayan kısa bir yol olması itibariyle iktisadi bakımdan mühim olmakla beraber, İstanbulun mühim bir turistik yol ihtiyacını da karşılayacağından Edirnekapıdan itibaren yapılmasına başlanmış olan bu yol asphalt olarak Yedikule'ye kadar uzatılmak suretiyle en mühim kısmı yapılmıştır." (İst.Bel. Neş. Ve İst. Müd. 1949, 32)

<sup>101</sup> "...10.6.1948'den itibaren çalışan araba sayısı 52 ye çıkarılmış...Nişantaşı-Beyazıt, Mecidiyeköy-Beyazıt, Taksim-Sarıyer, Taksim-Beşiktaş, Sirkeci – Rami, Eminönü-Kocamustafapaşa, Eminönü- Topkapı olmak üzere 7 hat kurulmuş." (İst.Bel. Neş. Ve İst. Müd. 1949, 189)

Another critical investment that shaped the spatiality of the mural zone was the removal of the bostans, and as stated in the “Cumhuriyet Devrinde İstanbul” document, between 1933 and 1948 several sport fields were to be constructed in their place.<sup>102</sup>

Cemeteries, which had been a characteristic component of İstanbul and its mural zone throughout history, emerged as a concern of the municipality in 1930s and 1940s. The municipality took over the running of 392 cemeteries in the city and became responsible for their maintenance; and two significant cemeteries situated in the extramural zone, Edirnekapı War Cemetery<sup>103</sup> and Merkezefendi Cemetery,<sup>104</sup> were renovated in that period.

The Municipality Management of Graveyards that was established in 1930 started to work with this angle ... 392 graveyards have been taken over ... Almost all graveyards inside and on the outskirts of the city are in an unkempt condition and are in ruins after years of neglect ... The municipality has transferred the old cemeteries to the land registry and reorganizes and renovates them as the budget allows, while also establishing new ones.<sup>105</sup>

In summary, the Lütü Kırdar period can be referred to as the beginning of the intense urban operations witnessed in the 1950s. In the 1930s and 1940s there was a great desire to redevelop the city after many years of neglect; and the mural zone, which had remained derelict and had been left to ruin for centuries, became a part of this urban redevelopment.

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<sup>102</sup> *Vefa Stadı; “Edirnekapı civarında çukurbostan sahası 9136 lıraya istimlak edilmiş ve 335.000 lira sarfıyla futbol sahası, koşu pisti ve klüp binası yaptırılmıştır. Bu saha ve salon İstanbul tarafındaki kulüpler ve mekteplerle üniversiteli sporcuların çalışmaları bakımından çok faydalı olmuştur.”* (İst.Bel. Neş. Ve İst. Müd. 1949, 99)

<sup>103</sup> *“İstanbul surları dışındadır. ...Şehitlikleri imar derneğinin halktan gördüğü alaka neticesinde topladığı iane ve teberru ve cenaze sahiplerinden aldığı lahit parasiyle giriştiği imar ve tanzim işine Belediyemizde her yıl beşer bin lira yardımda bulunmuştur. Bu suretle mezarlık bakımsızlıktan kurtulmuştur. Şehir dışında ve asphalt yol kenarında kurulmuş olan bu mezarlığın ....belediyemiz ....mezarlık arazisinin ağaçlandırılmasını ve çiçeklendirilmesini de sağlamıştır.”* (İst.Bel. Neş. Ve İst. Müd. 1949, 165)

<sup>104</sup> *“Topkapı civarındaki merkez effendi mezarlığı... 1930 yılında belediye tarafından devralınmış . İstanbul’un bu eski ve tarihi mezarlığı 18 dönümlük arazi üzerinde dağınık ve perişan bir halde bulunuyordu. Mezarlık arazisi muntazam parsellere ayrılmış... her kısım ağaçlandırılmış ve çiçeklendirilmiştir. Mezarlığa su getirilmiş, içinde büyük bir havuz yaptırılmıştır. Ayrıca mezarlık methaline halkın istirahatini temin maksadiyle iki oturma odası inşa edilmiştir.”* (İst.Bel. Neş. Ve İst. Müd. 1949, 165)

<sup>105</sup> Translated. The Turkish original is: *“...1930 yılında teşekkül etmiş olan Belediye Mezarlıklar Müdürlüğü bu yolda çalışmaya başlamış ...392 mezarlık devralınmıştır. ...Şehir içindeki ve dışındaki mezarlıkların hemen hemen hepsi uzun yılların ihmali neticesi olarak bakımsız ve harap bir şekilde devralınmıştır. ...Belediye bir taraftan eskileri tapuya bağlar ve bütçe imkanları nispetinde tanzim ve ıslah ederken diğer taraftan yeni mezarlıklarda tesis etmiştir.”* (İst.Bel. Neş. Ve İst. Müd. 1949, 165)

#### **4.2.2. Spatial Condition in the Mural Zone**

As previously argued, the 1930s was a period in which many attempts at urban planning were made, but were not implemented, and so can be considered as an insignificant period in terms of the spatial development of the city. The city was still delimited by its Land Walls to the west of the Historic Peninsula; however the Land Walls, which mostly lay in ruin, offered only a vague trace of the edge of the city. There had been no considerable urban extension to the west of the Land Walls; and the landscape of the extramural zone had remained almost untouched. Kazlıçeşme and Eyüp were still the most significant neighborhoods outside the walls, and Çırpıcı Çayırı continued to be the main recreational area for the inhabitants of İstanbul. Furthermore, industry, bostans and cemeteries were still major components of the mural setting. Bostans covered a considerable proportion of the land between Silivrikapı and Yedikule adjacent to the walls, as can be seen in the Pervitich maps of 1929, in which bostans, cemeteries and vague areas outside the Eğrikapı and Edirnekapı can be seen. Only a few wooden houses were shown in Ayvansaray on the extramural land, and the sparse habitation in the intramural zone was evident. (Figure 4.44) Another Pervitich map, dated 1939, offers detailed evidence of the condition of Kazlıçeşme to the south-west of the Yedikule gate. (Figure 4.45) Leather production, which had been placed there by Fatih Sultan Mehmed after the Ottoman Conquest, continued as a major industry in the area. As can be observed from the Pervitich map, some industrial facilities (İdrofil Pamuk Factory and Mensucat Santral Company) were situated very close to the Land Walls (today, the place of the İBB Bulbous Plants Park), almost to the point of being attached. The north of this industrial area was bordered by the railway line that pierced the walls, and other than the industries of Kazlıçeşme, the district was occupied by large scale uninhabited lands, including bostans, cemeteries, çayırs and vague land uses.

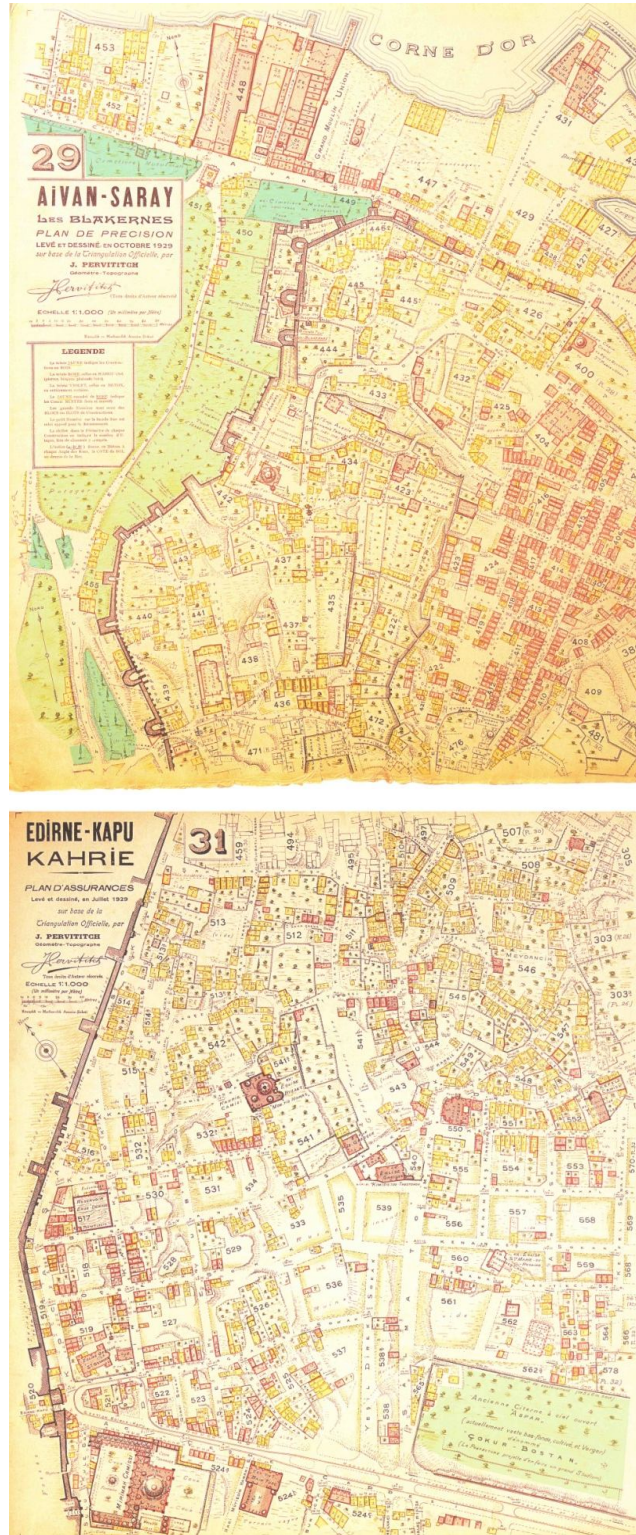


Figure 4.44: Eğrikapı and Edirnekapı in Pervitch Map, dated 1929. (Dağdelen 2001, 173-175) Cemeteries (dark green), *bostans* (light green) and vague areas. Wooden houses outside the walls in Ayvansaray.



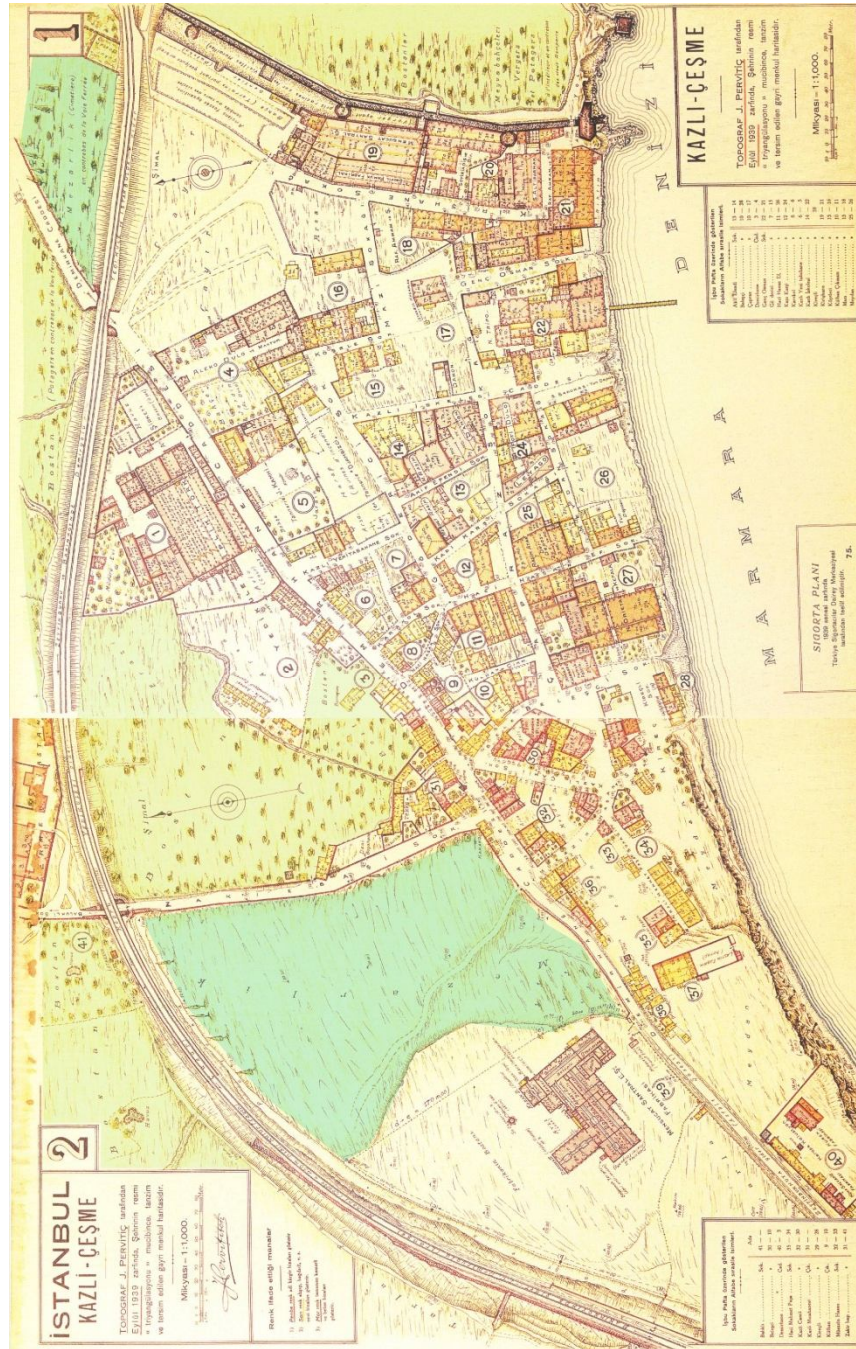


Figure 4.45: Kazlıçeşme, south-west of the Yedikule, in Pervitich map, dated 1939. (Dağdelen 2001, 200-201) Industrial structures, *bostans*, cemeteries and vague areas.

There were, however, a number of implementations that initiated change in the spatial organization of the mural zone. The poor condition of the Land Walls and the lack of infrastructure in the mural zone became a problem in that period. As can be understood from Elgötz's observations in his report, there were several vehicular and pedestrian roads in the mural zone; in particular, two roads running alongside the Land Walls, one inside, and the other outside; (Elgötz 1934) and he also indicated several promenades.<sup>106</sup> In 1941, Aziz Ogan, in an article entitled "İstanbul Surları" in the "Yeni Türk" periodical, highly criticized the dilapidated state of the mural zone. He mentioned that the Yedikule Fortress was in desperate need of maintenance and repair, while also highlighting the poor state of the roads. Ogan claimed that the Land Walls were a common destination for travelers and visitors from abroad, and so their maintenance, and the repair of the infrastructure in the mural zone, needed to be an important concern of the authorities:

Because of this, the walls are very important from the point of history and are of immeasurable value. Even from the touristic aspect they are reputed as fine ornaments of the city. In this respect, retaining them has to be one of the Municipality's main missions. Visitors to Istanbul, whether traveling as an individual or as part of a group, go to the outside to see these walls, especially the land walls, after reading about them in all the famous records. Undoubtedly, the situation here does not leave a nice impression, for in the dry weather there is a sea of dust; and in wet weather, a sea of mud.<sup>107</sup>

In order to facilitate both pedestrian and vehicular access from the Golden Horn to the Marmara shore, the existing connection between Ayvansaray and Yedikule was renovated and an asphalt road was built in Lütfi Kırdar's period.

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<sup>106</sup> "Esasen tarihi ehemmiyeti haiz olan kalenin etrafında ve onun istikametinde bir gezinti caddesi mevcuttur. Esas caddelerin müntehi olduğu kale kapılarına doğru birçok gezme yolları fazla seyrüseferli caddelerle çarpışmadan şehrin haricine kadar gidiyor. Kale arkasından mezarlığa ve tarihi kıymeti haiz muntaka olan Eyibe giden bir gezinti yoluda vardır". (Elgötz 1934, 19)

<sup>107</sup> Translated. The original Turkish is: "Binaenaleyh, surların tarih ve atikiyat noktai nazarından ehemmiyeti çok büyüktür ve turistik bakımdan dahi şehrin adeta tezyinatından maduddurlar. Bu itibarla bunları muhafaza etmek Belediyenin asli vazifesinden olmak gerektir. İstanbul'a toplu veya münferit gelen seyyahlar, bütün gidlere geçmiş olan bu surları, bilhassa kara surlarını görmek için sur dışına çıkarlar kurak havalarda toz, yağmurlu havalarda bir çamur deryasını andıran buraları seyyahlar üzerinde çok sevimsiz bir intiba husule getirmekte olduğuna şüphe yoktur." (Ogan 1941, 6)





Figure 4.46: The road outside the Land Walls between the Marmara Sea and Golden Horn (1938-1948). (İst.Bel. Neş. Ve İst. Mūd. 1949, 38)

Another development in the spatial organization of the extramural zone was the establishment of several new factories on the south-west side of the walls in Kazlıçeşme. As mentioned by İlhan Tekeli “The textile industry was attracted to this area more fully after the 1930s. The Yedikule İplik factory and Bakırköy Bez factory were located there before the proclamation of the Republic”. (Tekeli 1994, 96)

At the end of 1940s, the landscape of the extramural zone began to change. Squatter developments, which would grow to become a serious problem for many of Turkey’s cities by the 1950s, began to appear in Kazlıçeşme – Zeytinburnu. As stated by İlhan Tekeli, illegal housing development in that part of the city sprung up as a result of the industry in Kazlıçeşme. (Tekeli 1994) With the development of squatter housing, land speculation increased to the west of the Land Walls. Bostans, formerly situated at the edge of the city, began to be replaced by houses or other constructions. (Tekeli 1994) In this respect, the end of 1940s was critical in the spatial organization of the mural zone; after which the desolate and uninhabited setting of extramural zone, which had remained unaltered since the 15<sup>th</sup> century, began to see some forms of development.

#### **4.2.3. Evaluation**

A study of the maps and plan reports of the time reveal little in the way of radical spatial transformations when compared with the previous period. Bostans and cemeteries took up considerable space along the walls (Figure 4.48); industry was growing to the south-west; the gates were providing access; tram lines were operating up to the Land Walls; and the mural zone remained sparsely inhabited. A city guide of İstanbul dated 1934 shows the factories between Yedikule and Belgradkapı on the extramural land; while also depicting vast green lands – cemeteries, bostans and gardens. Considering all these factors, the Land Walls, incorporated with a margin, still marked the edge of the city of İstanbul. However, the edge that was marked by the Land Walls was not a reflection of the official boundary of the city. As presented in another city guide, again dated 1934, a large amount of land to the west of the walls was demarcated within the official boundary of İstanbul.

Conversely, the end of this period was quite different from its beginnings, as several transformations that were to accelerate and take on significance in the following period were initiated in the 1940s. The arrival of the first squatter developments outside the walls introduced a new land use to the extramural zone that would dominate the landscape for several decades. A new milieu other than the uninhabited exterior began to emerge. It was a milieu that became occupied by informal dwellings that would dominate the area for many decades. In this respect, the mural zone had begun to undergo a transformation that was in total opposition to the green proposals contained in the Prost Plan. In fact, Prost's green proposal was an important idea, in that it formally revealed the Land Walls as a zone with their surroundings; with the potential of becoming a green fissure as the city will enlarge.



Figure 4.47: Railway (marked in red) (Colored by the author on Harita Umum Müdürlüğü map dated 1932-1946). (Osmanlı Bankası archive)



Figure 4.48: Cemeteries and bostans along the Land Walls (colored by the author on Harita Umum Müdürlüğü map dated 1932-1946). (Osmanlı Bankası archive)

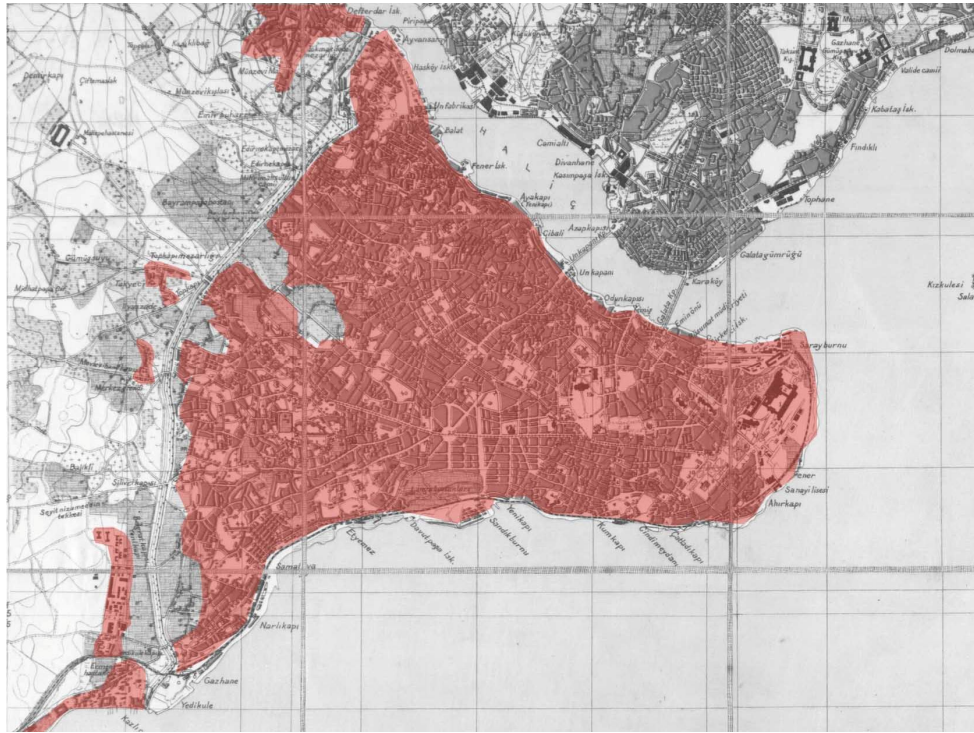


Figure 4.49: Settled areas on the western side of the Land Walls. Industrial area in Kazlıçeşme developed toward the north. (Colored by the author on Harita Umum Müdürlüğü map dated 1932-1946). (Osmanlı Bankası archive)

#### 4.3. 1950s-1970s: Invaded Mural Zone as a Margin within the City

The 1930s was a decade of intense efforts in the planning of İstanbul, although no radical changes were made; and although several urban implementations had been set in motion by 1940, they had been generally small in scale. In contrast, the 1950s saw not only extensive urban implementations to the urban fabric of İstanbul, but also the onset of a number of new urban problems. İlhan Tekeli highlighted four major problems that emerged in this period: “rapid increase of population,” “rapid subdivision of land outside of municipal boundaries and residential areas,” “acceleration of industrialization” and the subsequent demand for industrial sites, and lastly “a relative increase in the number and proportion of motor vehicles”. (Tekeli 1994, 102-103)

All of these problems had a marked influence on the formation of the mural zone. Due to the increasing population and the rapid industrial development, new, and especially



illegally developed, neighborhoods, began to appear in İstanbul. The industrial growth that had begun after the Ottoman Conquest in the 15<sup>th</sup> century in Kazlıçeşme continued into the 1950s, and resulted in the growth of the Zeytinburnu district. In “İstanbul Sanayi Bölgesine ait Talimatname (1947)” (Guide for the Industrial District of İstanbul) and other plans of the time, the large area of land that encompassed Çırpıcı Çayırı, Kazlıçeşme and Zeytinburnu were all designated for industrial development, leading to a explosion of illegal housing. After defining the edge of the city for centuries, the Land Walls had now become a line of reference for the construction of illegal housing in the 1950s. This was mostly due to the urban migrants, who according to İlber Ortaylı were keen to take advantage of the growing industry in Kazlıçeşme and the presence of a railway line. (Ortaylı 2003) In addition to the neighborhoods of illegal developments and the industrial districts in Zeytinburnu, several illegal houses, warehouses and small-scale manufacturers began to spring up in the areas closer to the Land Walls. As stated by İlhan Tekeli, the derelict appearance of the mural zone was criticized by Kessler, a well-known professor of politics who visited İstanbul in 1953:

Europeans who enter your city, renowned for its glorious history, through Yedikule, shiver in the face of the miserable condition of the houses that they see from the windows of the train. I only hope that while preparing to celebrate the 500<sup>th</sup> anniversary of the conquest of the city in 1953, the first step will be the renovation of those districts in a desolate condition. (Tekeli 1994, 92)

In the 1950s the city saw limited expansion to the west of the Land Walls, where the urban fabric was neither dense nor continuous, and significant districts such as Bakırköy and Yeşilköy were separated from the Historic Peninsula by vast open spaces. However, the growing importance of Zeytinburnu, Bakırköy and Yeşilköy necessitated access to the outer lands, raising the need for a well-maintained transportation infrastructure. To address this need, the existing narrow streets were widened, and new axes – the Vatan and Millet Avenues – which required new openings through the Land Walls, were constructed.



Figure 4.50: Ditches of the Land Walls around the 1970s. Photographed by Celal Başer.  
(<http://wowturkey.com/forum/viewtopic.php?t=12022&start=60>)



Figure 4.51: Ditches of the Land Walls around the 1970s. Photographed by Celal Başer.  
(<http://wowturkey.com/forum/viewtopic.php?t=12022&start=60>)



Figure 4.52: City map of İstanbul drawn by Bulend Tuvalo in 1954-1955. (Osmanlı Bankası Archive) Only Eyüp (north- west side of the Land Walls) was represented as an inhabited area at the western side of the Land Walls.



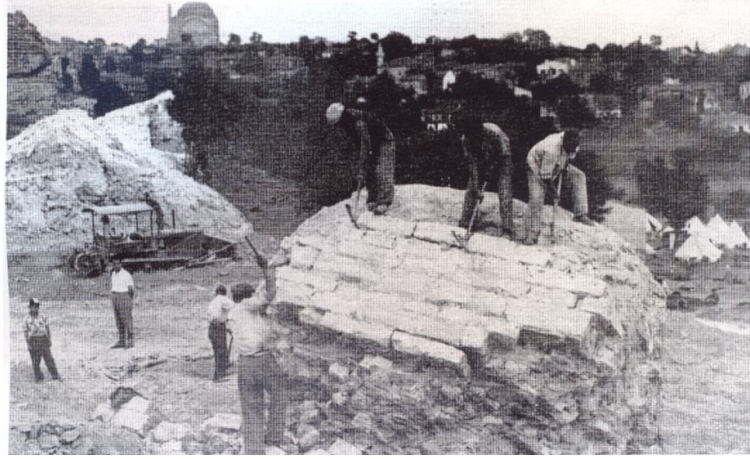


Figure 4.53: Demolition of the Land Walls in the construction of Vatan Avenue.  
(Başgelen 2007, 27)

After the addition of new components such as illegal housing developments, industry and wide perpendicular access links to the spatial setting of the mural zone, life to the west side of the walls became more settled than ever before. Zühtü Bayar described the crowded suburban railway in the 1960s: “From six o’clock in the morning until eight o’clock in the evening, suburban trains carry workers to and from the stations of two major suburbs of İstanbul – Zeytinburnu and Kazlıçeşme”.<sup>108</sup> The Land Walls marked the edge in the city, rather than the edge of the city. Since beyond them there was much deterioration, amid the industries deemed unsuitable for location in the city, the Land Walls were defined rather as a margin at the time. Those people living in Zeytinburnu considered themselves to be isolated from İstanbul, as clarified by Rıfat Akbulut: “The Historic Peninsula and Beyoğlu and its vicinity are known as İstanbul. For example, when people traveled to Aksaray and Saraçhane, they referred to it as “going to İstanbul”.<sup>109</sup> It was a life at the margin, where many urban services were lacking: “Many problems were confronted in the early years of illegal development. Doctors were reluctant to visit

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<sup>108</sup> Translated from Turkish by the author. The original is: “*Trenler, İstanbulun iki büyük banliyösü olan Zeytinburnu ve Kazlıçeşme istasyonlarından, sabahın saat altısından, sekiz buçuğuna değin demiryolunun her iki yönüne de işçi ordularını taşır.*” (Bayar 2003, 214)

<sup>109</sup> Translated from Turkish. The original is: “*Tarihi yarımada ile Beyoğlu ve ötesi İstanbul olarak anılmaktadır. Örneğin sık sık gidilen yerlerden olması gereken Aksaray ve Saraçhane’ye İstanbul’a diye gidilmektedir.*” (Akbulut 2003, 198)

patients in these quarters. Even the drivers used to stop bargaining as soon as the name Zeytinburnu was mentioned”.<sup>110</sup>

Çetin Altan and Ara Güler depicted the ruined and neglected landscape of the mural zone in the 1970s as follows:

If you want to see the filthy, neglected and poor side of Istanbul, have a walk around the city walls. I have seen many deprived areas in the world, but nowhere have I encountered such a cancerous misery. There you can see the solidification of each form of idiocy of the insecure survival efforts.<sup>111</sup>

All these factors made the 1950–1970 period a turning point in the urban history of İstanbul<sup>112</sup> and its mural zone. It may be argued that towards the end of this period the mural zone stopped being associated only with the Land Walls; and became a challenge on an urban scale.

#### 4.3.1. Approach to the Mural Zone

The Menderes Operations, set in motion in the mid-1950s, offer a clear indication of the approach to the Land Walls at the time. His large-scale projects revealed that the walls were considered as an obstacle that had to be overcome when easing access to the inner city, and in this respect they played a major part in the determination of the main circulation routes that served both the Historic Peninsula and other parts of the city. Besides the Menderes Operations and their effect upon the structure of the mural zone, there are also numerous other indicators of the planning approach of the period, in which the walls and their surroundings were designated for the location of industry, transportation, recreation and conservation.

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<sup>110</sup> Translated from Turkish. The original is: “Gecekonduarın kuruluş yıllarında çok zorluklar sıkıntılar çekilmiştir. Hastalar için buraya doktor yürümek istemezdi. Şöförler ise zeytinburnu sözünü duyar duymaz pazarlığı keser ...” (Bayar 2003, 210)

<sup>111</sup> Translated from Turkish. The original is: “İstanbul’un pislik, mezbelelik, bakımsızlık ve fakirlik ölçeğini görmek mi istiyorsunuz; öniyle arkasıyla surları dolaşınız. Çok geri bölgeler gördüm yeryüzünde, böylesine kanserleşmiş bir sefalet keşmekeşine hiçbir yerde rastlamadım. Tutamaksız ve güvensiz bir yaşama çabasının birbirini çiğneyen her türlü çıldırışı, en yoğun bir biçimde, surların eteklerine birikmiş.” (Altan & Güler 1999, 19)

<sup>112</sup> Between 1950 and 1960 the population of the city doubled to reach 1.8 million. However, Doğan Kuban argues that the 1950s was a period that not only introduced numerical changes, but also exposed radical transformations in the spatial organization, functional relation and social structure of the city. (Kuban 1998)

#### 4.3.1.1. Adnan Menderes Operations

In 1956, Adnan Menderes, the prime minister of the time, initiated radical urban reforms for the city of İstanbul. As mentioned by İlhan Tekeli, Menderes' implementations were not based on a development plan or program, but were rather a result of "his political objectives and his own image of a contemporary city". (Tekeli 1994, 116) Menderes' election campaign weighed heavily on his grand projects for the development of İstanbul,<sup>113</sup> citing two of his intentions in particular: "adorning the city" and "solving traffic congestion". (Tekeli 1994, 118) Menderes declared two issues in particular that he felt needed to be addressed. First, he claimed that the Aksaray, Beyazıt, Eminönü, Karaköy, Tophane and Taksim Squares were problematic nodes in the city that needed to be redesigned and linked by avenues. "The city is going to be joined from suburb to suburb, for example from Topkapı to the Bosphorus, by avenues of equal perfection" (Tekeli 1994, 117). Second, "It is important to welcome those who come from Europe via the highway leading from Trakya or Yeşilköy Airport, and lead them to the city by a first class road and prevent both friend and foe from entering the city through an area which resembles a backward medieval town". (Tekeli 1994, 117)

In this respect, the Land Walls and their surroundings emerged as one of the major concerns in the Menderes operations. Most of the enlarged streets and avenues, or the newly constructed links, either reached or passed through the Land Walls,<sup>114</sup> introducing new directions in the spatial organization of the mural zone, some of which were as follows:

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<sup>113</sup> For the Demokrat Party leader and its members, urban operations and grand projects were important in the expression of their ideology. The city of İstanbul was identified as the symbol of an ideology that was in total opposition with the Republican Ankara. It was the city that contested the *Cumhuriyet Halk Partisi*. The city had remained neglected for years after the proclamation of the Turkish Republic; and therefore it was the Ottoman Capital İstanbul, and not Ankara, that would be the benefactor of the new urban operations. (Kuban 1994)

<sup>114</sup> The construction of wide vehicular roads was a common approach of the time. In the mid-20<sup>th</sup> century, several North American and European cities underwent similar modifications. Lewis Mumford named such roads as space eaters. "Currently the most popular and effective means of destroying a city is the introduction of multiple-lane expressways, especially elevated ones, into the central core". (Mumford 1961, graphic 47) "The multiple-lane expressway and parking lot have almost completely eaten away the living tissue of the city" (Mumford 1961, graphic 48)

- “Londra asphalt thoroughfare as part of the Edirne to İstanbul highway between Küçükçekmece and Topkapı”. (Tekeli 1994, 121-122)
- “Millet Caddesi as part of the Londra asphalt thoroughfare, running within the walls extended from Topkapı to Aksaray, and a width of 50 meters”. (Tekeli 1994, 121-122)
- “Vatan Caddesi, starting from outside the city walls, passed through Bayrampaşa valley before joining Aksaray Square. Part of this avenue already existed. During the reconstruction operation, it was enlarged at each end, and thus the avenue reached a width of 60 meters”. (Tekeli 1994, 121-122)
- “Fevzi Paşa Caddesi was a 30 meter wide road which stretched up to at Beyazıt Square via Edirnekapı and Saraçhane Başı”. (Tekeli 1994, 121-122)
- The Sirkeci to Florya coastal road was about 22 km long. Its width varied between 30 to 50 meters. This road extending parallel to the shoreline of the Marmara Sea, and was a new one, different from the others, which had mostly been obtained by enlarging, extending and improving existing roads. (Tekeli 1994, 121-122)
- Some road improvements were also undertaken in squatter areas like Zeytinburnu, Taşlıtarla and Rami. (Tekeli 1994, 121-122)

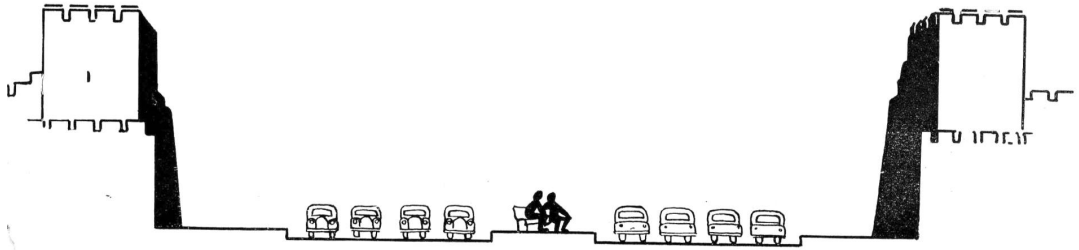


Figure 4.54: Section of Millet Avenue.  
([http://www.ortadoguajans.com/haber\\_detayi.asp?id=1043](http://www.ortadoguajans.com/haber_detayi.asp?id=1043))

The Menderes Operations were the subject of many discussions at the time. In an article published by the Chamber of Architects in 1960, Menderes' efforts were criticized for their neglect and destruction of the historical values and heritage of the city, as during the construction of the new axes, many buildings had to be destroyed. "A road akin to a superhighway was constructed between Sirkeci and Florya ... Wooden houses, nightclubs, beaches and fishing piers, which had long characterized the shoreline, were all demolished; the old city walls were destroyed; and this newly constructed road was identified as a tourist avenue."<sup>115</sup>

It is difficult to understand the reasons behind the construction of the 30 meter-wide Vatan Avenue. Does this avenue connect to major nodes that exist currently or that will exist in the future? Does it border two districts? ... There will be a dense traffic flow coming from Edirnekapi and Topkapı, so how will Beyazıt Square cope with such a dense circulation.<sup>116</sup>

Besides the spatial impacts of the Menderes Operations, this was also a significant time for the symbolic meaning of the Land Walls. In 1953, the 500<sup>th</sup> anniversary of the Ottoman Conquest was celebrated, and since the conquest was regarded as a Turkish and Muslim mark on Constantinople, its celebration was important for the Demokrat Parti's national ideology. From that year onwards, celebrations of the conquest became an annual local event, and the Land Walls provided the setting for many of the festivities.<sup>117</sup>

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<sup>115</sup> Translated from Turkish by the author. The original is; "Sirkeci Florya arasında, şehirlerarası sürat yolu karakterini haiz bir yol açıldı. ...Sahilin ruhunu teşkil eden gazinolar, ahşap evler, plajlar, balıkçı rıhtımları yıkıldı, tarihi surlar tahrip edildi ve bu caddeye turistik adı takıldı." (Duranay, Gürsel & Ural 2007, 411)

<sup>116</sup> Translated from Turkish by the author. The original is; "Mesela 30 metre genişlikte bir vatan caddesi açılışında ne gibi bir gaye arandığını anlamaktan aciz kalıyoruz. Bu cadde mevcut veya gerçekleşmesi gereken iki ağırlık merkezini mi birleştirir? İki fonksiyonel veya toplumsal bölge arasında hudud mu teşkil eder? ... Bu genişlikte bir yola ihtiyaç gösteren bir trafik akımı olarsa buna paralel bir akım da Topkapı ve Edirnekapi caddelerinden geleceğine göre Beyazıt meydanı nasıl halledilecektir." (Duranay, Gürsel, Ural, 411)

<sup>117</sup> The anniversary of the Ottoman conquest was not celebrated only in the Demokrat Parti period, but became an annual event after the 1950s. The organization of the celebrations depends much on the ideology of the governing party. For example, Ekrem Hakkı Ayverdi highly criticized the 520<sup>th</sup> anniversary of the conquest as too modest:

"Erzurumlu sair Nef'i, Bağdatlı Fuzûlî, Bursalı Ahmet Paşa, Urfalı Nâbi, Üsküplü Yahyâ Kemal, ...Kayseri'li Mimar Sinan sizden benden fazla İstanbul'ludur. Millet İstanbul'un fethini takdir etmiyor mu? Ediyor, sessiz, sedasız, mahzun mahzun, fazlası ile takdir ediyor. ...Ama ne yazık ki, şu sual zihinlerine hemen takılmaktadır: Mesela; İstanbul festivali adıyla girilen bir teşebbüse, iki milyona yakın bir para tahsis eden turizm anlayışı, bu yıldönümüyle niçin alakalanmaz?" (Ekrem Hakkı Ayverdi Makaleler 1985, 147)

"Madem ki bir kutlama töreni yapılıyor, şâmina layık bir seviyede neden olmasın? İstanbul tek başına bir medeniyeti temsil eder. Nasıl Fransızlar Paris'te, İngilizler Londra'da tekmil kültür ve medeniyetlerinin

#### 4.3.1.2. Planning Attempts

Development plans from the period remain as evidence of the approaches to planning at the time. In order to understand how the Land Walls and their surroundings were perceived, this part of the study evaluates the available plans and reports prepared between 1950 and 1980, which contain much evidence that the mural lands were emerging as potential areas for the development of industry and transportation in the city.

In the early 1950s a commission was formed to review all the previous planning attempts and prepare an evaluation report. The commission made several suggestions and proposals for further development, and once again tagged industry as the main component of the mural zone. The report also made some significant statements concerning the Land Walls and the mural zone: “Small scale industry was to be located in the area of the Golden Horn, Topkapı and Yedikule, and a harbor at Yedikule would serve its need”. (Tekeli 1994, 113) “The road passing outside the walls connecting Yedikule and Ayvansaray, opened in Lütüf Kırdar’s period as a touristic avenue, was now classified as an industrial road”. (Tekeli 1994, 113)

In 1954, Sir Patrick Abercrombie was invited to İstanbul to offer his opinion on a plan for the city. After making a 10-day survey of the city, Abercrombie made specific mention of the significance of lands situated between the Land Walls and Florya, suggesting that the area had potential for the expansion of the city and for the development of new districts. (Duranay, Gürsel & Ural 2007, 393-394)

In 1955, an industrial plan for İstanbul, İstanbul Sanayi Bölge Planı (Plan for the Industrial Districts of İstanbul), was prepared in which it was proposed that industry be shifted from the inner city to the outer areas, (Duranay, Gürsel & Ural 2007, 393) meaning that once again, the extramural zone was designated for industry and transportation. A few years earlier, in “İstanbul Sanayi Bölgelerine ait Talimatname (1947)” (Ordinance for the Industrial Districts of İstanbul), Zeytinburnu, to the west of the Land Walls, had been suggested as an industrial zone, bringing about an intensification in industrial development, mostly in the leather, textile and cement sectors. Many new industrial

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*merkezini kurmuşlar ise, Türkler de burada dilleri, edebiyatları, sanatlarıyla, mimarileriyle, bu dilber şehirde kendilerinin milli hulâsalarını toplamışlardır”. (Ekrem Hakkı Ayverdi Makaleler 1985, 147)*

districts were formed to the west of the Land Walls, with Zeytinburnu witnessing the construction of 325 factories between 1953 and 1973. (Gökçen 2003, 190-191)

Another noteworthy plan of the time was made by Luigi Piccinato, who was asked for his opinion in 1958. Piccinato's plan was on regional rather than only a city scale, with the main intention of developing "... a decentralized, open and linear system" in the city. (Tekeli 1994, 127) In the plan, the Land Walls were mentioned in terms of their benefit for transportation and recreation:

Piccinato required that all these decentralized settlements be connected by a road system, which would also constitute the backbone of the city. ... This backbone was to start from the London highway which provided the European connection, it would run outside of the city walls near Ayvansaray, where it will cross via the proposed third bridge ... Each settlement connected to this backbone would have a self-sufficient service center. (Tekeli 1994, 128)

A third city park was proposed to enrich and protect the religious complex in Eyüp. Therefore, factories close to the complex were to be demolished and the slopes were to be forested ... Green areas inside and outside of the city walls were to be organized and integrated with the green areas on the Marmara Shores. (Tekeli 1994, 129)

Another plan of the time, "Doğu Marmara Bölgesi Ön Planı," prepared in 1963, proposed moving the cargo ports and warehouses that had been developed in Salıpazarı Karaköy to Zeytinburnu, which was designated as a district for the storage and transporting of goods in this particular plan. (Özler 2007)

In the 1960s, the concept of conservation emerged as a key component in a number of planning efforts. Doğan Kuban prepared a report in which he stated that the conservation of İstanbul was of paramount importance. It was the Historic Peninsula intramural zone that he highlighted as of prime importance, and called for a restriction on any development other than housing and cultural facilities in that part of the city.

In 1964, a 1:5000 scale development plan for the Historic Peninsula inner city was prepared, in which conservation was again the major focus. In the plan, the Historic Peninsula was divided into zones, and several regulations were defined for each zone. The seventh zone referred to the Land Walls and their environs, and similar to the Prost plan, a



green belt, 500 meters in width, was proposed to run alongside them. (Tekeli 1994) This was defined as a wall conservation zone (Sur tecrit Sahası), for which all of the principles and restrictions defined in the Prost Plan were adopted. In the plan, the wall conservation zone was depicted as follows: “The presence of cemeteries increases the significance of the zone. The Historic Peninsula has to be considered in terms of this green conservation zone, where large amount of cemeteries exist”.<sup>118</sup> The plan also restricted the development of any further illegal housing, industrial sites and warehouses, stating that they were causing a deterioration of the mural zone.

At the beginning of 1971, the Greater İstanbul Master Plan report was prepared and a 1:25.000 scale master plan proposal was drawn up. In the plan, the Historic Peninsula and Eyüp were indicated as important historical districts of the city that had to be conserved, while the southern part of the Land Walls, close to Zeytinburnu harbor, was earmarked for the location of timber merchants, ironmongers and sand and gravel merchants. (Tekeli 1994) In addition, the lands to the north of Zeytinburnu and west of Topkapı were proposed for the creation of a secondary administrative center for İstanbul. “The nucleus for this center would be created by transferring transport and warehouse activities from the historical peninsula”. (Tekeli 1994, 196)

Consequently, in all plans of the time, the extramural lands were designated for uses that were in total contrast with the inner Historic Peninsula. While the Historic Peninsula and Land Walls were discussed in terms of their conservation, the area to the west of the Land Walls, especially Zeytinburnu, was projected for industry, warehousing and transport infrastructure.

#### **4.3.2. Spatial Enlargement on the West of the Land Walls**

The 1950s was a significant period in the spatiality of the mural zone. While the Land Walls still lay in ruin and the city had begun to spread to the west, towards the end of the period the structure of both the Land Walls and the mural zone changed significantly. New land uses and spaces began to appear in the mural zone, including illegal housing

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<sup>118</sup> Translated from Turkish by the author. The original is; “Bu şerit içinde mezarlıkların bulunması bölgenin hususiyetini bir kat daha arttırmaktadır. İstanbul Yarımadası, mezarlıklarında bulunduğu bu yeşil tecrit sahası ile bir bütün teşkil etmektedir.” (İBB Tar. Yar. Kor. Amç. Naz. İm. Pl. Rap. 2003, 43)

developments and wide boulevards; with Zeytinburnu in particular bearing the brunt of the illegal housing and industrial units. By 1945, Çırpıcı Çayırı too had been overrun by illegal developments, industrial sites and roads.

Besides the large-scale transformations to the mural zone there were also smaller interventions into the existing landscape. The ditches, *bostans*, *çayırı*s and cemeteries that had covered much of the mural zone for centuries began to disappear under a wave of construction.<sup>119</sup> During Lütü Kırdar's term as mayor between 1933 and 1948, a spatial distortion of the areas alongside the Land Walls became evident as the implementations in the area increased after the 1950s. As recorded by Semavi Eyice, a gas station and vehicular service area were constructed in the place of a graveyard that had existed outside Yedikule; while a Greek cemetery that was located between Edirnekapı and Tekfur Palace was turned into a sports field. Many other cemeteries were appropriated for the construction of wide vehicular roads. (Eyice 2006)



Figure 4.55: Aerial view of the Topkapı Cemetery. Photographed by Sabit Kalfagil. (Kalfagil 2008, 188)

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<sup>119</sup> Especially after the 1980s, a large amount of *bostans* disappeared from the landscape of İstanbul. The transformation of *bostans* may be argued as being a critical issue in the urban development of İstanbul, as can be seen in the case of *Çukurbostan*, a district that was well known for its *bostans*. The Cistern of St. Mocios was filled in during Ottoman period, and the land was used as *bostan* until the early Republican period. In the 1950s, the area was overrun by illegal housing, and in 1988 it became a market area. In 1993 the decision was made to replace the market with a parking lot; but this was never realized. Today, the site is home to “*Eğitim Parkı*”, constructed by the Fatih Municipality and Türk Eğitim Gönüllüleri Vakfı. (İBB Tar. Yar. Kor. Amç. Naz. İm. Pl. Rap. 2003, 191)

Another issue that accelerated the distortion of the mural zone was the arrival of informal and illegal practices along the walls. The Land Walls, after being neglected by the city for many years, began to be invaded and reshaped as a result of many different informal implementations. The structures of Yedikule Fortress, Tekfur Palace and the Anemas Dungeon,<sup>120</sup> all of which abutted the Land Walls and which had been left abandoned, were put to use for informal housing and business, taking over the towers, ditches and subspaces. The ditches of the walls were partially filled by the municipality, (Eyice 2006) allowing the invasion of even more illegal homes and workplaces on, in and along the walls.

Towards Ayvansaray, the walls are now thoroughly mixed up with the houses and the neighborhood. In this quarter, the evolution of Blakerna Palace in history followed a strange ‘time-graph,’ and gradually became skewed and crooked, ending up as a shack. The people who now live in these dilapidated houses and huts have no idea that they are the last heirs to old sovereign properties, or indeed which sovereignty

...<sup>121</sup>

We returned to the bottom of the walls again and started to walk. A wooden door with a bent stovepipe coming out of it was a surprise. When opening the door, the completely dark carpentry workshop appeared to go deeper and deeper, and the sawdust from the machinery irritated ones nasal passage. There were apprentices working inside with sawdust covering their entire faces. ... If we continued to watch them at work, maybe we would even end up in the bosom of the furniture that can be found in the shop windows of Beyoğlu for thousands of lira. There were a lot of these workshops in the walls. People who find a suitable place that take their chances can work freely in these holes, showing an example of development.<sup>122</sup>

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<sup>120</sup> By the mid-20<sup>th</sup> century, like the many other parts of the Land Walls, the Anemas Dugeon had also been taken over for informal use. In the 1960s and 1970s it became a set for several Turkish movies. (Eyice 1994) The Anemas Dungeon and its surroundings have been renovated in recent decades.

<sup>121</sup> Translated. The Turkish original is: “Artık surlar Ayvansaray’a doğru evlere ve mahallelere iyiden iyiye karışmıştı. Buradaki eski Blakerna sarayının evrimi, tarih içinde tuhaf bir grafik çizerek gitgide çarpılmış, çürpülmüş, gecekondulaşmıştı. Ve şimdi buradaki çürük çarık evlerle barakalarda oturanlar, hangi eski saltanatların son varisi olduklarını bilmiyorlar...” (Altan& Güler 1999, 31)

<sup>122</sup> Translated. The Turkish original is: “Tekrar surların dibine çıkıp yürümeye başladık. Surlardaki, üstünden eğri bir soba bacası fırlamış tahta kapı bir süprizdi. Kapıyı açınca içeride kapkaranlık bir marangoz atölyesi derinleşiyor, çalışan makinaların talaşları insanın genzine kaçıyor. İçeride yüzü gözü tahta ununa bulanmış çıraklar çalışıyor. ....Oradan çıkan işleri sonuna kadar izlese belki Beyoğlu vitrinlerindeki binlerce liralık mobilyaların ağışuna kadar varacaktık. Surlarda çok vardı bu atölyelrden. Punduna getiren bir kovukta özgürlük içinde kalkınma örneği gösteriyordu.” (Altan& Güler 1999, 24)

With these developments, in the 1970s the former defensive structure of İstanbul became a shelter for uncontrolled and informal activities; “There are horse skeletons amongst the rubbish heaps. Presumably some underground factories are working here during nights producing spicy sausage, salami and sausage.”<sup>123</sup> As a neglected part of the city, the area lacked many basic urban services and infrastructure, and as such was isolated from urban life<sup>124</sup>. Although the mural zone had begun to be occupied by a settled population after that time, it was still more like a deteriorated rural setting within the city rather than an urban landscape.<sup>125</sup>

In summary, the mural zone, which was proposed as a 500 meter-wide green belt in the Prost Plan and remained unpopulated until the mid-20<sup>th</sup> century, began to be invaded by vehicular traffic, busy roads, a bus terminal, factories, illegal housing and informal spaces. (Cansever 1998)

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<sup>123</sup> Translated. The Turkish original is: “Çöp yığınları arasında at iskeletleri görünüyordu. Galiba bazı gizli sucuk, salam, sosis fabrikaları da geceleri buralarda çalışıyorlardı.” (Altan&Güler 1999, 16)

<sup>124</sup> This deteriorated landscape of the mural zone was documented in the several Turkish movies and novels of the time. In most of them, Land Walls were revealed as an unsafe and vain place –crime area- in the city.

<sup>125</sup> In the late 1960 and early 1970, Çetin Altan and Ara Güler, in their book “Al İşte İstanbul,” documented the poor condition of the mural zone:

(when entered through the Penton gate, a military gate) “As we walked in, we sank to the ground. The rising piles of rubbish (not daily rubbish, but more likely historical) are spreading in piles in competition with the walls themselves, and the dustmen with their wheelbarrows add yet more to this grandeur”. Translated. The Turkish original is: “İçeri geçtik ve yerin dibine geçtik. Günlük olmaktan çok, tarihsel bir heybet içinde yükselen leş kokulubir çöp yığını surlara aşık atarcasına öbek öbek uzanıp gidiyor ve çöpçüler el arabalarıyla bu heybete yeni heybetler ekliyor.” (Altan& Güler 1999, 15)

“...the children were riding horses in the valleys that appeared as trenches outside the broken and wrecked walls. One of the horses reared up when it saw the mare. ... A roughneck looking lad became very angry with the horse and started to beat him ... the same lad paid no attention to the sermon, and leapt onto the back of the mare before galloping off into the distance”. Translated. The Turkish original is: “...kırık dökük surların, sur dışındaki hendeklere bakan vadilerinde çocuklar at koşturuyorlardı. Atlardan biri bir dişiği görünce fena şahlandı. ...Bıçkınca, yeni delikanlı olmuş bir genç pek müshamasız davrandı erkek ata ve başladı sopa atmaya. ... ,Delikanlı öğüde de boşverdi. Dişi atın sırtına atlayıp fiyakasını tüttüre tüttüre dört nala uzaklaşıp gitti.” (Altan& Güler 1999, 25)



Figure 4.56: Ruined Land Walls. Photographed by Hurlimann Martin Braun in 1969.  
(IFEA archive)

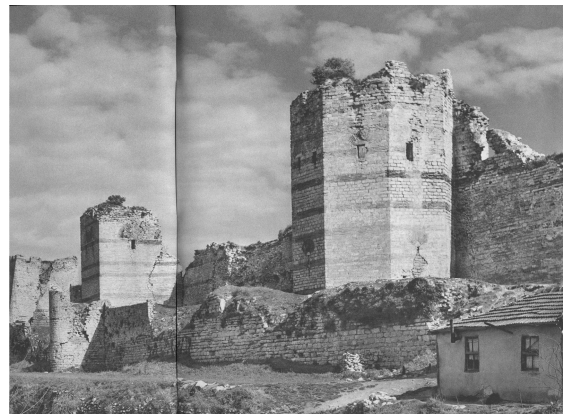


Figure 4.57: Land Walls. Photographed by Hurlimann Martin Braun in 1969.  
(IFEA archive)

### **Illegal Housing**

At this period, the expansion of the city outside the walls was generally in the form of illegal developments, and it was Zeytinburnu, located to the south-west of the Land Walls, that saw the construction of the first significant squatter neighborhoods in İstanbul. In 1947 there were only 18 squatter houses in Zeytinburnu, but this number grew to 3,218 in only two years, accounting for most of the 5,000 squatter houses in İstanbul. (Tekeli 1994)

In the 1970s, approximately 500,000 people were living in the districts to the west of the walls, in Sağmalcılar, Gaziosmanpaşa, Küçükköy, Alibeyköy and Esenler. People migrating from rural areas established unplanned slum developments in the valleys and hills, where people had hunted only 15 years earlier ... The tanneries still existed in the same areas in which they had been constructed in the 15<sup>th</sup> century.<sup>126</sup>

It was the existence of industry outside the walls that encouraged the development of these squatter communities. The manufacturing businesses that had been relocated to the Kazlıçeşme district by Fatih Sultan Mehmed had developed into thriving industries over the centuries. In the 1950s and 1960s, industry was still an essential component of the extramural zone:

Some industrial concentration was observed in Eyüp district as well, where 6.2% of firms registered by İstanbul Chamber of Industry were located ... High numbers of plants engaged in the manufacture of textiles, rubber products and chemicals were concentrated in Eyüp. Zeytinburnu and Eyüp districts, adjacent to city walls, housed 8.1% of the industries registered by the İstanbul Chamber of Industry. They created an industrial ring outside of the walls. There were four nodes of concentration on this ring: Alibeyköy, Rami-Topçular, Topkapı-Sağmancılar and Kazlıçeşme-Zeytinburnu ... The growth of an industrial concentration in and around Topkapı-Sağmancılar areas also started at that period. (Tekeli 1994, 325)

Besides industry, migration was another key factor in the formation of squatter neighborhoods along the Land Walls, as the people that had migrated from the Balkans and from different regions of Turkey looking for work sought accommodation. Furthermore, the expropriations that took place during the Menderes Operations in Aksaray forced many people to move away from the Historic Peninsula, and it was these newcomers that led the development of squatter neighborhoods to the west of the walls. As a result, the city, which had been strictly defined by its Land Walls until the mid-20<sup>th</sup> century, began to expand.

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<sup>126</sup> Translated from Turkish by the author. The original is; “1970de Haliç’in batısında surlar dışında Sağmalcılar, Gaziosmanpaşa, Küçükköy, Alibeyköy ve Esenler gibi yeni yerleşmelerde 500.000 kadar insan yaşıyordu. 15 yıl önce insanların avlanmaya gittikleri vadilerde ve tepelerde şimdi köyden göç edenlerin kurdukları büyük, plansız gecekondü bölgeleri kurulmuştu. ...Bu tarihlerde tabakhanelerde hala 15. Yüzyılda kuruldukları yerdeydiler...” (Kuban 2000, 408)

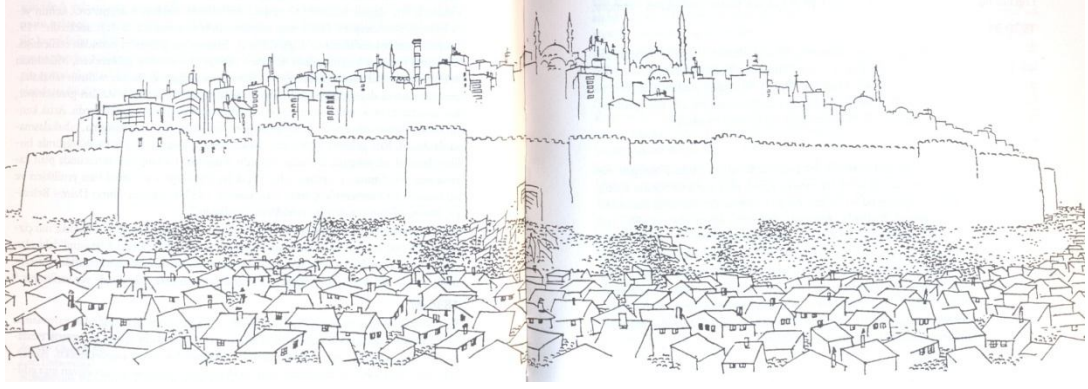


Figure 4.58: A caricature of Tan Oral, entitled “II. İstanbul Kuşatması” (2<sup>nd</sup> Conquest of İstanbul). (Tapan 1998, 76-77)

The development of squatter neighborhoods not only generated spatial enlargement, but also introduced a property pattern in the extramural zone. Developments in the mural zone were generally constructed on lands belonging to religious foundations<sup>127</sup> and the Treasury, and in the late 1950s most of the owners of illegal houses in Zeytinburnu obtained the title deeds to their properties under a law that made possible the sale of religious foundation lands in 1953. (Tekeli 1996) It was in this way that İstanbul’s former illegal settlements became legitimate.

Nephan Saran in his article entitled “The Squatter Housing Problem in İstanbul,” published in 1971, stated: “The first squatters were constructed along the edge of the road ... Although the governor attempted to have them destroyed, it became impossible under political pressure ... The inhabitants of the district greeted the head of the council in a miserable state. In fact, the car of the head could not reach the district because at that time Zeytinburnu lacked many urban services, and he could not make it through the mud. The head of the council then declared that the squatters would not be destroyed, and an announcement was made to that effect on the radio a few days later”.

<sup>128</sup>

<sup>127</sup> “The land on which the Zeytinburnu squatter neighborhoods exist are mainly a small part of two large foundations: these are namely the Bezmi Alem Valide Sultan and Sultan Beyazıt-ı Veli Han Hazretleri foundations. ... In Zeytinburnu, the foundation land sold to the owners of the squatter houses between 1954 and 1959 was based on an article in law No: 6188, issued on 29th of July 1954”. (translated from Gökçen 2003, 182)

<sup>128</sup> Translated from Turkish by the author. The original is; “Nephan Saran 1971 yılında yayınlanan “İstanbul’da gecekondular problemi” isimli makalesinde şöyle aktarmaktadır: “Burada varolan ilk gecekondular yol kenarında kurulmuştur...Vali bunları yıktırmak üzere teşebbüse geçmiş ise de işe politika karıştığından yıkım yaptırılmamıştır. ...Zeytinburnuna gelen meclis reisini halk perişan bir halde ağlayarak



The increase in the number of squatters in the city necessitated the introduction of a new administrative status, and municipal departments and directorates were established in several of the areas. Zeytinburnu was the first area of illegal development to become a district, the 14<sup>th</sup> district of İstanbul, in September 1957. (Tekeli 1994, 104) The development of squatter housing generated a settled, although low-quality, life in the extramural zone. With the formation of settlements outside the walls, several educational buildings were constructed in that part of the city; and most of the educational institutions that exist today in the extramural zone were founded in 1960s and 1970s.



Figure 4.59: Squatter houses near the Land Walls around the 1970s. Photographed by Celal Başıer. (<http://wowturkey.com/forum/viewtopic.php?t=12022&start=60>)

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*karşıladı. Reisin arabası da esasen pek fazla içeriye giremedi. Çünkü o tarihte Zeytinburnu diz boyu çamurdu. Meclis resisi orada halka evlerinin yıktırılmayacağına dair söz verdi ve birkaç gün sonra da radyo gecekonduların yıktırılmayacağı haberini yayınladı". (Gökçen 2003, 182)*



Figure 4.60: Squatter houses near the Land Walls around the 1970s. Photographed by Celal Başer. (<http://wowturkey.com/forum/viewtopic.php?t=12022&start=60>)

Besides squatter development that generated a spatial enlargement outside the Land Walls, illegal housing was also inserted on and into the walls. The Land Walls had a complex architectural structure that included gates, walls, ditches and terraces, and all of these subspaces were potential areas for illegal development. Ara Güler and Çetin Altan documented the deteriorated status of the mural zone and the illegal activities that took place on and in the walls: “Workshops in the holes and on the side of the shacks erupt out of the top of the walls. In front of the shacks, vegetable gardens have been planted in the trenches and on the mounds. There are people smoking hashish on the mounds and endless piles of smelly rubbish”.<sup>129</sup> “Some women and a pack of kids were searching for something in the rubbish discarded in front of the walls, directly opposite the Merkez Efendi Graveyard. ... Their homes were in the squatter houses just behind the walls. They were living in terrible places”.<sup>130</sup>

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<sup>129</sup> Translated. The original Turkish is: “Kovuklar içinde atölyeler, atölyelerin yanında surların yıkık tepelerine fırlamış gecekondular, gecekonduların önündeki hendekli sebze bahçeleri, tümsekler, tümseklerde esrar çekenler ve bitmez tükenmez kokulu çöp yığınları.” (Altan & Güler 1999, 19)

<sup>130</sup> Translated. The original Turkish is: “Merkez Efendi Mezarlığının tam karşısında surlarının önüne dökülmüş çöplerde kadınlar çoluk çocuk birşeyler arıyorlardı. ...Evleri surların hemen arkasındaki gecekondulardı. Felaket yerlerde oturuyorlardı.” (Altan& Güler 1999, 45)



Figure 4.61: Illegal workplaces within the subspaces of the Land Walls. (Altan & Güler 1999, 20)

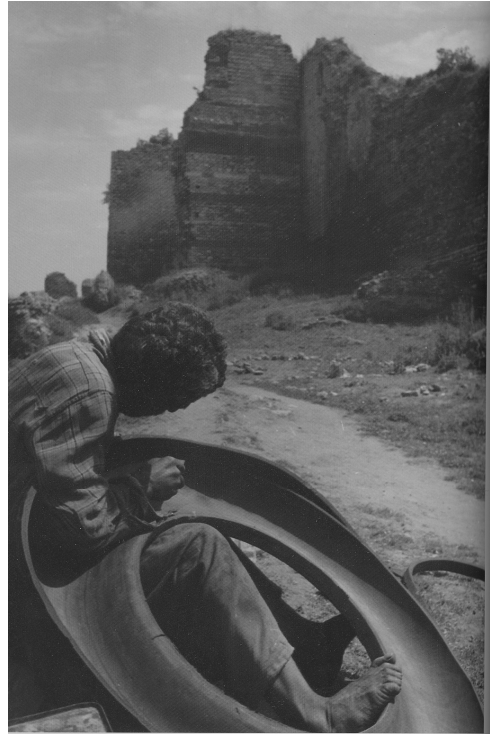


Figure 4.62: Desolate life in the mural zone. (Altan & Güler 1999, 28)



Figure 4.63: Life in the mural zone; away from the urban life. (Altan & Güler 1999, 22)



Figure 4.64: Life in the mural zone. (Altan & Güler 1999, 25)

In summary, the mural zone became an area of non-standard practices; and Doğan Kuban defined the 1950s as a period in which the people who had migrated to the city formed a new and an alternative İstanbul. (Kuban 1998) Mural zone was one of the places that exposed alternative İstanbul.



Figure 4.65: Lack of the urban services in the mural zone.  
A view from the intramural zone near Penton Gate. (Altan & Güler 1999, 14)

### **Transportation Infrastructure**

The 1950s was a decade of intense infrastructural development. Doğan Kuban described the change in the landscape of İstanbul from 1950s until today as being "from the city of buildings to the city of roads".<sup>131</sup> The driving force behind this transformation was the Menderes Operations that were directing the urbanization of the time, which also influenced the development of the mural zone. In the words of Turgut Cansever, the outer lands, which had served as battlefields in the past, were now being invaded by cars, trucks and buses. (Cansever 1998)

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<sup>131</sup> The original Turkish is: "*yapılar kentinden yollar kentine*". (Kuban 1998, 234)

In the 1950s, four major arteries – the Vatan and Millet Avenues, and two coastal roads – were highlighted in the urban contexts of İstanbul. These lines provided a connection between the inner Historic Peninsula and outer districts, and in fact were not totally new, in that they partially followed the route of existing avenues that were too narrow and tortuous for the growing traffic. For example, before the construction of Millet Avenue, a connection had already existed between Aksaray and Topkapı, even in the Byzantine period; and since Topkapı had been an important gate for the city throughout its history, this connection was always vital. In the Ottoman Period, a horse-drawn tram served between Aksaray and Topkapı, however as part of the Menderes Operations, the existing connection was renovated and a new and straighter thoroughfare, Millet Avenue, was created to link Aksaray and Topkapı. Millet Avenue was approximately 50 meters wide, including two sidewalks 7.5 meters wide, and a street refuge 7 meters in width, and passed through the Land Walls to connect with Londra Asfaltı to the west. To accommodate this major route, the walls were partially demolished to open a route to the south of Topkapı. (Dün.Bu.İst. Ans. Vol.5 1994)

Another significant artery that passed through the Land Walls was Vatan Avenue, situated to the north of Millet Avenue, which was an important axis that provided a connection between Aksaray and the west side of the walls. Similar to Millet Avenue, the route of Vatan Avenue also necessitated a break in the Land Walls, this time between Topkapı and Edirnekapı. At 60 meters in width, it was wider than the Millet Avenue, and was one of the widest roads constructed in Turkey to date. (Akbulut 1994)

Both the Vatan and Millet Avenues influenced significantly the urban structure of the Historic Peninsula. To accommodate the construction of these two arteries a considerable part of the existing urban structure had to be destroyed, and many buildings and historical structures were expropriated and razed. The Vatan and Millet Avenues also played a role in the urban expansion. By providing access in an east-west direction, they encouraged the development and enlargement of the neighborhoods to the west of the Land Walls. Besides the perpendicular axes, an existing artery that ran parallel to the Land Walls from Golden Horn to the Marmara coast was enlarged and reconstructed in line with the new highway standards. These lines did more than just serve the Historic Peninsula, as they also determined the entire circulation system of the city. Until the construction of the expressways, people entering the city from Atatürk Airport followed a route that ran

parallel to the Land Walls, meaning that the walls were still an important reference point for many events in the city. For example, upon his return to İstanbul after surviving an airplane crash on 17 February, 1959, Adnan Menderes, the prime minister of the time, was greeted by a crowd at Topkapı at the intersection of Millet Avenue and Londra Asfaltı. (Atlas 2006)



Figure 4.66: View from west toward the Land Walls. Newly constructed road. (Atlas 2006, 15)

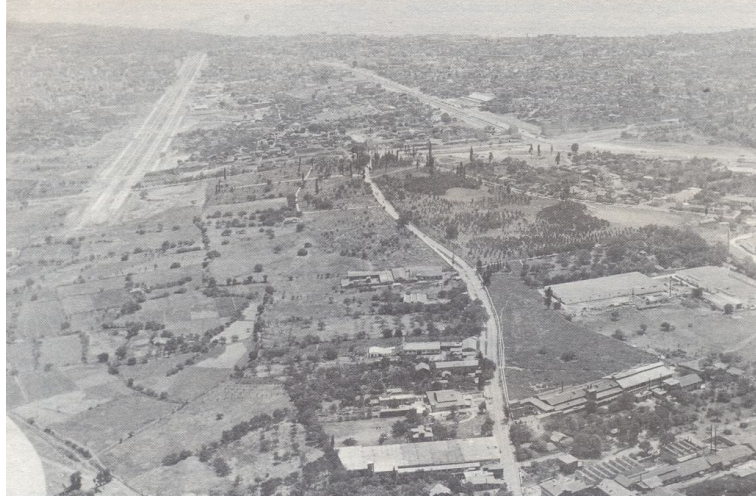


Figure 4.67: A view from west toward the Historic Peninsula. The line of Vatan and Millet Avenues are clearly observable. Since Land Walls were mostly ruined, they cannot be easily distinguished. (Özler 2007, 391)



Figure 4.68: Demolition of the Land Walls for the construction of the Millet Avenue. (Başgelen 2007, 27)

The Topkapı intercity bus terminal was another considerable infrastructural construction of the time, for which part of the Topkapı Cemetery was appropriated for its construction. At the time, Harem, situated on the Asian side of İstanbul close to the Kadıköy port, was the only bus terminal in the city. The lack of a dedicated terminal on the European side was creating chaos in the inner Historic Peninsula circulation, as intercity buses would pick up their passengers on the avenues of Sirkeci, Laleli and Aksaray. In 1971 a new



terminal outside the city center at Topkapı was planned, resulting in the construction of two adjacent bus terminals outside the Topkapı gate: Anadolu and Trakya. These two terminals soon became very crowded, with approximately, daily 700–800 buses using each terminal in 1980s. (Dün.Bu.İst. Ans. Vol.6 1994)The area thus became a significant transportation node of İstanbul, attracting open markets and street vendors to the area behind the Land Walls of Topkapı. (Figure 4.69, 4.70 & 4.71)

In summary, the construction of these infrastructures had a marked effect on the spatiality of the mural zone, which became fragmented into pockets of development separated by wide arteries.



Figure 4.69: Intercity bus terminal at Topkapı. Photographed by Sabit Kalfagil.  
(Kalfagil 2008, 186)



Figure 4.70: Intercity bus terminal and open market area at Topkapı.  
 Photographed by Sabit Kalfagil. (Kalfagil 2008, 184)



Figure 4.71: Open market on the ruins of the walls, and intercity bus terminal at Topkapı.  
 Photographed by Sabit Kalfagil. (Kalfagil 2008, 188)

#### 4.3.3. Evaluation

“Ruins of Ottoman was added to the ruins of the Byzantium and on the top of this other remains were burdened which were going to be named afterwards.”<sup>132</sup>

The spatiality of the mural zone underwent radical change between the 1950s and 1970s, resulting in both enlargement and distortion. First of all, lands that had for many years been deserted began to witness development as a new area for settlement outside the Land Walls. However, the development here was much different to that witnessed within the walled Historic Peninsula. While hardly describable as an urban milieu, it may be argued that at the development of the outlying areas to the west of the walls was the first stage in the disappearance of the inside-outside opposition. This affected the positionality of the Land Walls and the mural zone; which were no longer an edge of the city or the Historic Peninsula, but had rather become a margin within a larger system, being the city of İstanbul.

In this new setting, the Land Walls and mural zone maintained a critical position. Although the walls lay in ruins, and many parts were missing along the route between the Golden Horn and the Marmara coast, they still constituted an important element of the city landscape. New spatial types that were different to the typical spaces of the mural zone – cemeteries, bostans, sacred places, etc. – and that had grown up along the Land Walls throughout history were introduced. First of all, the Land Walls, which represented the edge of the Historic Peninsula for centuries, served as an important line of reference in the development of the circulation patterns of both İstanbul and the Historic Peninsula. Compared with previous periods, the number and size of the vehicular arteries increased. The traditional inner walled city, being mostly organized on a pedestrian scale, was traversed by wide and straight avenues that connected the district with the newly developed outer settlements.

These arteries, which passed through the Land Walls, may be argued as being both the agents and symptoms of the enlargement of Historic Peninsula at the west side of the Land Walls, encouraging the formation of new neighborhoods and the expansion of the city. On

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<sup>132</sup> Translated. The original Turkish is: “Bizans çöküntüsüne Osmanlı çöküntüsü eklenmiş, onun da üstüne adının ileride konacağı daha başka çöküntüler yüklenmişti”. (Altan & Güler 1999, 32)

the other hand, they can be also argued to have been necessary as a result of the industry that had developed and the neighborhoods of illegal housing outside the walls. In addition to the traces of the Land Walls, these newly introduced avenues added perpendicular links into the mural zone, introducing strict and clear lines to the loose landscape of the zone that would become influential in the future spatial organization of the area.

Another significant development that affected the spatiality of the mural zone was the occurrence of informal spaces and occupancies. The enlargement of the city beyond the walls caused several distortions in the urban fabric as a whole. During this period of enlargement, the mural zone, being in a state of physical, functional and semantic emptiness, and also lacking any urban strategy, was in danger of becoming a void for spontaneous urban movement. One reason for this was the dilapidated state of the Land Walls, which had encouraged much unplanned development, and as such contained a number of indeterminate, residual, lost, left over spaces or dead zones that had attracted a wide range of informal uses, such as an informal playground for children on the ruins of walls, informal footpaths and pasture for horses and sheep. (Documentary titled “Byzance” by Maurice Pialat, <http://www.6nema.com/worso/court-metrag/byzance-2747>) At that period, both the Land Walls and mural zone began to experience a process of personification (Günay 2009) that significantly shaped the spatial setting. This was not the result of care or concern for the history of the Land Walls, but rather a result of the desire to use the Land Walls as a venue for daily activities, with total disregard for their historical value. For the time, it can be argued that the Land Walls, the ramparts of Constantinople, became a rampant space of İstanbul.

In summary, it is difficult to identify the actual extent of the Land Walls and the mural zone in the period. The Historic Peninsula had begun to expand to the west of the walls; but this cannot be considered as an actual urban extension, as the newly settled areas lacked even some of the most basic services and infrastructure. Since the Land Walls remained between the Historic Peninsula and the newly formed inhabited milieu, they were absorbed by the informal communities that had grown around them, providing space for a broad range of activities on a neighborhood scale. On the other hand, with the construction of new arteries and an intercity bus terminal at Topkapı, the mural zone began to serve on a city scale as well. In contrast to the previous periods, the walls emerged as part of a larger system on a city scale, rather than being just the edge of the

Historic Peninsula; and after that time, not only the Land Walls, but also the entire mural zone became problematic in the urban life of Istanbul, and some basic concepts that had been used in the identification of the Land Walls and the mural zone became outdated. The mural zone began to operate as part of the daily urban life of İstanbul; and became a zone that was not guided by the wall, but a zone, “walled zone”, that just comprised a wall. Moreover, as a result of the urban extension outside the Land Walls, the existing inner-outer demarcation became obsolete. Therefore, after that time it became more realistic to discuss the walls in terms of “east” and “west,” instead of “inner” and “outer”; and to use the term “walled zone” instead of “mural zone” for the area that would emerge as an urban fissure after the 1980s and 1990s.



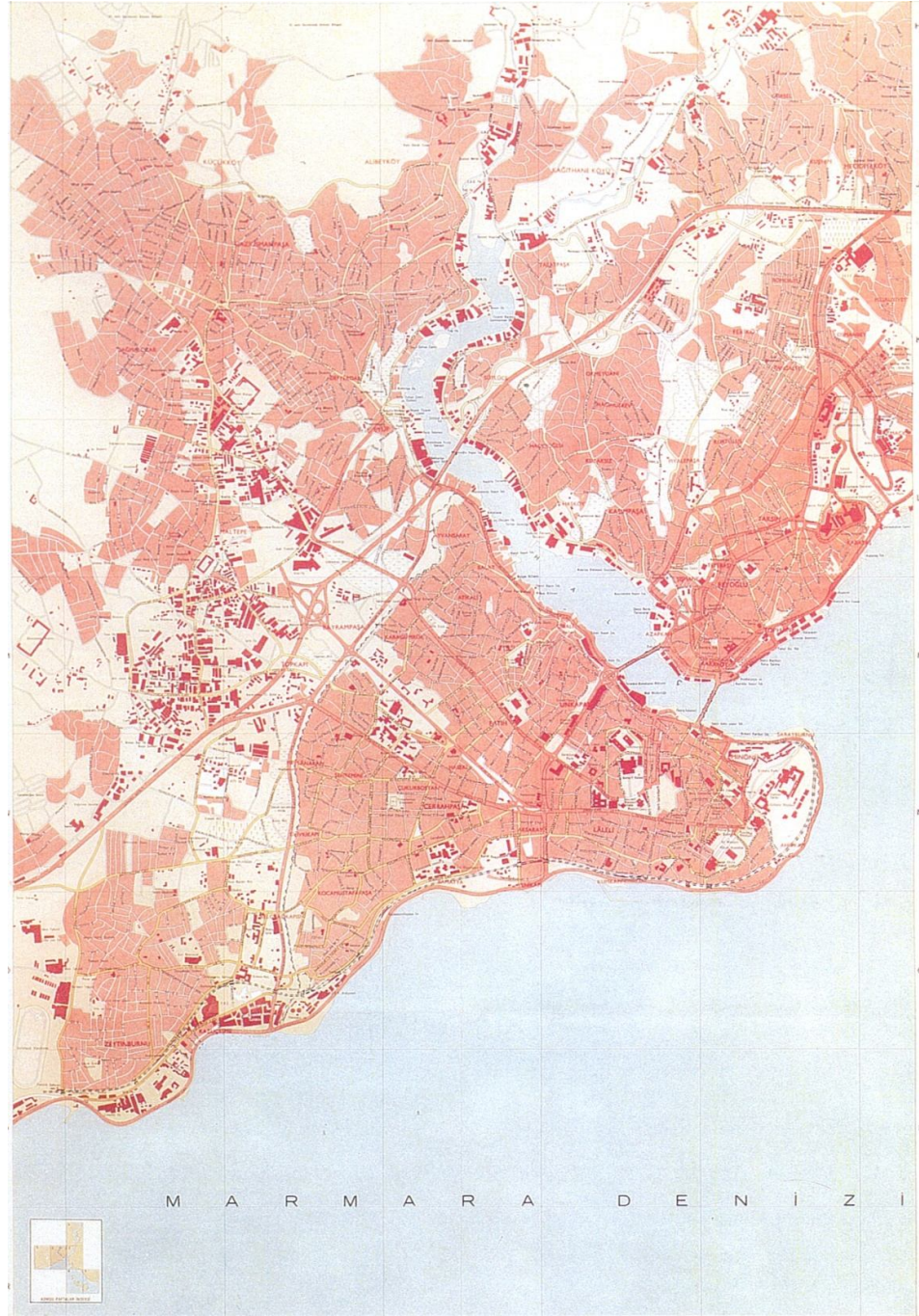


Figure 4.72: Map of İstanbul -1978 Harita Genel Müdürlüğü. (Kayra 1990, 175) When compared with the previous map, which represents the settlement pattern of İstanbul in 1950s, it may be stated that at the end of this period İstanbul considerable expanded at the west side of the Land Walls.

## CHAPTER 5

### WALLED ZONE IN THE METROPOLITAN İSTANBUL AFTER 1980: MANIFESTATION OF THE URBAN FISSURE

In the period after 1980, the Land Walls and their near environs experienced radical transformations within the urban context of İstanbul. First of all, the physical context in which the Land Walls were situated totally changed as the city saw considerable expansion outside the walls. In 1980s, the existing squatter housing was replaced by apartment buildings. The area to the west of the Land Walls became densely inhabited and urbanized,<sup>133</sup> and is today bordered by neighborhoods such as Deftardar to the north-west side within the boundary of the Eyüp district, and Maltepe, Seyyid Nizam, Merkez Efendi and Kazlıçeşme within the Zeytinburnu district. Likewise, on the inside of the Land Walls, the Historic Peninsula, one of the historically dense districts of metropolitan İstanbul, has also become very crowded. It is now home to several governmental institutions, including the İstanbul Law Court, the Police Department, the Governorship and İstanbul Metropolitan Municipality (İBB), İstanbul University and two major hospitals; and is also critical in the transportation network of the city, containing significant road, rail and water transportation nodes.

In this respect, today the Land Walls exist not within a time-frozen<sup>134</sup> touristic part of the city, but as part of a dense district full of commerce, business, institutions and circulation. They have become visible as an urban fissure within the urban milieu of İstanbul, as opposed to an edge or margin of the city. This fissure became with a part of metropolitan İstanbul rather than only the Historic Peninsula. Therefore, by the 1980s there had been

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<sup>133</sup> “According to a survey done in the very first ring outside of the walls there were 13,839 unauthorized dwelling units in 10,514 buildings with 1-4 stories in Eyüp, ... and 33,004 dwelling units in 12,084 buildings with 1-6 floors in Zeytinburnu.” (Tekeli 1994, 243)

<sup>134</sup> The term “time-frozen” is used by D. Bruce and O. Creighton for the identification of walled towns, in their article entitled “Contested Identities: The Dissonant Heritage of European Town Walls and Walled Towns” in the *International Journal of Heritage Studies*, vol.12, no.3, pp.234-254, May 2006.



significant attempts both in the planning and spatial formation of the Land Walls and the walled zone. At that time, two issues decided the fate of the walled zone: the declaration of the Land Walls as a site of historic importance on the UNESCO World Heritage List in 1985; and large scale spatial removals and efforts to clean up the walled zone. With the UNESCO declaration, the protection of the Land Walls became a global issue; and valorization, restoration and conservation of the walls and their near surroundings became tasks of national and international institutions. This guided the planning attempts and implementations of the time; and in all plans the walls were denoted within a conservation strip, resulting in large scale removals by the 1990s and new spatial injections in the 2000s.

In this respect, the major intention of this chapter is to provide an understanding of the transformation of the walled zone through an analysis of the planning history and spatiality of the Land Walls after 1980, when the walled zone emerged as an urban space in the city context of İstanbul, and their reconceptualization as an urban fissure in the urban milieu of İstanbul.

### **5.1. Diverse Approaches to the Land Walls**

Today, the Land Walls fall under the control of İstanbul Metropolitan Municipality (İBB), while the walled zone lies within the boundaries of three different municipalities: Zeytinburnu (south-west), Eyüp (north-west) and Fatih (east). The architectural structure of the Land Walls and the lands to the east remain in Fatih Municipality's territory, while the lands on the west stand within the Zeytinburnu and Eyüp Municipalities' borders. (Figure 5.1) Besides being monitored by a number of national institutions, the Land Walls are also under the surveillance of several international institutions, such as UNESCO and the WMF (World Monuments Fund); and while this ensures the protection of the Land Walls, it also makes the planning process for the Land Walls and walled zone very complicated.

In the post-1980 period there were three major approaches towards the protection of the Land Walls: the efforts of international organizations and institutions; national regulations for the Land Walls and walled zone; and finally, the conservation and development plans for the city, for the Historic Peninsula, and also for specific parts of the walled zone.

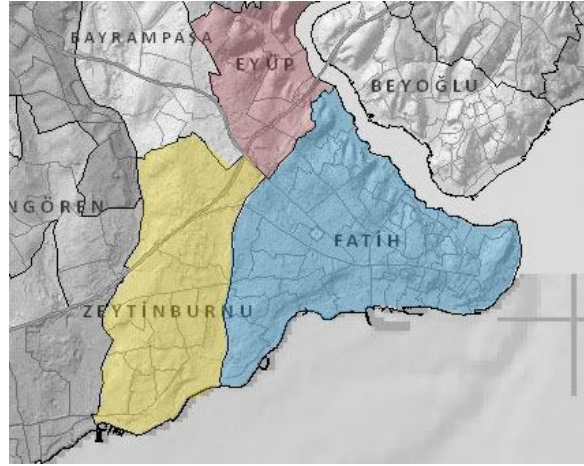


Figure 5.1: Municipality borders. Walled zone lies within the boundaries of Fatih, Eyüp and Zeytinburnu Municipalities. (coloured by the author) ([www.ibb.gov.tr](http://www.ibb.gov.tr))

#### 5.1.1. International Efforts

The addition of the Land Walls to the UNESCO World Heritage List in 1985 was a major international event that generated a new process both for the walls and walled zone. In 1985 UNESCO defined four zones in İstanbul, each containing unique monuments from different historical periods of the city, on the World Heritage List; the Archeological Park on the Historic Peninsula; the Süleymaniye Quarter; the Zeyrek Quarter; and lastly, the zone around the Land Walls. In the Advisory Body Evaluation prepared by ICOMOS in 1985 it is stated that İstanbul's status as an important city in political, religious and art history warranted its inclusion on the list, given its wealth of monuments from various historical periods, including the East Roman Empire, the Byzantine Empire and the Ottoman Empire. These monuments are under threat from the increasing population, industrial pollution, and uncontrolled urbanization. In the evaluation report, ICOMOS determined four major criteria in the determination of historic areas in İstanbul for inclusion on the World Heritage List; and of these, Criterion II evaluates the walls as a distinctive example of military architecture. (Appendix B)

According to UNESCO, places making it onto the World Heritage List become a worldwide concern, and their preservation and conservation becomes an international responsibility. Since 1985, the Land Walls have been subjected to periodical monitoring by the UNESCO World Heritage Committee; and in 1993 the committee voiced a number

of concerns related to the preservation<sup>135</sup> and conservation processes being followed. Consequently, they decided to conduct their own survey of the listed sites, after which, in 2003 and 2004, the World Heritage Committee notified the Turkish authorities of their concerns regarding the existing situation, and requested reports and plans for the conservation of listed heritage areas in İstanbul. (UNESCO Wor.Her.Com. Decision Text 2003 and 2004) They encouraged the completion and enforcement of the Historic Peninsula conservation plan, while also emphasizing the importance of an appropriate conservation technique for the Land Walls<sup>136</sup>.

In a 2005 report, the committee stated their appreciation of the conservation attempts of the municipality and the national authorities, and for the completion of the Historic Peninsula Conservation Plan. However, they iterated the need for greater care in the conservation techniques being applied to the Land Walls. (UNESCO Wor.Her.Com. Decision Text 2005)

In 2006, the committee came to İstanbul and prepared a review report containing an evaluation of the existing contraventions to the committee's regulations, making several suggestions and setting a number of deadlines.<sup>137</sup> They went on to demand the

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<sup>135</sup> Restoration has long been a challenging issue in the history of the Land Walls. The Land Walls and their attached structures have been subjected to several restoration and renovation attempts throughout history. After UNESCO's declaration, attempts at restoration had accelerated by 1985. The İstanbul Municipality launched a restoration project for the Land Walls and their near environs in collaboration with TAC (Turkish Foundation for the Protection of Monuments, Environment and Tourism Assets). Between 1986–1988 the walls around Belgradkapı, Silivrikapı and MevlevihaneKapı were restored. (Ahunbay & Ahunbay 2004) Since then, the Land Walls have been under constant restoration, much of which has been criticized. The declaration of the international meeting on the restoration works to the Theodosius Walls (2005) clearly defined the problems caused by inappropriate restoration techniques and philosophies, including: the disappearance of different historical layers, difficulty in the realization of the architectural characteristic of walls, degradation in the integrity of walls, etc. The participants of the meeting put forward several proposals. ([www.arkitera.com](http://www.arkitera.com) dated 30.01.2006) In some cases, the restoration works were criticized as being not restoration, but rather a reconstruction of the Land Walls. As claimed by Murat Belge, "The Turks may be the only nation in the world to construct defensive walls in the 20<sup>th</sup> century". (Belge 2000, translated by the author)

<sup>136</sup> The authorities were given until January 2006 to develop conservation plans for the historic areas of İstanbul, and failure to do so would result in the city being added to the list of Heritage in Danger.

<sup>137</sup> The committee assigned a two-year observation period for the realization of their proposals, effectively postponing the addition of İstanbul to the list of World Heritage in Danger. (ICOMOS / UNESCO 2006) The 2006 report contains some specific articles related to the Land Walls, one of which highlights the inappropriate restoration techniques being used that are damaging the authenticity of the walls. It was declared that the ongoing restoration works to the Land Walls and Tekfur Palace should be suspended, as the committee claimed that the work being carried out was a reconstitution of walls rather than preservation; and advised that any future restoration techniques must be compatible with international standards.

development of a conservation plan for the walled zone, including the walls and their surrounding landscape, by February 1 2008. (ICOMOS / UNESCO 2006, 33) One significant concern of the World Heritage Committee that stood out in the 2006 report was the boundary of the Land Walls' conservation zone. Since the Land Walls are located at the intersection of the borders of three different municipalities, the approach to the conservation zone has been problematic. Although the Land Walls were defined as part of a conservation zone in the 1980s, the zone in its entirety did not feature in the 2005 Historic Peninsula conservation plan. The boundary of the zone was marked on the plan, but the zone to the west of the Land Walls was left out of any considerations. It was also stated in the report that the municipalities had largely ignored the conservation zone boundaries of listed historic areas of İstanbul until 2003, and so the boundaries marked on the plans were not compatible with the proposed boundaries. (ICOMOS / UNESCO 2006, 22) Consequently, the committee emphasized the need to update the map to include the boundaries of the conservation zone by February 1, 2007.<sup>138</sup> (ICOMOS/UNESCO 2006, 14)

In June 2008, a mission report that specifically focused on the historic areas of İstanbul was prepared, containing an assessment of the continuing conservation process, including some critiques, and several proposals.

The Historic Areas of Istanbul World Heritage site is a large and complex property suffering significant problems of inner-city decay and neglect, many of which were not been seriously addressed from the time of inscription until the very recent past. ... The mission is of the opinion that the lack of awareness in the municipalities of World Heritage values and standards and a failure or unwillingness to fully collaborate with the national authorities and other stakeholders poses a significant obstacle in the way of developing a shared vision of how the property should be safeguarded and managed. There is, as yet, no management plan for the world heritage property and protective buffer

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<sup>138</sup> Finally, in the 2006 report, the committee stated the need for the development of plans and projects for the listed historic areas of İstanbul by İMP (İstanbul Metropolitan Planning) and the local authorities, as proposed in the 1/1000 implementation plans. (ICOMOS / UNESCO 2006, 21) They specifically mentioned the need for the preparation of urban design projects for these sites, and set a February 1, 2008 deadline. (ICOMOS / UNESCO 2006, 26)

zone, although these are in preparation and no tourism or traffic plan. (UNESCO Wor.Her.Com.Mission Report 2008, 4)

In this respect, in the report, observations, problems and recommendations for the Land Walls are listed under two headings: Issues related to the restoration of the Land Walls; and issues related to the conservation of the walls with their surroundings. Like the other historic properties of İstanbul, the Land Walls were also defined as a core area, for which the major issues were concerned with their restoration<sup>139</sup>.

Furthermore, the committee criticized the lack of an integrated conservation program for the walls, and called for the preparation of a Conservation Development plan for the Land Walls Core Area that combines all existing restoration, landscaping and regeneration proposals. (UNESCO Wor.Her.Com. Mission Report 2008, 23) It is also highlighted that the boundaries for the core areas of İstanbul – Sultan Ahmet, Süleymaniye, Zeyrek and Theodosian Land Walls – were different to the boundaries defined in the 2005 Historic Peninsula Conservation plan, and as such, a revision was necessary to the 1/5000 conservation plan. (UNESCO Wor.Her.Com. Mission Report 2008, 13)

Another critical issue emphasized in the report was the concept of a buffer zone<sup>140</sup> to protect the visual integrity and urban fabric of four World Heritage core areas. (UNESCO Wor.Her.Com. Mission Report 2008, 13) The development of an integrated and

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<sup>139</sup> The mission report included some harsh criticisms of the on-going restoration works to both the Land Walls and its attached structures, such as Tekfur Palace. The mission called the restoration efforts to the Land Walls as being rather a reconstruction of the walls, which they highlighted as an inappropriate approach: “There is no need to reconstruct new false ends to broken walls – it is sufficient to consolidate the core work”. (UNESCO Wor.Her.Com. Mission Report 2008, 20) The need to compile a manual of restoration techniques and standards was raised once more in the report; and although İstanbul Municipality organized a training workshop for the conservation of Land Walls, as recommended in the 2006 report, the manual for the workshop is yet to be prepared. In this respect, the mission recommended the development of a technical manual for the restoration of walls and the submission of the manual to the secretariat by 1 February, 2009. “It should contain technical information on the consolidation of the corework, obviating the need for extensive refacing of vertical wall surfaces, building false wall ends and false flat top to ruined walls”. (UNESCO Wor.Her.Com. Mission Report 2008, 39)

<sup>140</sup> A buffer zone is an important concept in the conservation strategies of UNESCO World Heritage Convention. In March 11-14, 2008, an international meeting was organized on World Heritage and buffer zones, during which Buffer Zones were defined as an “important tool for conservation of properties inscribed on the World Heritage List. All along the history of implementation of the world heritage convention, the protection of the surroundings of the inscribed properties was considered an essential component of the conservation strategy, for cultural and natural sites alike.” (Martin & Piatti 2008, 9)

comprehensive management plan that included details of the buffer zones around İstanbul's heritage sites was expected by the committee by February 1, 2009<sup>141</sup>.

Lastly, the mission encouraged the different stakeholder institutions, such as the Metropolitan Municipality, district municipalities, the Ministry of Culture and Tourism, universities, NGOs (Non Governmental Organization) and other national and international organizations to cooperate in the raising of public awareness.

With the declaration of the Land Walls as a UNESCO World Heritage site and their periodic monitoring, the significance of walls was emphasized, and encouraged the generation of new works, researches and projects on walls, shaping new implementations on international, national and local levels.<sup>142</sup> International interest in the preservation and conservation of the Land Walls has manipulated the implementations of the post-1980 period. Increased international concern and monitoring has applied pressure on the national and local authorities to consider carefully any interventions to the Land Walls. While having many positive impacts, this over-interest has generated a situation of

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<sup>141</sup> "The mission recommends that the buffer zone should include the Eyüp conservation area, the historic core of Galata-Beyoğlu, the protected front perspective area of the Bosphorus and the Princes Islands" (UNESCO Wor.Her.Com. Mission Report 2008, 37)

<sup>142</sup> Besides UNESCO, several other organizations took an interest in İstanbul's Land Walls. In 2008, the WMF placed them on a World Monuments Watch List, which documents 100 historical places considered as being in danger and in need of preservation in the world. With this list, the WMF aims to "call international attention to cultural heritage around the world that is threatened by neglect, vandalism, conflict, or disaster". ([www.wmf.org](http://www.wmf.org)) According to the WMF, the formation of such a list encourages public awareness for the conservation of selected sites. The list includes five sites in Turkey: Çukur Han (Ankara), Hasankeyf (Batman), Historic Peninsula Walls (İstanbul), Meryem Ana Kilisesi (Nevşehir) and Kızıl Kilise (Sivrihisar). In recent years, the Land Walls have become the specific focus of several researches and conferences. In 2004, the Council of Europa Nostra, a European working group that specifically focuses on historical military structures, published a bulletin entitled "Restoration and Evaluation of the Walled City of İstanbul". In the bulletin, the council stressed the worldwide uniqueness of the Historic Peninsula Walls in terms of their architectural features and their long history, which dates back to the 5<sup>th</sup> century. "The ensemble of these walls represents not only an important element of space and quality of life for the citizens of İstanbul, but also a source of admiration and inspiration for Europe and the whole world, provided always that their originality and authenticity are preserved, and that any reconstruction or transformation does not betray their long history" (Perbellini 2004, 7) One of the major intentions of the council is to encourage researches on İstanbul's walls, bringing together both local and European researchers and institutions for such projects. The council also stated the importance of the compilation of an atlas of the wall, to include all data and researches carried out to date. (Perbellini 2004) Besides these, in the introduction to the bulletin the council proposed several guides for the preservation and conservation of İstanbul's walls, such as the need to develop a philosophy for their restoration, mentioning the significance of the proposals contained within the Prost Plan for the walled zone. "It is necessary to implement fully the Prost Urban Plan, which recommends, inter alia, the creation of a green belt linking the historic city center, the recent suburbs and access to the sea. Moreover, the pollution generated by both road and sea traffic would be alleviated by this natural filter, which would ameliorate the quality of life in this area. Leisure space for İstanbul's citizens would also be created, as well as a site for cultural tourism". (Perbellini 2004, 7)

conflict for the Land Walls and walled zone, with national, local and international authorities and institutions all having a part in the decision-making process behind any interventions or actions.

### **5.1.2. Regulations for the Land Walls**

As an outcome of the addition of the Land Walls to the World Heritage List and increased international concerns for their upkeep, it is clear that the number of regulations and policies concerning specifically the walls have increased. These regulations can be categorized under two main headings: Those dealing with the architectural structure of Land Walls; and those regulating the Land Walls and their near environs. Since the major intention of this thesis is to depict the Land Walls as an urban fissure, this section will particularly focus on area-based regulations concerning the walled zone.

Basically, the Land Walls are registered monuments (tescilli anıtsal yapı), meaning that their heritage has been designated as in need of preservation by the conservation board. Besides this, the term “conservation zone”, which was first stated in the Prost Plan in the 1930s, became the major feature of all later regulations to protect the Land Walls and their near environs. In 1985, a conservation zone was defined by UNESCO for all four sites cited in the World Heritage List, as well as the Land Walls (Figure 5.2); and on 25 September, 1987, the Ministry of Culture and Tourism Immovable Cultural and Natural Heritage İstanbul District Board (Kültür ve Turizm Bakanlığı Taşınmaz Kültür ve Tabiat Varlıkları İstanbul Bölge Kurulu)<sup>143</sup> took a decision, numbered 4076, and accepted the proposals of TAÇ for the conservation of the walled zone. (Appendix D) Afterwards, a 1:1000 scaled conservation development plan for the Land Walls was prepared that defined a boundary for the conservation of the walls at the east –inner– side. (Figure 5.3) The conservation zone determined in this plan became a guide and determinant for further plans, and was highly referred to in the 2005 Historic Peninsula Conservation Master Plan principles.<sup>144</sup>

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<sup>143</sup> Ministry of Culture and Tourism Conservation Boards are the authority for the determination, registration and conservation of natural and cultural heritage in Turkey, and as such, all decisions of the boards in the period after 1980 were determining factors in the destiny of the Land Walls.

<sup>144</sup> The principles of the 2005 Historic Peninsula Conservation Master Plan will be studied in detail in the following section.



Another important step at the time was the assignment of several sites to the west of the Land Walls as conservation area (SİT alanı); including the district between the Marmara Sea and the D-100 highway (Topkapı junction), which was appointed as “first degree conservation area” (1. Derece SİT alanı) with law No: 12850, dated 19 June, 1981 by Gayrimenkul Eski Eserler ve Anıtlar Yüksek Kurulu. With this law, the historical value of the outer lands was officially declared, and later, the district was defined as a “wall isolation strip” (Sur Tecrit Bandı) based on law No: 2523, dated 27 February, 1991 by the İstanbul Cultural and Natural Heritage Protection Board I (İstanbul 1nolu K lt r ve Tabiat Varlıklarını Koruma Kurulu). This isolation zone was revised in the 2005 plan, and in the plan report (2003) it was stated that part of the isolation zone that fell within the boundary of Ey p district needed to be stretched to become compatible with the conservation zone boundary, as stated in law No: 2051 dated 21 June, 1990. (Tar.Yar.Kor.Am .Naz. İm.Pl.Rap. 2003, 446)

There have also been a number of policies designating the Land Walls as a conservation area under different categories. In 1995, the Historic Peninsula was determined as a conservation area (SİT alanı) by the İstanbul Cultural and Natural Heritage Protection Board I with law No: 6848, dated 12 July, 1995. According to specific historical values, different conservation categories were defined for the Peninsula: Sur-u Sultani as a first degree archeological conservation area; the Sultanahmet and Cankurtaran districts, as urban archeological conservation areas (Kentsel Akeolojik Sit Alanı); and the other parts of the Historic Peninsula as an Urban Historical Conservation Area (Kentsel Tarihi Sit Alanı). (Tar.Yar.Kor.Am .Naz.İm.Pl.Rap. 2003) This law was intended to encourage comprehensive conservation approaches within the Historic Peninsula rather than only piecemeal conservation implementations. (Tar.Yar.Kor.Am .Naz. İm.Pl.Rap. 2003, 51)

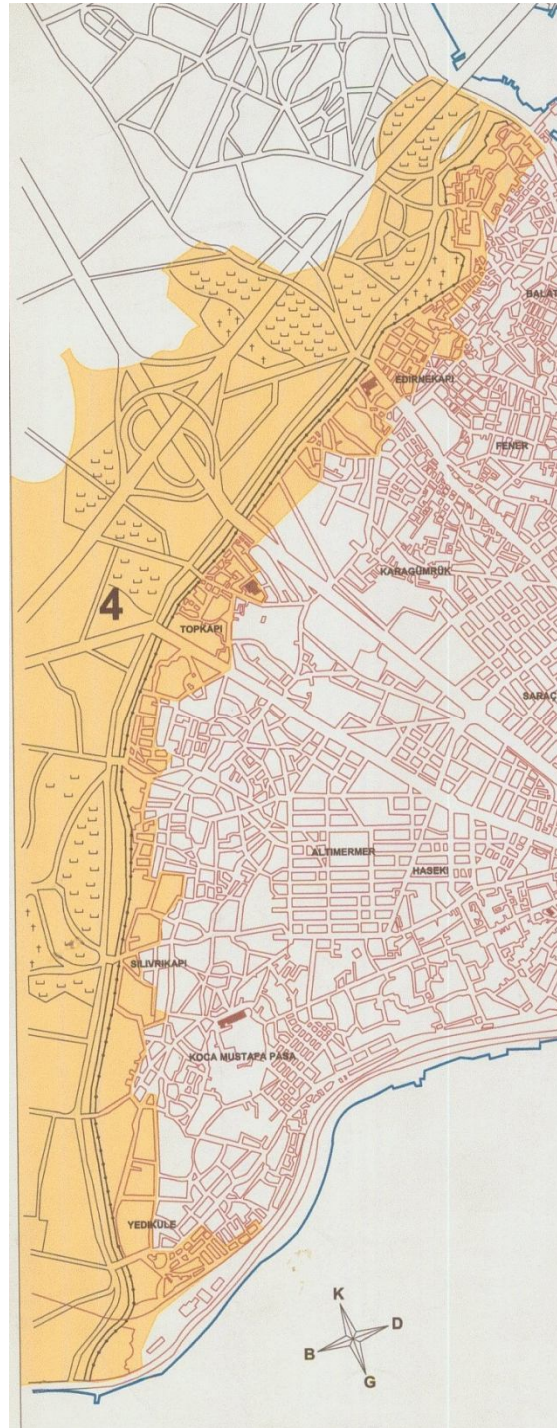


Figure 5.2: Conservation zone defined by UNESCO in 1985. (IFEA archive)

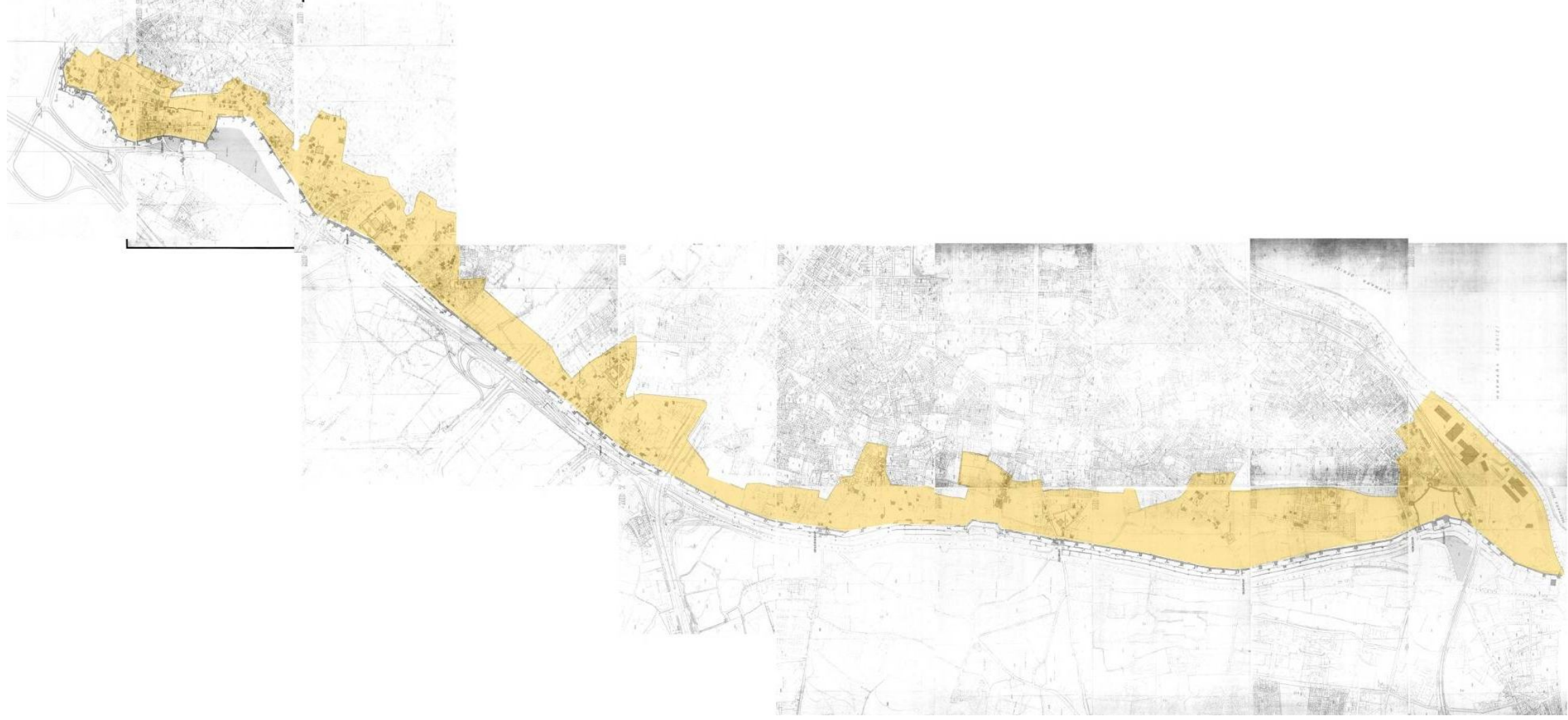


Figure 5.3: Inner Conservation zone defined by the 1:1000 scale conservation development plan based on the law 4076 dated 25.9.1987 (colored by the author).  
(Istanbul Cultural and Natural Heritage Protection Board 1 archive)

All the ongoing plans were canceled, and several principles (geçiş dönemi yapılanma koşulları) were set in place as a temporary measure until the application of new regulations was determined by law No: 6898, dated 2 August, 1995; and law No: 7981, dated 4 September, 1996.<sup>145</sup> (Tar.Yar.Kor.Amç.Naz. İm.Pl.Rap. 2003, 51)

In 2005, the walled zone was earmarked for another area-based implementation approach. The lands to the west of the walls within the Zeytinburnu district were designated as a “renewal area” through a decision of the Zeytinburnu Municipality Council, dated 7 October, 2005 and numbered 2005/70. This decision was insured in 2006.<sup>146</sup>

In conclusion, the existence of so many outlines and regulations related to the conservation zones introduced various territories along the walled zone. This made any applications to the Land Walls and the walled zone a highly complicated process that included diverse institutions, plans, projects, objections and implementations. Although a chaotic course of action emerged for the Land Walls and the walled zone in the period after 1980, the attempts to define a “conservation zone,” a “renewal area” or a “wall isolation strip” introduced the Land Walls as an area-based issue, which made the walls a matter for concern in urban planning and design, as well as restoration and conservation. This fact also encourages a discussion of the Land Walls and walled zone as an urban fissure.

### 5.1.3. Planning Attempts on Various Scales

This part of the study evaluates the plans of various scales that proposed different principles for the development of the Land Walls and the walled zone. After the 1980s, both the city of İstanbul and the Historic Peninsula were subjected to numerous planning

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<sup>145</sup> The principles for the transition period are clearly stated in the 2005 Historic Peninsula Conservation Development Plan Report. In the transition period, the outer conservation zone for Land Walls will be defined as the “wall isolation zone” (*sur tecrit alanı*), declared by the law of *Gayrimenkul Eski Eserler ve Anıtlar Yüksek Kurulu* dated 19.6.1981 and numbered 12850, and the law of the İstanbul Cultural and Natural Heritage Protection Board I (*İstanbul İnolu Kültür ve Tabiat Varlıklarını Koruma Kurulu*), dated 27.2.1991 and numbered 2523.

<sup>146</sup> The designation of the “renewal area” was based on law No: 5366, dated 16.6.2005, about the renewal for the conservation and use of the deteriorated natural and cultural immovable heritage. (*Yıpranan Tarihi ve Kültürel Taşınmaz Varlıkların Yenilenerek Korunması ve Yaşatılarak Kullanılması Hakkında Kanun*) The “renewal area” was approved and insured by the decision of the Council of Ministers dated 24.05.2006, and numbered 2006/10502. (Tar.Yar.Kor.Amç.Naz. İm.Pl.Rap. 2003)

approaches, each of which assigned a particular setting for the walled zone. The projected settings do not radically differ from one another, however each contains slight differences based on the scale of the plan: İstanbul Metropolitan Plans<sup>147</sup>; 1:5000 Historic Peninsula Conservation Plans; and lastly, 1:000 plans or 1:500 urban design project plans. Besides the issue of scale, the site of each plan is also notable in the evaluation of the planning efforts. Some plans focus on the west side of the walls, while others deal only with the east side. Since the major concern of this study is on the walled zone, in this part of the study the plans will be analyzed under two categories: plans and projects of various scales that were developed for the east side of the walls; and lastly, plans and projects focusing on the west side of the Land Walls. Such a categorization reveals also that there is no plan dealing with the walled zone in its entirety as a fissure.

### **Plans and Projects for the “East” Side of the Land Walls**

Since the Land Walls have long represented the material border of the Historic Peninsula, conservation projects developed for the area generally deal with the east side –the inner lands – of the walls, disregarding the lands to the west– the outer lands. In this respect, the Land Walls still delineate a rigid line that defines a territory, a border for the conservation of the Historic Peninsula, rather than for the city.

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<sup>147</sup> İstanbul Metropolitan plans contain rough scenarios for the Historic Peninsula without referring specifically to the Land Walls. In 1980, a 1:50000 scale İstanbul Metropolitan Master Plan was prepared in which the conservation of the city’s natural, historical and cultural values was cited as a priority. The plan report underlined the importance of the historical values that existed in the current urban fabric of the city, stating that some of the spaces and uses that are part of contemporary daily life date back to the early years of the city; (Özler 2007) however, the plan contained no specific emphasis for the Land Walls or the walled zone. The 1:50000 İstanbul Metropolitan Plan that was approved in 1994 included some particular principles for the development of the near environs of the Land Walls. The main intention of the plan was to secure a place for İstanbul in the world worldwide metropolises network by providing the development of the city considering all of its cultural, natural and historical values. In this respect, the development of the Historic Peninsula as a center of culture and tourism was one of the major intentions of the plan, but besides such generic statements there were also other principles that dealt specifically with the walled zone. The lands that became available following the shift of industry from Kazlıçeşme were designated as the new center of İstanbul on a global scale. Differing from other plans, this approach introduced a new spatial configuration for the walled zone, proposing not only a modest recreational zone for the city, but also a center promoting the image of the city on a global scale:

“In parallel to the objective of turning İstanbul into a global/international center, there is a need for an elaborate spatial (re)organization to set a milieu that would will enable the creation of necessary functions. This milieu should have the spatial qualities to allow the construction of prestigious buildings/structures. For the construction of a global complex, there is first a need for an integral and undivided land that is not too distant from the center. In this respect, the use of the lands cleared of the leather industry in Kazlıçeşme, and the eastern lands that are expected to become vacant after the departure of the textile industry would be a rational/legitimate idea for the construction of an international prestigious center. By integrating these sites into the surrounding area, Zeytinburnu could become the extension of the cultural and tourism facilities which are concentrated in the Historical Peninsula”. (Translated. Originally stated in Özler 2007, 258)

As was the case with previous plans, in the first conservation plan of the period, which was approved in 1990, the main objective was to redevelop the Historic Peninsula as a tourism, culture and recreation district of the city rather than as a Central Business District (CBD). The plan intended to protect the natural, cultural and historical values of the Historic Peninsula, now a densely used urban district of the city, and to provide for development without destruction to those values.<sup>148</sup> With this aim in mind, the plan contained several sub-intentions, one of which was concerned with the walled zone, proposing its designation as an area for culture, tourism and recreation. (Özdeş 1988)

The report of the 1990 Conservation Plan includes a section on the inner walled area that was prepared by Doğan Kuban in which he underlined the need for the development of detailed plans and projects for a number of sites, including Zeyrek, Ayvansaray, Balat-Fener, Yedikule, the Land Walls' gates, Tekfur Palace, etc. (Özdeş 1988) The Chamber of Architects, however, voiced several objections to the plan, one of which was its lack of a conservation strip along the Land Walls.<sup>149</sup> (Tar.Yar.Kor.Amç.Naz. İm.Pl.Rap. 2003)

With the declaration of entire Historic Peninsula as conservation area in 12 July, 1995 all the existing plans were canceled and several temporary regulations were determined under the name of “conditions for the transition period” (geçiş dönemi yapılanma koşulları). Some of these regulations concerning the Land Walls were as follows:

- Preservation and enhancement of the existing green areas in the extramural land by maintaining cemeteries, planting new cypress trees and constructing new green areas. (Tar.Yar.Kor.Amç.Naz. İm.Pl.Rap. 2003, 449)
- Informing municipalities of the removal of workshops and warehouses (based on the 1964 Historic Peninsula Conservation Plan) that exist in the wall isolation zone. (Tar.Yar.Kor.Amç.Naz. İm.Pl.Rap. 2003, 449)

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<sup>148</sup> “Tarihi Yarımada’nın eşsiz tarihi, kültürel ve doğal değerlerinin korunması ve yaşayan bir kentsel alan olarak, gelecekteki gelişmesinin, tarihi ve kültürel yönden var olan potansiyelini olumsuz yönde etkilemeyecek biçimde düzenlenerek, bu eşsiz yerin, İstanbul hatta dünya insanının yararına sunulması olarak benimsenmiştir.” (Özdeş 1988,1)

<sup>149</sup> “İtiraz sebeplerinden biri de Karasurları dışında ve içinde “SİT koruma bandı” düşünülmemiş, Prost planındaki 500 mlik şerit olmadığı gibi, tasdik hududunun yer yer sur hendeklerinin dışında bırakılması”. (Tar.Yar.Kor.Amç.Naz. İm.Pl.Rap. 2003, 50)

- Revision of the building heights within the inner and outer conservation zone of the Land Walls, and determining the buildings that are inappropriate. (Tar.Yar.Kor.Amç.Naz. İm.Pl.Rap. 2003, 449)

In 2005, the İstanbul Metropolitan Municipality approved a new Conservation Master Plan for the Historic Peninsula that had been developed according to the suggestions of the UNESCO World Heritage Committee. (Figure 5.4) The plan specifically emphasized the global significance of Historic Peninsula, and intended to reduce the undesirable conditions that had caused a decline of the inner walled area. The decentralization of industrial and manufacturing sites and warehouses to the outer parts of the city, and the designation of the Historic Peninsula as tourism, housing and commercial district of İstanbul, was one of the major intentions of the plan. Other land uses close to Land Walls were earmarked for relocation, including the IETT bus terminal at Topkapı, the furniture manufacturing businesses near Mevlevihane gate and the warehouses at Yedikule. After their removal, the released land would be made available for housing development, especially prestigious housing. (Tar.Yar.Kor.Amç.Naz. İm.Pl.Rap. 2003, 517-552)

Indeed, the Land Walls and their surroundings were one of the focuses of the 2005 Conservation Plan, which specifically refers to the walls and assigns the unused lands in the inner conservation area for daily recreational needs of the surrounding neighborhoods – containing promenades, resting places and parks. (Tar.Yar.Kor.Amç.Naz. İm.Pl.Rap. 2003, 517-518) The plan states various other detailed principles for the development of the walled zone under four headings: conservation, housing, recreation, and transportation and pedestrian circulation.



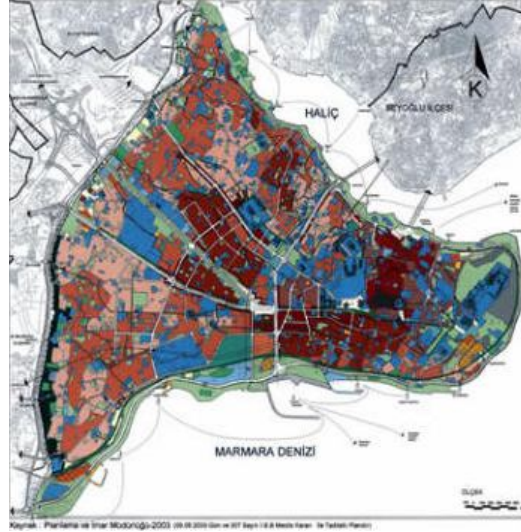


Figure 5.4: 2005 Conservation Master Plan for the Historic Peninsula. The plan focuses only on the east side of the Land Walls. (İBB archive)

The plan also provides a specific detailed categorization of sites that are to be conserved. The Land Walls and adjacent bostans are designated as first degree conservation areas (1. derece koruma alanı),<sup>150</sup> where the walls (not only the Land Walls, but also the Marmara and Haliç sea walls) are designated for cultural purposes. Besides this, the inner conservation area that was determined by law No: 4076 became decisive in the statement of conservation criteria. The bostans, squares and parks in the inner conservation area, as well as lands that are close to the first degree conservation sites, like Yedikule and Ayvansaray, are declared as second degree conservation areas. On the other hand, the bostans and urban spaces in the inner conservation zone, which have in the past lost much of their characteristics, are categorized as 3.A conservation areas. (Tar.Yar.Kor.Amç.Naz. İm.Pl.Rap. 2003, 644) Based on this categorization, the plan requests the development of 1:500 and 1:200 scale urban design projects for the first and second degree conservation areas within three years, to contain proposals also for the Land Walls. Being a first degree conservation site, the revitalization of the walls and ditches is specifically stated in the

<sup>150</sup> “Mevcut ya da kayıp tüm surlar Tarihi Yarımada için bir röper noktası teşkil etmekte olup, planda 1.derece koruma bölgeleri olarak alınmıştır. Bu şekilde, Marmara ve Haliç surlarına bitişik Kültür ve Tabiat varlıkları Yar altı ve Yerüstü envanterinde yer alan tescilli yapılar dışındaki tüm yapıların kaldırılarak boşalan alanların yeşil alan olarak değerlendirilmesi kararı alınmıştır. Ayrıca karasurlarına bitişik alanlarda 1875 tarihli bostan haritasında yer alan ve günümüze kadar korunmuş bostan alanlarının korunması kararı da alınmıştır.” (Tar.Yar.Kor.Amç.Naz. İm.Pl.Rap. 2003, 528)

plan report. The clearance of ditches that are outside the plan limits by archeological means, and the designation of the cleared areas for the development of landscape projects are also stated in the report.

The bostans, which have been situated in the moats for centuries, are to be preserved; while the Land Walls and their subspaces – the towers, gates and ditches – will be reclaimed for cultural use with the creation of green areas and parks.<sup>151</sup>

The gates along the walls are also subjected to specific emphasis in the plan. The plan calls for the identification of the distinctive characteristics of the Eğrikapı, Edirnekapı, Topkapı, Sulukule, Mevlevihanekapı, Silivrikapı and Yedikule gates and their adjacent settings.

Housing is another issue in which the Land Walls became a point of reference. The west side of the Land Walls, and especially the north-east side – the Ayvansaray district – are densely occupied with housing units that are situated very close to the walls. The plan regulates housing development within the inner conservation boundary, and states that structures on or close to the walls are to be removed, with the reclaimed land designated for the creation of green areas. Moreover, the maximum height for new constructions within the conservation zone will be 6.5 meters.<sup>152</sup>

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<sup>151</sup> *I. Derece Koruma Bölgeleri:*

*Marmara – Haliç ve Kara Surları Bölgesi:*

-“Tarihi Yarımada’da Haliç, Marmara ve Kara surları ve su hendeklerinin kayıp kısımları ihya edilebileceği ölçüde tamamlanarak canlandırılacaktır.”

-“Kara surları plan onama sınırı dışında yer alan su hendekleri arkeolojik çalışma ile temizlenecek, peyzaj düzenlemesi yapılarak surlar ile bir bütün olarak korunacaktır. Sura bitişik alanlardaki 1875 tarihli haritada yer alan, günümüze kadar mevcudiyetini devam ettiren bostan alanları korunacaktır”.

-“Haliç, Marmara ve Kara surlarının kültürel amaçlı kullanılması esastır. Surlar duvarları, burçları, kapıları, su hendekleri İst. 1 No’lu K. ve T.V.K. kurulu görüşü alınarak, kültürel fonksiyonlara kavuşturulacak, çevresindeki yeşil alan arkeolojik sergileme – park alanları, sergi – seyir terasları, tema parkları gibi fonksiyonlar ile bütünleştirilecektir”. (Tar.Yar.Kor.Amç.Naz. İm.Pl.Rap. 2003, 528)

<sup>152</sup> *III.A.1 Konut Alanları:*

*Kara surları İç koruma alanı sınırları içinde yer alan konut alanlarında, plan eki K. Ve T.V. Yer altı ve Yerüstü envanteri ile Mevcut ve Kayıp E.E. Araştırma Envanterlerinde yer alan kültür varlıklarının orijinal irtifaları korunacak, yeni yapılacak yapılarda İst 1 nolu K. ve T.V.K. Kurulu kararı gereğince Hmaks: 6.50 m.yi geçilmeyecektir. (1/5000 Tarihi Yarımada (Eminönü-Fatih) Koruma Amaçlı Nazım İmar Planı-Plan Notları)*

*V.14 1/1000 ölçekli Koruma Amaçlı Uygulama İmar Planlarında kara, deniz surları ve su hendeklerinin Tarihi Yarımada K. ve T.V. Yeraltı ve yerüstü envanteri ve mevcut ve kayıp E.E. araştırma envanterlerinde yer alan mevcut veya kayıp kısımları ihya edilebilirliği ölçüsünde tamamlanarak planlara aktarılacaktır. Tescilli anıt eser ve sivil mimarlık örnekleri haricindeki sura bitişik yapılaşmalar kaldırılarak yeşil alan olarak düzenlenecektir. (1/5000 Tarihi Yarımada (Eminönü-Fatih) Koruma Amaçlı Nazım İmar Planı-Plan Notları)*

As with previous plans, the 2005 Conservation Plan particularly encourages the development of green and recreational areas along the Land Walls. As a general principle, all open spaces in the inner conservation zone – excluding areas that are projected for housing and other developments – are earmarked as public green areas and for recreation uses, (Tar.Yar.Kor.Amç.Naz. İm.Pl.Rap. 2003, 584) and are to include parks, archeological open space exhibition sites,<sup>153</sup> viewing terraces and promenades.<sup>154</sup> As a distinctive component of the walled zone throughout history, bostans are one of the potential sites that will keep the inner conservation area green and undeveloped. The sites of the bostans, which are indicated in 1875 Bostan map and have been partially invaded by buildings today, will be reclaimed as green areas for cultural and recreational use,<sup>155</sup> with constructions limited to service buildings, such as kiosks or teahouses.<sup>156</sup>

Another issue in which the Land Walls function as a line of reference is transportation. The major intention of the plan is to restrict vehicular circulation and encourage the development of the rail system within the Historic Peninsula. (Tar.Yar.Kor.Amç.Naz. İm.Pl.Rap. 2003) By materially defining the western border of the Historic Peninsula, the Land Walls are exposed as major indicators in the designation of transportation lines and nodes. Since the gates still serve as important points of passage, providing circulation

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<sup>153</sup>*Tarihi Yarımada Koruma Amaçlı Nazım İmar Planında gösterilen Arkeolojik Sergileme-Park Alanında; yapılmış arkeolojik kazı sonrası ortaya çıkarılan kalıntıların sergilenmesi amacı ile yapılacak düzenlemeler ile park, yeşil alan ile gezi ve dinlenme alanı olarak kullanılması öngörülmektedir. Bu alanlarda mevcut kalıntıların sergilenmesi, ışıklandırılması, korunmasıamacı ile şeffaf sökölüp takılabilir öğelerle sınırlandırılması ve üstlerinin kapatılması İst. 1 nolu K. ve T.V.K. kurulunca uygun görüş alınarak yapılabilecektir.* (Tar.Yar.Kor.Amç.Naz. İm.Pl.Rap. 2003, 585)

<sup>154</sup> *III.C Açık ve Yeşil Alanlar:*

*T.K. ve T. Varlıkları İstanbul Bölge Kurulunun 25.09.1987 gün ve 4076 sayılı kararı eki 1/1000 ölçekli Karasurları Koruma Planına göre geçirilen sınır ile Karasurları arasında kalan alanın Millet caddesi güneyinde kalan yeşil alanlardır. Bu alanlarda kamu eli ile; alanda yer alan tescilli anıt eser ve sivil mimarlık örnekleri ve ihya edilecek kayıp eserler İst 1 no'lu K. Ve T.V.K. Kurulu olumlu görüşü alınarak, kültürel fonksiyonlara kavuşturulacaktır. Yeşil alan, arkeolojik sergileme-park, sergi-seyir terasları, gezi ve dinlenme alanı gibi kullanımlar ile bütünleştirilerek kamu yararına kullanılması esastır. Bu alanlarda yaya düzenlemeleri ve meydanlar ile surların algılanması sağlanacak, çevresindeki yaya aksları ve meydanlar ile bütünleştirilecektir.* (Tar.Yar.Kor.Amç.Naz. İm.Pl.Rap. 2003)

<sup>155</sup> *“Bu çerçevede 12.07.1995 gün ve 6848 sayılı ve 06.12.1996 gün ve 7981 sayılı İstanbul I.No’lu K.ve T.V.K.Kurulu kararları uyarınca halen boş ve yeşil dokusu korunmuş Bostan Alanları Yeşil Alan olarak planlara aktarılmış, mevcut yeşil alanların yanında Kara Surları İç Koruma Bandı alanı içinde kalan Bostan alanlarının, Yenikapı bölgesinde “Kültür Park” lejandı ile gösterilen alanda ve eski kullanımı bostan alanı olan mevcutta kısmen yapılaşmaya açılmış alanlarda, Çukurbostanlarda da kültürel ve rekreatif faaliyetlere dönük yeşil alanlar olarak düzenlenmiştir.”* (Tar.Yar.Kor.Amç.Naz. İm.Pl.Rap. 2003, 584)

<sup>156</sup> *Kentsel Tasarım projesinde belirlenen alanlarda, maks KAKS:0.03 ve Hmaks: 4.5 m, tek katlı ve 250m2 inşaat alanını aşmayan çayevi, kafeterya, büfe yapılaşmasına izin verilebilir. (1/5000 Tarihi Yarımada (Eminönü-Fatih) Koruma Amaçlı Nazım İmar Planı-Plan Notları)*

between the east and west of the Land Walls, they have become major reference points in the placement of stations. Besides facilitating pedestrian access, the location of stations in reference to the gates will also help in the revival of the walls, gates and their adjacent lands. (Tar.Yar.Kor.Amç.Naz. İm.Pl.Rap. 2003, 625)

Four types of rail systems are mentioned in the organization of the Historic Peninsula's transportation network: a street tram, light subway, subway and the Marmaray rail tube tunnel & commuter rail mass transit system; and the line of the walls and gates guided the formation of these routes. In addition to the existing Eminönü-Zeytinburnu line, two more lines, Vezneciler-Edirnekapı and Eminönü-Eyüp, have been assigned for the street tram.<sup>157</sup> Moreover, a subway station that will facilitate the access to the walls and to the cultural and recreational facilities that will be constructed in the inner conservation zone is proposed at Silivrikapı. Lastly, Kazlıçeşme is designated for the location of one of the four stations in the Marmaray rail tube tunnel & commuter rail mass transit system. (Tar.Yar.Kor.Amç.Naz. İm.Pl.Rap. 2003, 625)

Pedestrian circulation in the 2005 Historic Peninsula Conservation Plan has been provided for in the plan, since the Historic Peninsula, and especially the inner walled conservation zone, are mostly planned for cultural and recreational uses. The formation of a pedestrian network between significant nodes has emerged as an important principle, under which the gates and their near surroundings are to be rearranged for pedestrian use. These areas include Fener, Balat, Ayyansaray and Yedikule, (Tar.Yar.Kor.Amç.Naz. İm.Pl.Rap. 2003, 629) and the construction of squares has been proposed at the Mevlanakapı, Silivrikapı and Yedikule gates as an encouragement to pedestrian circulation. (Tar.Yar.Kor.Amç.Naz. İm.Pl.Rap. 2003, 631)

There are several other regulations concerning the Land Walls, such as the projection of the Topkapı, Mevlevihanekapı and Silivrikapı gates as 4<sup>th</sup> degree commercial areas, meaning commerce on a neighborhood scale, and the revitalization of the Turkish State

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<sup>157</sup> III.E.7 Yüzeysel Toplu Taşıma Aksları:

-Eminönü-Zeytinburnu Cadde tramvayı, Eyüp-Eminönü-Yenikapı-Yedikule Cadde Tramvayı (DDY banliyö hatları üzerinde yeralacaktır), Eminönü-Karaköy-Kabataş Cadde Tramvayı, Vezneciler-Edirnekapı Cadde Tramvayı Yüzeysel cadde tramvayı olarak düzenlenecektir.

-Vezneciler-Edirnekapı Cadde Tramvayı Edirnekapı'da sonlanacak, tamir bakım için surdışında seçilecek Alana servis çıkışı verilecektir. (1/5000 Tarihi Yarımada (Eminönü-Fatih) Koruma Amaçlı Nazım İmar Planı-Plan Notları)

Railway warehouses in the Yedikule for a totally new purpose – accommodation. (Tar.Yar.Kor.Amç.Naz. İm.Pl.Rap. 2003)

In summary, the plan introduces a new spatial organization to the inner conservation zone that necessitates several shifts and removals. Besides recreational and cultural uses, the inner conservation zone has been designated for housing, and especially prestigious housing, resulting from a desire to revitalize and revive the walled zone not only for tourism purposes, but also to make it a part of daily routine for the city's permanent inhabitants.

As was the case with previous plans, the 2005 Conservation Plan disregards the west side of the Land Walls, with the walls strictly defining the western boundary of the plan. In the plan, the Land Walls conservation zone defined by UNESCO World Heritage Committee, is partially ignored.

Besides the conservation plans that determine the general principles for the Historic Peninsula and the Land Walls, 1:1000 scale plans and urban design projects that particularly focus on walled zone have been developed in the post-1980 period. A 1:1000 scale implementation conservation plan was prepared for the Fatih district. Since the Land Walls come under the Fatih Municipality's boundaries, this plan introduces guidelines and principles for the inner conservation zone, making a classification for the most historically significant areas, and designating some parts of Yedikule<sup>158</sup> and Ayvansaray<sup>159</sup> as second degree conservation areas (2. Derece Koruma Alanı). The report of the plan explains that the major principle for such areas is the renovation of existing structures and the preservation of historical edifices with consideration of their surroundings and settings, rather than only building-scale applications.

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<sup>158</sup> The reason in the assignment of Yedikule as second degree conservation area (2. Derece Koruma Alanı) is the existence of many historical monuments from different periods in the district like city Walls, Mermer Tower, 19<sup>th</sup> century industrial structures, DDY train station buildings, houses and bostans. (Fat.İlç.Kor.Amç.Uy.İm.Pl.Rap.)

<sup>159</sup> Ayvansaray has an important historical background by comprising monuments from Byzantine and Ottoman periods; ruins of the Byzantine palace, dungeons, city walls, churches, *ayazma*, *türbe*, mosques and historical houses. (Fat.İlç.Kor.Amç.Uy.İm.Pl.Rap.)

The plan is developed based on the principles of the 2005 Historic Peninsula Conservation plan; however it puts forward a number of new ideas and projects. One of these is the Yedikule–Sirkeci street tram line, which is proposed to replace the existing suburban train line between Halkalı and Sirkeci. The report suggests that after the completion of the Marmaray rail tube tunnel & commuter rail mass transit system, passenger usage, especially on the Yedikule–Sirkeci suburban train line, will decrease, and the line will become stagnant. Furthermore, the existing train line that runs parallel to the southern shore of the Historic Peninsula creates a fracture between the waterfront and the local neighborhoods, and so the transformation of this line into a street tram line will generate a pedestrian-scale urban space stretching from the Land Walls to Sirkeci. (Fat.İlç.Kor.Amç.Uy.İm.Pl.Rap.)

Since the Land Walls restrict the movement of people and traffic, the plan contains proposals to facilitate the circulation of both. The Mevlevihanekapı, Silivrikapı, Belgradkapı and Yedikule gates are proposed to be reorganized for one-way vehicular access: two in an east–west direction, and the other two running west–east. This idea necessitates also the recovery of the vehicular access between the gates, running parallel to the walls. (Fat.İlç.Kor.Amç.Uy.İm.Pl.Rap., 190) The gates through the Land Walls are noted as important transfer nodes in the plan, and so to encourage the use of rail systems, vehicular parking lots are proposed close to several of the gates all along the walls, specifically at Ayvansaray, Topkapı, Mevlevihanekapı and Belgradkapı.

The plan has two particularly notable provisions for the walled zone: The first are the necessary expropriations in the inner conservation zone for the creation of public cultural and recreational areas. Any cultural or civil architectural assets that are not the property of religious foundations will be expropriated, and the land will be reclaimed for social and cultural use; and second is the preparation of urban design projects for several sites. (Fat.İlç.Kor.Amç.Uy.İm.Pl.Rap., IV) Urban design projects for several important sites have also been requested by the UNESCO World Heritage Committee, while also being noted in the 2005 Historic Peninsula Conservation Plan report. In the report it is stated that inner conservation zone, major pedestrian routes, pedestrian squares, tourism areas, traditional commerce areas and Topkapı İETT bus garage area will all be reclaimed under urban design projects.



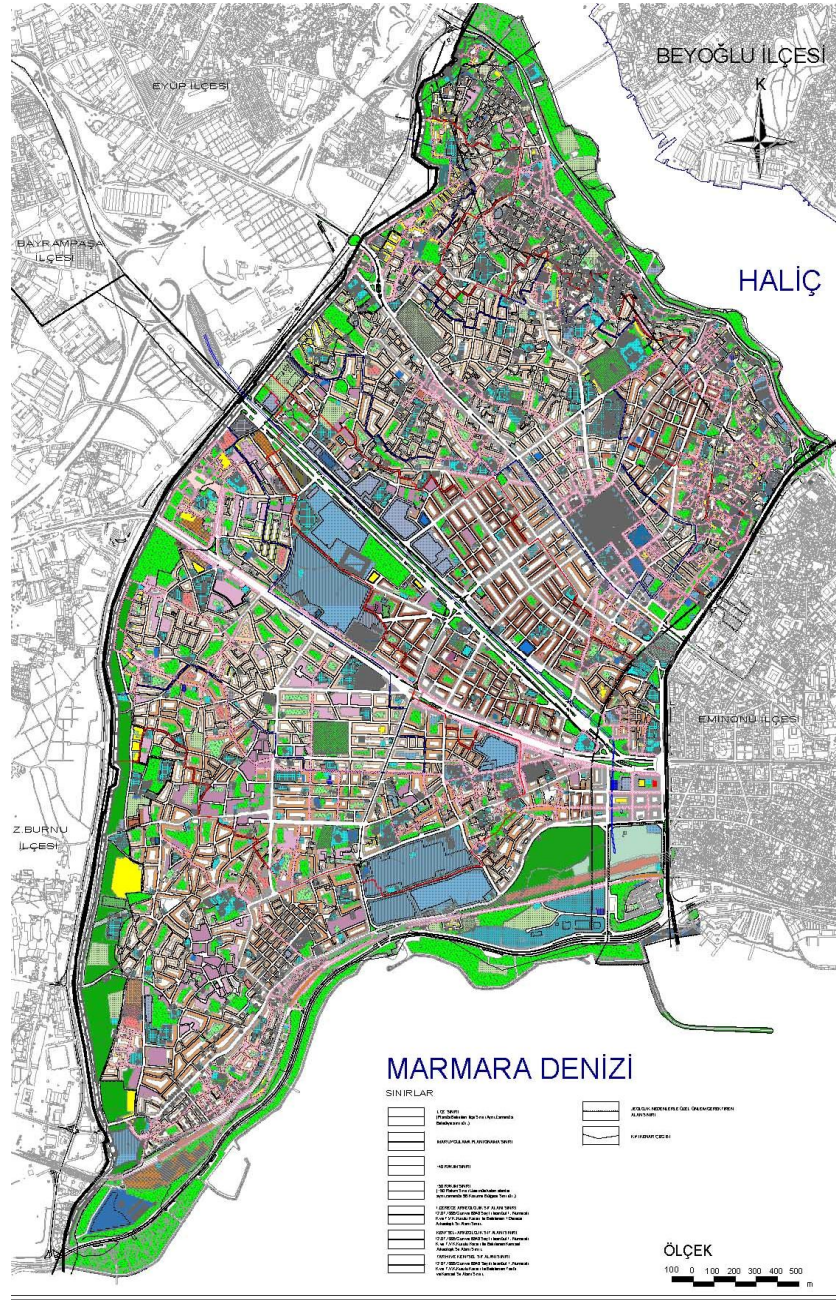


Figure: 5.5: 1:1000 Fatih District Conservation Development Plan. (İBB archive)



Several urban renewal projects have also been developed for the deteriorated neighborhoods flanking the walls to the east side, namely the Ayvansaray<sup>160</sup> and Neslişah, and the Hatice Sultan neighborhoods (Sulukule). These two neighborhoods were declared as urban renewal districts by Fatih Municipality in 2005, ([www.fatih.bel.tr](http://www.fatih.bel.tr)) for which the municipality prepared 1:1000 scale urban renewal plans that were approved in 2006 by the İstanbul Metropolitan Municipality. As a general principle, the projects in both districts will include housing development by TOKİ (Toplu Konut İdaresi Başkanlığı/Mass Housing Development Administration of Turkey), following the 1:5000 scale Historic Peninsula Conservation Plan and the 1:1000 scale Fatih District conservation plan principles. ([www.ibb.gov.tr](http://www.ibb.gov.tr)) The main objective of these projects is to generate modern neighborhoods with all the associated infrastructure and services, which will free up the Land Walls from all inappropriate and informal occupancies, and thus will help the revive of the inner walled zone and increase the involvement of the Land Walls in everyday life. ([www.mimarizm.com/.../Neslisah\\_%20Hatice\\_Sultan%20Mahalleleri.ppt](http://www.mimarizm.com/.../Neslisah_%20Hatice_Sultan%20Mahalleleri.ppt)) ([www.fatih.bel.tr](http://www.fatih.bel.tr)) Registered architectural structures, on the other hand, will be restored and put to use in social and cultural roles.

In a project for Yedikule district it is intended to construct a second “Dubai Tower” for İstanbul which, according to the authorities, will hoist the image of the city to an international level. A Cultural Complex proposal for the abandoned Gazhane in Yedikule is another noteworthy project for the east side of the Land Walls.<sup>161</sup> Besides creating a new scenario for the walled zone, these renewal projects necessitate large scale expropriations of land.

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<sup>160</sup> The Ayvansaray neighborhood urban renewal project covers a much-deteriorated 1.5 hectare site situated at the north-east part of the Land Walls. The project foresees the construction of office and housing buildings and also a motel in the place of the existing land uses. Besides the renewal of the district, one of the major purposes of the project is to increase accessibility to Land Walls, which are currently invaded and blocked by buildings and structures to the eastern side. ([www.fatih.bel.tr](http://www.fatih.bel.tr))

<sup>161</sup> “İlk sosyal amaçlı havagazı fabrikası olma özelliği taşıyan 1873 tarihli ve 1993 yılında kapatılan Yedikule’deki Gazhane’nin bulunduğu alana kültür kompleksi inşa edilecek. Yedikule Gazhane yenileme projesi ile ilgili çalışmalar İstanbul Büyükşehir Belediyesi ile Toplu Konut İdaresi(TOKİ) tarafından yürütülüyor. 100 bin metrekaRELİK Gazhane yenileme projesi alanının yaklaşık 50 bin metrekaresi İstanbul Büyükşehir Belediyesi’ne ait. Devlet Demiryolları’na ait olan diğer yarısı da TOKİ’ye devredildi. Yenileme projesi olduğu için Fatih Belediyesi de projeye müdahil durumda. Projenin henüz başlangıç aşamasında olduğunu anlatan Demir, Yedikule Gazhane’nin uluslararası kongrelerin yapılabileceği, turistlerin konaklayabileceği bir kültür, turizm ve kongre alanı olacağını kaydetti. Bu alanla ilgili projenin hazır olduğunu ifade eden Demir, İstanbul Büyükşehir Belediyesi ile TOKİ arasındaki mülkiyet sorunlarının çözüme kavuşmasını beklediklerini söyledi. Demir, Gazhane yenileme alanı üzerinde bulunan tescilli yapıların da korunacağı bilgisini verdi”. ([www.tumgazeteler.com](http://www.tumgazeteler.com)) 2008 haber

In conclusion, it can be said that the plans and projects analyzed under this heading consider the Land Walls as border; and therefore they do not propose any regulations or suggestions for the west side of the walls, which is an area that has been the subject of several other plans and projects.

### **Plans and Projects for the “West” Side of the Land Walls**

As previously mentioned, the west side of the Land Walls is under the control of two different municipalities: Zeytinburnu and Eyüp. The large amount of abandoned land in Kazlıçeşme to the west of the Land Walls, which was home to a thriving leather industry from 1453 until recent decades, has been the focus of a number of significant projects that have been set in motion by Zeytinburnu Municipality. The municipality declared an area along the Land Walls stretching from Topkapı to the Marmara shore as a cultural valley; and in 1999, architect Turgut Cansever was asked to develop the Zeytinburnu Cultural Valley project (Zeytinburnu Kültür Vadisi Projesi). The project, covering an area of over 2 million m<sup>2</sup>, (Figure 5.6) is a highly significant intervention, involving the renovation of the walled zone. The intention of the Zeytinburnu Cultural Valley project is to develop a walled zone that will present İstanbul’s historical and religious structures – manastır, mevlevihane, cemeteries, mosques and walls – and also to increase the role of the area in the everyday urban life of the city. It introduces four major cultural nodes – Merkez Efendi Mosque, Yenikapı Mevlevihanesi, Seyitnizam Mosque and Balıklı Church and Ayazma – and proposes a cultural axis to connect all of these nodes.

The mayor of the Zeytinburnu Municipality declared that the intention of the project was to turn Zeytinburnu into one of the best known and most visited districts in İstanbul, on par with Bosporus, Eyüp or Sultanahmet, ([www.zeytinburnuhaber.org](http://www.zeytinburnuhaber.org) on 15 June, 2009) stating that upon the completion of the project, the area would be visited by at least 2 million tourists every year. ([www.mimdap.org](http://www.mimdap.org), 10 July, 2008)



Figure 5.6: Zeytinburnu Cultural Valley Project area (west side of the Land Walls).  
(<http://www.zeytinburnu.in/zeytinburnu-kultur-vadisi-projesi.html>)

The project is a large-scale and long-term program that is still continuing today. It comprises many different projects of various scales, the most significant of which are the restoration of ruined historical edifices, the clearance of deteriorated lands, and the construction of parks and cultural centers, covering all the main elements of a transformation process: restoration, redevelopment, regeneration and renewal. It has been planned in five major stages: Stage 1 is the project for the rehabilitation of the cultural nodes (*Kültür Odaklarını Sağıklaştırma Projesi*); Stage 2 deals with areas that are in need of development, such as abandoned structures and districts; Stage 3 addresses the Ottoman Neighborhood; Stage 4 deals with 700. Yıl Park; and finally, Stage 5 considers areas that are in need of redevelopment, such as the former squatter districts that have been

transformed with housing development projects in recent decades. Some districts have already been redeveloped, others are currently being developed, and several are still in the planning stage. (<http://www.zeytinburnu-bld.gov.tr/anasayfa/projeler>)

Another significant project of the time was the development of the Topkapı City Park (Appendix E) on the site of the former intercity bus terminal next to Topkapı, launched by the Büyükşehir Belediyesi Projeler Daire Başkanlığı. The removal of the terminal released a large amount of land from vehicular traffic outside the Topkapı gate, and the project was launched after gaining approval from the Anıtlar Kurulu in 10 July, 2001. The project addresses many diverse issues, including the creation of cultural nodes, the construction of elevated roads and junctions, and the restoration of several historical buildings. Authorities introduced Topkapı City Park as the Hyde Park of İstanbul.

Apart from the Cultural Valley Project, a 1:5000 scale Wall Isolation Area Conservation Development Plan (1/5000 ölçekli Sur Tecrit Alanı Koruma Amaçlı Nazım İmar Planı) was approved on 21 January, 2007, based on law No: 12850, which defined the area stretching from the Marmara coast to the Topkapı junction as a “first degree conservation area” (1. Derece SİT alanı), and law No: 2523, which defined the area as a “wall isolation strip”. (Sur Tecrit Bandı)

In conclusion, all of these plans and projects, whether for the east or west side of the Land Walls, introduce similar ideas for the walled zone. Some of the projects were implemented; some were canceled; others are still in development; and many more will be developed in the future. Some of them propose recreational and cultural facilities on a neighborhood scale, while others reclaim areas to improve the image of İstanbul at both a national and international level. Regardless of the intention, all necessitate large scale expropriations that complicate and extend the process, and make it a long term task. Although the outcomes of these projects and plans cannot be entirely observed within the contemporary urban milieu of İstanbul, it can be argued that they have imposed a new spatial organization in the walled zone when compared with the previous period.

## **5.2. Spatial Organization of the Walled Zone**

In the post-1980 period, the landscape of the walled zone changed dramatically. The emergence of conservation as a major concern and increasing international influence altered the spatial condition of the walled zone, especially in the 2000s. In order to preserve the Land Walls and integrate their adjacent lands into the urban life of İstanbul, large scale renewal, regeneration and removal projects were developed, resulting in the generation of new land uses in the walled zone. The uses of space that had brought about deterioration in the walled zone within the urban context of İstanbul for many years were all earmarked for removal.

On the other hand, some uses and spaces that have existed adjacent to the walls for many centuries still remain today, as their presence adds to the identity of the walled zone. Such uses have not been only preserved, but have also been highlighted with new additions. Besides these, there are also several factories, governmental institutions, hospitals and educational institutions that create introverted environments in the walled zone. This part of the chapter intends to map the spatiality of the walled zone under four major headings: continuing patterns, removals and injections, uncertain areas, and introverted spaces. The coexistence and sometimes superimposition of these spaces have generated the fissure within İstanbul, where extensive enlargement to the west of the Land Walls has occurred in recent decades.

### **5.2.1. Continuing Patterns**

While there have been many transformations and changes to the landscape of the walled zone, there has also been a noteworthy continuation of some land uses. The cemeteries, sacred sites, bostans, gates and transportation arteries that have throughout history characterized the walled zone still exist as significant components on the landscape. In addition, there has also been a continuation of some of the practices and rituals that developed in the zone, such as Janissary displays every 29 May; the control of circulation by gate guardians;<sup>162</sup> and bostancıs who cultivate vegetables are all still observable today in the walled zone. (Appendix F)

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<sup>162</sup> Gate guardians are people who regulate and direct vehicular traffic through the gates. These people are not officially charged with this task, as it is an informal job that has arisen out of necessity.

Today, the west side of the Land Walls is flanked by cemeteries, especially in Eğrikapı, Edirnekapı, Mevlevihanekapı and Silivrikapı, forming a green belt to the west. (Appendix E) Although some were removed and replaced with new constructions after the 1950s, a considerable amount of cemeteries still exist along the outer ring of the walls, and the construction of cemeteries continued well into the second half of the 20<sup>th</sup> century. Mausoleums were built for Adnan Menderes (former prime minister of Turkey), Hasan Polatkan and Fatin Rüştü Zorlu in 1990; and Turgut Özal (former president of Turkey) in 1998 in Topkapı (Appendix E), accentuating this characteristic of the walled zone. However, unlike in history, cemeteries are no longer situated at the edge of the city, but rather define a zone in the centre.



Figure 5.7: A view from Edirnekapı to south.  
Cemeteries all along the west side of the Land Walls.  
(2008, personal archive)



Figure 5.8: Cemeteries along the  
walls. (2005, IFEA archive)



Figure 5.9: Cemeteries outside the Eğrikapı. (2008) (Personal archive)

Another characteristic feature of the area are the spiritual and sacred sites, such as mosques, churches, tekke and mevlevihane, the most notable being: Merkez Efendi Tekkesi, Merkez Efendi Mosque, Merkez Efendi Türbesi, Yenikapı Mevlevihanesi (Appendix E), Takkeci Mosque, Kazlıçeşme Fatih Mosque, Balıklı Ayazması, Balıklı Church and Surp Pırgiç Church. Some of these examples are single architectural structures, while others comprise a cluster of various structures and open spaces. Spiritual and sacred places were an important concern in the Zeytinburnu Cultural Valley Project, which targeted the redevelopment of the walled zone as a significant cultural and recreational area in the city, and involving most of the spiritual sites. The four cultural nodes determined in the project – Seyyid Nizam Mosque, Balıklı Ayazması and Church, Yenikapı Mevlevihanesi and Merkez Efendi Mosque – are not only being restored, but also redeveloped with their close environs. It is expected that this project will bring about a revitalization of the surrounding district.

Recreational activities and celebrations in the çayır, which was a common occurrence in the extramural lands throughout history, continue today in the parks within the walled zone. The Zeytinburnu Medical Plants Garden (*Zeytinburnu Tıbbi Bitkiler Bahçesi*) (Appendix E), which opened in 2005, is the only one of its kind in Turkey. The garden currently contains some 400 different plant species, and there are plans to introduce and produce medicinal plants in the future. With the construction of the garden, it is intended to promote Zeytinburnu as one of the leading centers of alternative medicine in Europe. Each year, the garden hosts several organizations at its Traditional Medicine Festival



(Geleneksel Tıp Festivali), also incorporating Merkez Efendi Mosque and Külliye into the program. The distribution of mesir macunu (a kind of spicy candy made of 41 different spices) to the public, which is a long-standing tradition, continues at the Merkez Efendi Mosque square. ([www.zeytinburnuhaber.org](http://www.zeytinburnuhaber.org)) The mayor of Zeytinburnu Municipality has declared that the Merkez Efendi district will be a major attraction in the coming years for İstanbul, and even for Turkey. ([www.zeytinburnuhaber.org](http://www.zeytinburnuhaber.org), 15 June, 2009)

The majority of bostans, which for a long time were a significant feature of İstanbul's landscape, were replaced by buildings or were put to other urban uses in the period after the 1950s. However, in recent decades, the preservation of bostans in the walled zone has been strictly stated in the plans. Today, the Land Walls mark a line upon which the bostans maintain a major presence within the contemporary urban fabric of metropolitan İstanbul. In particular, the ditches between Mevlevihanekapı and Yedikule have been continuously occupied by bostans (Appendix E), and in several parts by bostancı's (gardener's) barracks. The Land Walls developed in history as a working and living place for gardeners:

Throughout the city, gardeners have beautified numerous hectares of land and serve as something like park rangers. With their constant presence and fruitful actions, they effectively patrol and monitor their areas, keeping out unwelcome and illegal activities, which can include garbage dumping, unpermitted construction and criminal activity. (Kaldjian 2004, 8)

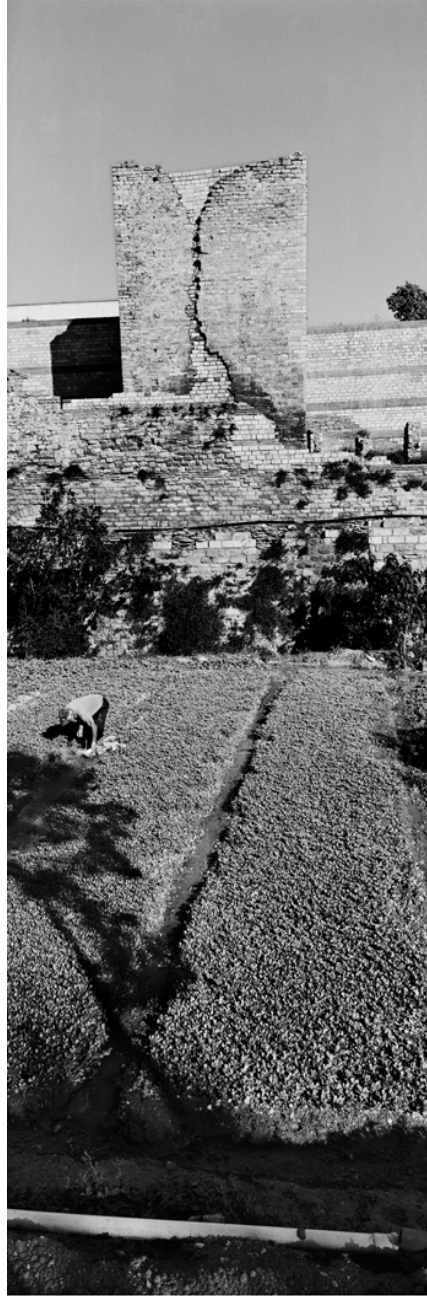


Figure 5.10: *Bostans* near Mevlanakapı. Photographed by Arif Aşçı in 2005.  
(<http://arifasci.com/>)

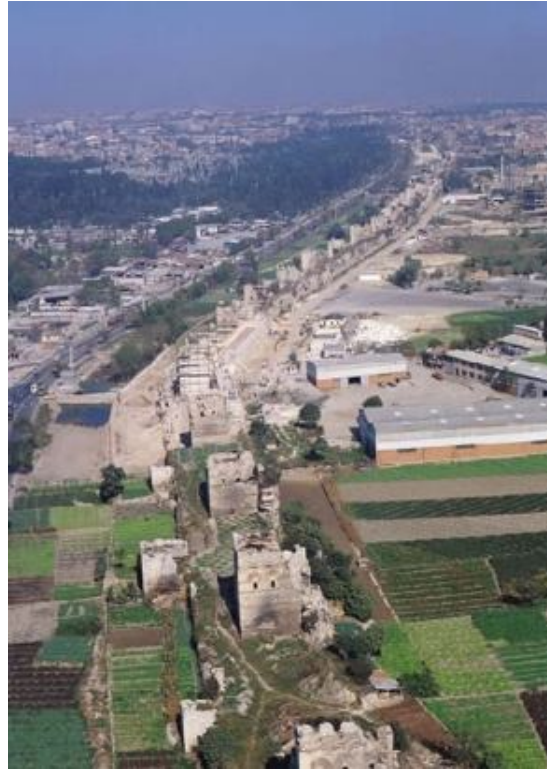


Figure 5.11: Bostans on both sides of the Land Walls. (2004)  
([www.zeytinburnu-bld.gov.tr](http://www.zeytinburnu-bld.gov.tr))



Figure 5.12: *Bostans* between two walls close to Yedikule. (2001) (IFEA archive)



Figure 5.13: *Bostans* within the ditches. (2007)  
(Personal archive)

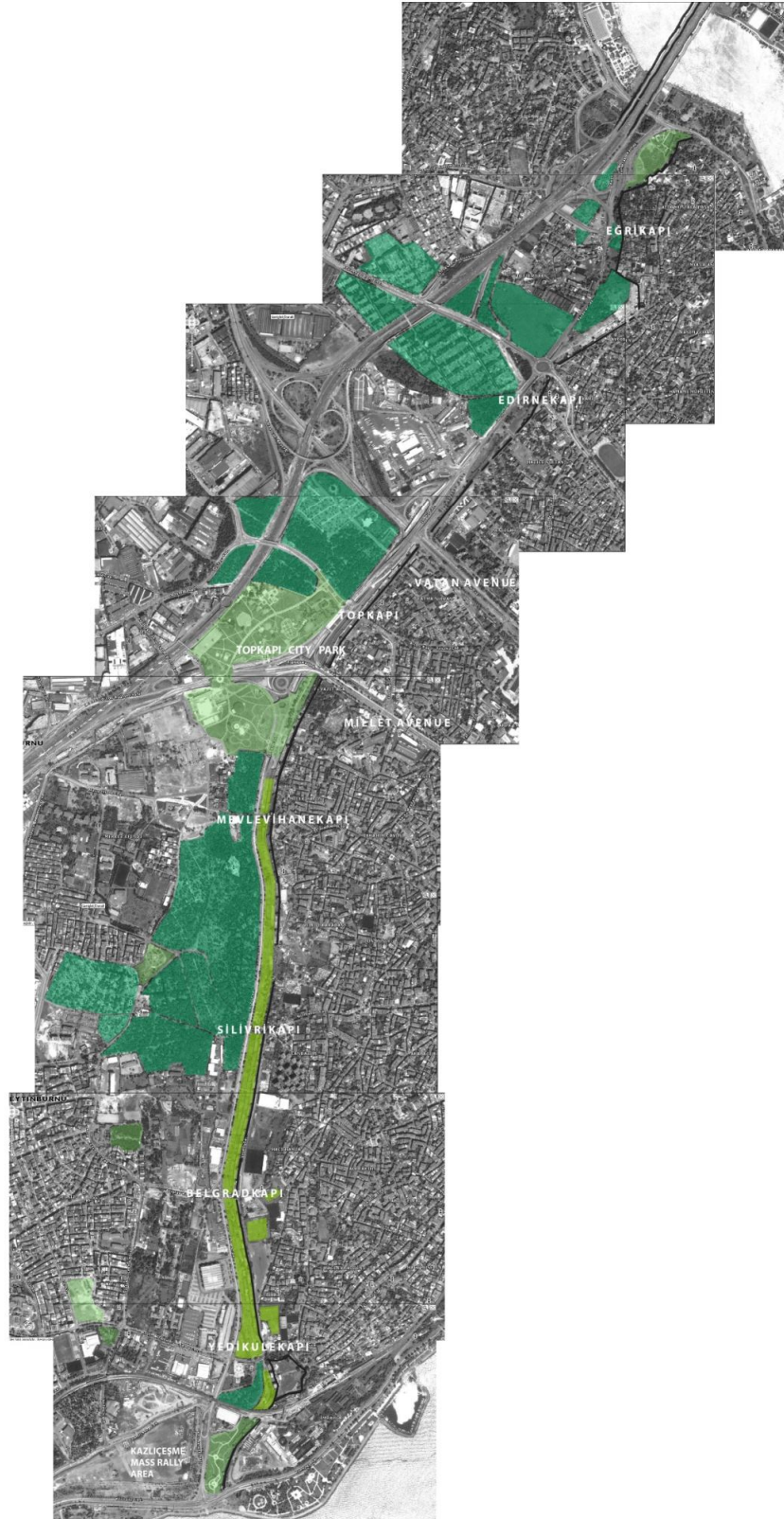


Figure 5.14: Green -bostans, parks and cemeteries- along the Land Walls.  
(colored by the author) ([www. ibb.gov.tr](http://www.ibb.gov.tr))

Apart from cemeteries, spiritual sites, recreational areas and bostans, there has been a significant continuity in the circulation pattern of the walled zone. As studied in each period, access has been a determining factor in the spatial formation of the walled zone. Gates and routes that allowed circulation between the inside and outside of the walls have existed throughout history; and so today the walled zone is beset with arteries, dense vehicular traffic, mass transportation lines and nodes, pedestrian walkways and parking areas.

Today, there are three major vehicular routes – Vatan (known as Adnan Menderes Caddesi), Millet (known as Turgut Özal Caddesi), Fevzipaşa, and a railway line that cuts through the Land Walls in an east–west direction. Furthermore, there are two roads on the Marmara and Haliç coasts that run perpendicular to the walls. These roads connect to other routes (the E-5 highway, and the road that runs parallel with the walls, going under several different names along its route), running horizontal to the Land Walls. However, different from the previous period, the meeting points of these two systems are in the form of elevated junctions at the intersection of the 10. Yıl and Turgut Özal Avenues; the 10. Yıl and Adnan Menderes Boulevards; and lastly the Beylerbeyi and Fevzipaşa Avenues (Appendix E). While these routes in the past served only the Historic Peninsula and the western districts, they now facilitate access for the whole city by providing connections to the major expressways of İstanbul.

Besides these primary roads, the gates operate as vehicular and pedestrian passages between the east and west side of the walls, however their narrow structures make them far from ideal for vehicular access and pedestrian access, and make the work of the gate guardians complicated. These gates differ from the cuts constructed in the Adnan Menderes period, which were designed primarily for vehicular circulation, and as such vehicular circulation through several gates is restricted, including the Edirnekapi, Topkapı and Sulukule gates, they today serve only for pedestrian access.

Besides their role as points of access and passage, some gates, such as Edirnekapi, Topkapı and Yedikule, function as transportation nodes. Topkapı in particular is a major terminal and transfer nodes for buses, minibuses and the tramway, bringing about dense pedestrian circulation through the Topkapı. The eastern side of Edirnekapi and the western side of Yedikule, on the other hand, are nodes for minibus and buses. Today, the

Land Walls still remain as a major reference line in the determination of inner city transportation routes. In this respect, walled zone contains various juxtapositions of transportation lines on different levels. The infrastructures of the subway, street tram, bus, suburban train, and Marmaray rail tube tunnel & commuter rail mass transit system identify the spatiality of the walled zone. Currently, three of the major rail systems of İstanbul – the subway, street tram and suburban train – pass through the Historic Peninsula and penetrate the walls: the Eminönü-Zeytinburnu street tram passes through the refuge of Turgut Özal Boulevard (Vatan Avenue); the Sirkeci-Halkalı suburban train line is elevated on Yedikule; and the Aksaray-Airport subway line traverses Adnan Menderes Boulevard. Marmaray will be the fourth rail system to penetrate the Historic Peninsula, and will necessitate the creation of a significant transportation node in Kazlıçeşme to the south-west of the Land Walls. In addition to inner city transportation, the Land Walls were also associated with intercity bus transportation, with the presence of Topkapı intercity bus terminal between 1970 and the early 1990s. In summary, the coexistence of all these systems has identified the walled zone as a space of passage, stopover and transfer.

Another topic that has been a determinant in the spatial configuration of the walled zone is pedestrian circulation. As stated in the conservation plan report, one of the major pedestrian routes of the Historic Peninsula exists on all along the west line of the Land Walls, running from Ayvansaray to Yedikule. (Tar.Yar.Kor.Amç.Naz. İm.Pl.Rap. 2003) This linear route expands at some points and engages with pedestrian spaces. Planning efforts in the 1990s and 2000s have focused on encouraging pedestrian-friendly circulation and uses in the walled zone, and one of the best examples of this, the Topkapı City Park, will be discussed in the following section.

Additionally, the subspaces of the Land Walls offer alternative paths for pedestrians in some areas, such as the elevated walkway that exists on the wall between Belgradkapı and Silivrikapı, or the passages between ditches. In contrast to these, 10. Yıl Avenue, which runs parallel to walls; and the Turgut Özal, Adnan Menderes and Fevzi Paşa avenues, which cut the walls perpendicularly, all challenge pedestrian access.



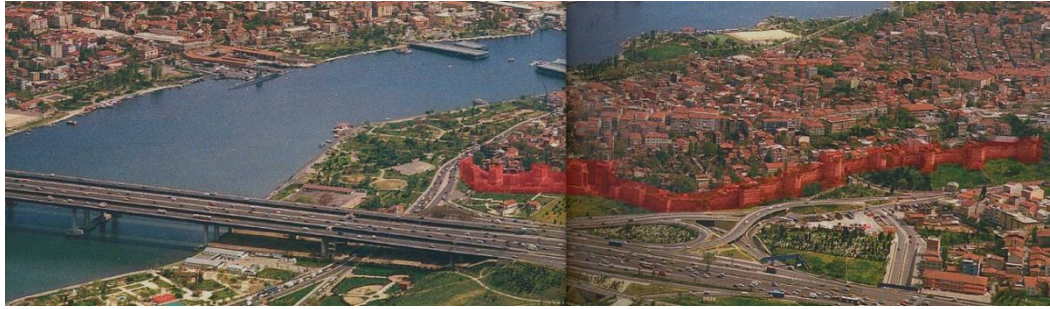


Figure 5.15: Land Walls and expressway in Ayvanaray. (Atlas Dergisi 2006, 17)



Figure 5.16: Elevated road -100. Yıl Avenue- on the western side of the walls, close to the intersection of Adnan Menderes Avenue (Vatan Avenue) and the Land Walls. (2009, personal archive)



Figure 5.17: Multi-levels on the west side of the Land Walls between the Adnan Menderes Avenue and Topkapı junction. (2009, personal archive)





Figure 5.18: Turgut Özal Avenue (Millet Avenue) and the cut on the Land Walls. (2009, personal archive)



Figure 5.19: Leveled roads- from Topkapı Park to the south. (2009, personal archive)



Figure 5.20: Minibus stop at Yedikule gate. (2009, personal archive)



Figure 5.21: Minibus stop at the inner side of the Edirnekapi. (2009, personal archive)



Figure 5.21: Pedestrian circulation through Topkapı. (2009, personal archive)



Figure 5.22: Vehicular circulation through gates. (2008, personal archive)



Figure 5.23: Vehicular circulation through Eğrikapı (innerside). (2008, personal archive)



Figure 5.24: “The battlemented walkway of the inner wall” near Belgradkapı .  
(Turnbull 2004, 16)

### 5.2.2. Removals and Injections

The 2000s has been a period of significant urban revitalization and regeneration efforts in the city of İstanbul. Dilapidated and abandoned urban areas – especially the old industrial zones on the Golden Horn and a number of neighborhoods scattered across the city – have all undergone development in the transformation processes. The authorities consider these projects as important investments for the formation of İstanbul’s 21<sup>st</sup> century image on a national and international level; and this has shaped the configuration of the walled zone as well. The Land Walls that marked the edge of the city until the mid-20<sup>th</sup> century, and that presented a deteriorated landscape, a margin until the last decade, began to be considered as one of the new urban cultural and recreational node of the city.

In this respect, removals and injections became characteristic of the developments of the time that dominated the spatial organization of the walled zone. There are two basic issues that necessitated the removals and injections in that part of the city: rising international

interest on the preservation and conservation of the Land Walls; and the emerging idea of decentralization that led the urban planning efforts in the post-1980 period.

The industrial facilities and dilapidated housing that were creating undesirable settings in close proximity to the walls emerged as major threats to the conservation efforts. On the other hand, the enlargement of the city that was initiated in the 1950s to the west of the Land Walls gained momentum, and the walls quickly became part of the center of the city, rather than defining its edge. For this reason, the shift of industrial facilities from the Zeytinburnu district to the outer parts of the city became a priority at the time. Apart from industry and dilapidated housing, the Land Walls were also associated with several unsuitable land uses, such as the Topkapı intercity bus terminal and illegal occupancies, and their removal in the 1990s opened an opportunity for the formation of new landscapes along the walls in the 2000s. Several projects were developed for the regeneration and beautification of the walled zone, including the removal of the leather industries from Zeytinburnu, and the relocation of the intercity bus terminal from Topkapı, both of which changed radically the landscape of the walled zone.

At the end of the 1980s, the relocation of the leather industry, which had been sited in Kazlıçeşme by Fatih Sultan Mehmed and had functioned there for five centuries, was proposed; and in the 1990s it was moved to the Tuzla industrial district, leaving a considerable amount of empty and derelict urban lands in the center of İstanbul. (Evren 2003) Apart from a few historically important edifices, such as the Kazlıçeşme Fatih Mosque, all the deserted buildings were demolished. Although land obtained from the shift of Kazlıçeşme's industry was designated for the development of a prestigious residential area in İstanbul, some parts remained vague. (Özler 2007) The large opening between the railway line and the Marmara shore to the west of the Land Walls, known as Kazlıçeşme Square, now has multiple purposes, the main one being as an official area for mass rallies, as defined by the Governorship of İstanbul. It is the largest such area in İstanbul, and is generally used for public protest events, political party meetings and Nowruz<sup>163</sup> celebrations.

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<sup>163</sup> A traditional ancient festival which celebrates the start of the new year (based on the Iranian year) or spring.



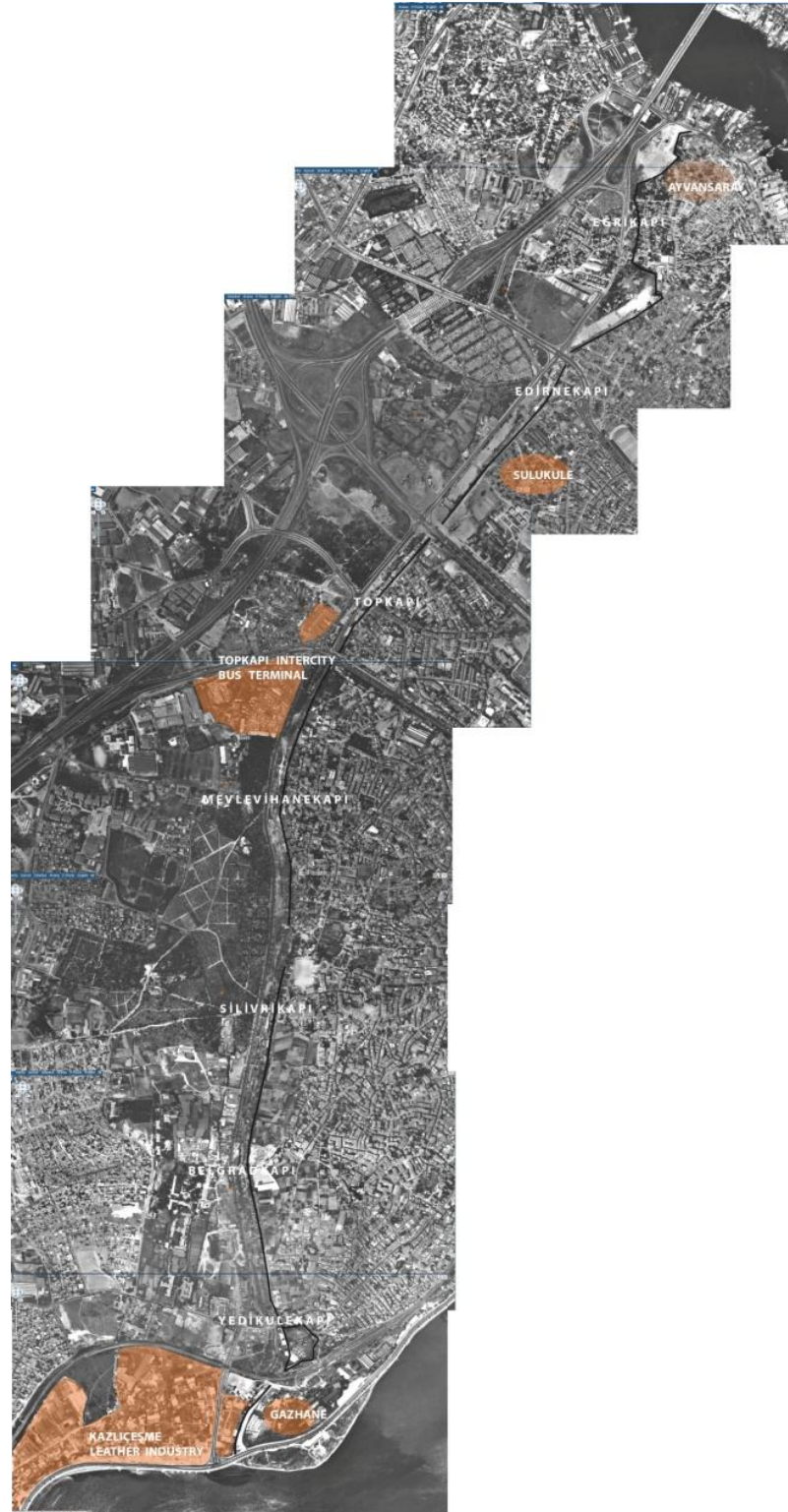


Figure 5.25: Sites of the considerable projects developed for the walled zone; Kazlıçeşme Leather Industry area, Topkapı Intercity bus terminal, Gazhane in Yedikule and Sulukule and Ayvansaray neighborhoods. (colored by the author) ([www. ibb.gov.tr](http://www.ibb.gov.tr))



Figure 5.26: Leather industry in Kazlıçeşme (1966)



Figure 5.27: Leather industry in Kazlıçeşme (1982)



Figure 5.28: Kazlıçeşme mass rally area in the place of leather industry. (2010)





Figure 5.29: Mass rally in Kazlıçeşme. ([www.ntvmsnbc.com/id/24947066/](http://www.ntvmsnbc.com/id/24947066/))



Figure 5.30: Mass rally in Kazlıçeşme.  
([www.hayalleme.com/index.php/2009/03/page/5/](http://www.hayalleme.com/index.php/2009/03/page/5/))

Another significant removal of the time was the shift of the intercity bus terminal from the west of Topkapı to Esenler in 1994. The terminal was the main point of intercity departure on the European side of İstanbul. As stated by İlhan Tekeli, “In 1983 it was recorded that 400 vehicles used the Anatolian bus terminal and 550 vehicles used the Thracian bus terminal daily. Around these bus terminals commerce and open markets for low income groups flourished”. (Tekeli 1994, 221) As mentioned previously, the location of this terminal presented a problem for the walled zone, as it brought about a serious congestion of people and vehicles. In addition, it attracted other land uses, such as commerce and open markets, which invaded Land Walls. The Topkapı Flea Market, one of the oldest in the city, was a popular destination for the people of İstanbul in the 1980s and 1990s, much of which invaded the ruined parts of the walls at Topkapı every Sunday; “The veins of the flea market spread from Europe to the Far East, as well as being domestic. When a ship is broken up in France, don’t be surprised to see the mechanical parts in Topkapı Flea Market one month later”. (Translated. The original is stated in Yazıcı 1994, 55)





Figure 5.31: Topkapı (1946)



Figure 5.32: Topkapı Intercity Bus Terminal (1982)



Figure 5.33: Topkapı City Park in the place of Topkapı Intercity bus Terminal. (2010)

The removal of the intercity bus terminal exposed an urban land in the center of İstanbul that, like the case of Kazlıçeşme, offered great opportunities for the creation of new urban spaces. An urban park project, the Topkapı City Park or Topkapı Culture Park, was developed for the former site of the terminal, and was declared as the “cultural terminal and node of İstanbul”. The park covers 354,000 m<sup>2</sup> and surrounds the west, north and south sides of the Topkapı junction<sup>164</sup>.



Figure 5.34: Topkapı hole and Turgut Özal Avenue (Millet Avenue). Topkapı City Park constructed in the place of the Topkapı intercity bus terminal. (Sorgun 2009, 44-45)

The Anıtlar Kurulu approved the project in 2001, however the infrastructural works for the construction of the park had been initiated in 1999 by the Metropolitan Municipality of İstanbul. Topkapı City Park was opened in 2008, with some parts that could not be completed in time, such as the Panorama 1453 Historical Museum, opening later in January 2009. A visual wall illustration of the Ottoman Conquest covering an area of

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<sup>164</sup>Since it introduces a segregation of vehicles and pedestrian circulation in some parts, the park has been an important aspect in solving one of the major problems of the walled zone, wide roads and expressways that create other limits difficult to overpass. The park incorporates a number of diverse uses of space, such as an underground car park; various sport fields; two ponds; play areas for children; a handicraft bazaar that comprises 22 single-storey units, built in a traditional İstanbul housing style; a conquest museum; a cycle path; an amphitheatre; restaurants; 23 Ottoman houses; exposition houses representing different Turkic Republics; 60 shops (45 of which are underground); a helipad, etc.  
([www.ibb.gov.tr/tr-TR/Pages/Haber.aspx?NewsID=13224](http://www.ibb.gov.tr/tr-TR/Pages/Haber.aspx?NewsID=13224))

2,350 m<sup>2</sup> surrounding an area 38 meters in diameter is the highlight of the museum, projected to allow a visualization of the Ottoman Conquest of Constantinople<sup>165</sup>. The authorities are expecting 500,000 visitors to the museum every year.<sup>166</sup>

Construction of Topkapı City Park necessitated not only the shift of the intercity bus terminal, but also the removal of several squatter houses and workhouses from Topkapı and the near environs of Yenikapı Mevlevihanesi, as well as several illegal structures that had invaded the Merkez Efendi Mosque courtyard. ([www.ibb.gov.tr](http://www.ibb.gov.tr)) In this respect, the planning and construction process of the Topkapı City Park was not an easy task, involving large scale expropriations and infrastructural works, such as graded roads, interchanges and underground and elevated passages.<sup>167</sup>

Besides the Topkapı City Park, there were several other implementations, especially the creation of green areas, in the scope of Zeytinburnu Cultural Valley Project. In contrast to the previous period, these implementations introduced new land uses and facilities for public use into the walled zone. The Merkez Efendi Park, the Medicinal Plant Garden, the 700. Yıl Park, the Turkish Garden and the Yedikule Bulbous Plants Garden were all

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<sup>165</sup> Some citations from article entitled “İstanbul’un Fethine Gittim!” (I was at the Conquest) in Yeni Asya newspaper, by Recep Bozdağ in 13.2.2009. (<http://www.tumgazeteler.com/?a=4675003>)  
YOU WILL FEEL LIKE YOU ARE IN 1453

Do you want to: watch or witness the conquest ... accompany Fatih’s army as they enter İstanbul through the collapsed walls, witness the echoing clatter of the swords of the Byzantium and Ottoman soldiers, the sound of roaring cannons, the shouts of war, the soldiers’ prayers to god, “Allahuekber” – meaning God is the highest and greatest of all – and marches of the Janissary band of musicians? You will experience all the above as an eyewitness to the events of Tuesday, 29 May, 1453, right beside the original walls at the Topkapı Cultural Park. Visitors who visit the panoramic museum of the conquest, which describes the conquest of İstanbul, will watch the moment of the conquest frozen in time with a feeling of being there as part of the conquest.

I FOUND MYSELF IN THE MIDDLE OF THE CONQUEST

At the entrance to the museum, Fatih Sultan Mehmet greets you at the door. You go down a flight of stairs and find information and diagrams related to the conquest, prepared with care and consideration. At the end of the corridor you examine the models of the panorama of 1453. Your imagination starts to run wild. Directly on your left, the sounds of the conquest reach your ears from faraway. After turning left and twisting up a spiral staircase, you are almost transported to the year 1453.

<sup>166</sup> This is Topkapı, the place where the fiercest battle of the Constantinople siege took place, where the unscalable walls were overcome on the day that the blessed soldiers had awaited ... This is the door that opened onto the conquest of Constantinople ... Here you will witness the conquest of Constantinople once again and experience the moment when the soldiers entered the city, almost exactly as it happened. You will witness the explosion of cannonballs, cast by the Hungarian cannon expert Urban, and see them flung at the walls of Constantinople. The battle cry of Sultan Mehmed II’s soldiers and the sound of the marches played by the Janissary band will accompany you. ([www.panoramik.muze.com](http://www.panoramik.muze.com) / 14 Ekim 2009)

<sup>167</sup> The Metropolitan Municipality declared in 2002 that 45 million dollars had been paid for the expropriation of 160,000 m<sup>2</sup> of land, and that a further 15 million dollars had been earmarked for future expropriations. (<http://arsiv.ntvmsnbc.com/news/98393.asp?0m=N25L#BODY>)



constructed in 2000s. In this way, the walled zone, which had formerly been associated with illegal and dangerous occupancies in previous periods, reemerged as an area for recreational activity.

Different to the west side of the Land Walls, the east part of the walled zone was generally occupied by residential neighborhoods, and so this part is associated more with neighborhood renewals and local scale implementations. Since many of them are yet to be implemented or are currently under construction (like the Ayvansaray, Neslişah and Hatice Sultan neighborhoods), east part involve many uncertain spaces.<sup>168</sup> Besides these large scale projects, the eastern walled zone has been subjected to several nodal injections in the form of neighborhood parks or sport fields, like Avcıbey Park (on the east side, between Eğrikapı and Edirnekapı), Namık Sevik Stadı at Bekgradkapı, Altınay Sport Club<sup>169</sup> training field (between Eğrikapı and Edirnekapı), and Silivrikapı Olympic Skating Hall and Recreation Center.



Figure 5.35: Demolished Sulukule neighborhood. (2009, personal archive)

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<sup>168</sup> The implementation of the spatial proposals in the plan is a long-term process that necessitates many expropriations. In January 2009, the mayor of Fatih Municipality declared that an area of 60,000 m<sup>2</sup> between Mevlevihanekapı and Yedikule gate had been expropriated by the municipality for the construction of recreational areas, as proposed in the plan. ([http://www.fatih.bel.tr/haber\\_detay.asp?id=1589](http://www.fatih.bel.tr/haber_detay.asp?id=1589))

<sup>169</sup> In a newspaper article, the construction of the Altınay Sport Club was stated as an important event for the district. According to the article, after the closure of the sport club, the “*sur dibi*” culture (can be translated as walled zone culture, which refers into the illegal and dangerous practices that take place within the subspaces of the Land Walls) began to dominate the area. Young people living in surrounding neighborhoods of the walls began to make informal and illegal occupancies. The district became an unsafe place where people were reluctant to go. It was like an area where gangs assembled (*batakhane*), however, with the construction of the sports club, young people had the chance to become interested in various sport activities. The district became a safe and desirable site for youngsters and children. (<http://webarsiv.hurriyet.com.tr/2000/06/12/214260.asp>)

Another distinctive implementation of the period was the reopening of Yedikule Fortress, which had remained neglected for years, as a museum and open air performance center. In 2004, the K lt r ve Tabiat Varlıklarını Koruma Kurulu (Cultural and Natural Asset Conservation Board) approved a project prepared by Swees Turkish International (STI) Domestic and Foreign Trade Company who sought to rent the fortress. The board approved the project on the condition that there would be no damage to the original structure of the fortress.<sup>170</sup> As a result, Yedikule Fortress was rented to a private company for a period of 30 years in a move that raised strong opposition from historians and archeologists. They expressed that the decision was incompatible with the inner walled zone conservation plan, and claimed that the company had made several constructions that had damaged the historical structure of the fortress.<sup>171</sup> The original paving had been removed for the construction of a helipad, and many trees were chopped down. (article in Radikal by Hatice Ya ar on 22 May, 2004, published in <http://forum.arkitera.com/archive/index.php/t-2914.html>).

In 2004 and 2005 the Yedikule Fortress was used as a venue for many concerts, shows and other events, the most notable being the after show party of the 2004 Eurovision Song Contest (which took place at the Abdi İpek i Sport Hall on the west side of the Land Walls between Bekgradkapı and Yedikule). (<http://www.yedikulezindanlari.com/gecmisetkinlikler.asp>). The lease contract was annulled in 2006, and today the fortress houses a museum, although the site is still used for concerts and other events.

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<sup>170</sup> 1 No'lu Kurul kararı :*"Yedikule Hisarı'nın STI Uluslararası İ  ve Dı  Ticaret Limited  irketi'nden 25 Mart ve 19 Nisan 2004 tarihli ba vuruları incelenerek  u karara varıldı: Koruma ama lı  neri imar planlarının hayata ge irilmesine ve yapılacak bilimsel  alı malara ('Altın Kapı', 'Kral Yolu' ve 'Fatih Camii) imk n sa lamak i in uzun s reli olarak kiralama ve irtifak hakkı tesis edilmesinin uygun olmadığı,  nerinin 660 sayılı ilke kararında belirtilen anlatım tekniklerine uygun olmadığı, bunun yanı sıra sadece plan d zleminde anlatım getirilmesi, mevcut yapının r l vesi ve yapılmak istenen m dahaleler hakkında teknik bir anlatım ta ımaması nedeniyle uygun bulunmadı ına, ancak  lkemizin k lt rel mirasının tanıtımına katkıda bulunarak 25 Mart tarihli ba vuruda talep edilen Eurovision etkinliklerine d n k, s k lebilir, hafif malzemeyle, sınırlı bir alanda ve sınırlı bir s rede, mevcut  zg n zemin dokusuna kalıcı hi bir m dahalede bulunulmadan Arkeoloji M zesi'nin denetiminde kullanılmasına karar verilmi tir."* (cited in Hatice Ya ar's article published in Radikal in 22.5.2004 (<http://forum.arkitera.com/archive/index.php/t-2914.html>))

<sup>171</sup> Archaeologist Nezih Ba gelen, by pointing out that nobody would know how it came to be that Yedikule (Seven Towers) Castle has been privatized, said that; "The castle is in the scene of a helicopter pad at the moment. There have been a lot of archaeological remains exposed to the day light whilst digging for infrastructure. There is a serious problem in the application of a project which has been submitted to the commission." As for the board member of the Association of Archaeologists, Aksel Tibet, there has been a big mistake and castle was in the Development and Protection Plan of the Internal City Walls and Yedikule's change was not included in the plan. (<http://forum.arkitera.com/archive/index.php/t-2914.html>)

In summary, all of the removals and implementations studied in this section can be said to have changed radically the landscape of the walled zone in the last decade. A considerable part of the zone, which had been known as a breeding ground for illegal and criminal activities, has been transformed into a green area for leisure and cultural use in the 2000s. However, in spite of all the clearances and beautification attempts, the zones still continue to shelter several informal practices.

### 5.2.3. Introverted spaces

Besides the green, recreational and cultural spaces that were created in the walled zone in the 2000s, a number of governmental institutions, hospitals, factories and educational facilities also appeared within the zone. In the 1980s, the Zeytinburnu and Eyüp districts that marked the west line of the walls were occupied with a number of industrial facilities<sup>172</sup>. Although a considerable amount of industrial structures were removed in the 1990s, several industrial units still exist today. However these units do not form a zone, as was the case in the previous period; as they rather exist as single structures.

Hospitals have been a significant component of the walled zone for more than a century. Some were constructed in the extramural lands as a part of religious community clusters, such as the Balıklı Rum Hospital (1753) and the Surp Pırgıç Armenian Hospital (1834), which still operate today, alongside the Yedikule Respiratory Disease Hospital, established in 1950. All three hospitals are situated close to each other, defining a zone to the west of the walls between the Belgradkapı and Yedikule gates.

Many educational institutions established in the walled zone continue to function there today. In contrast to the previous period, a number of governmental institutions began to be set up within the west walled zone, like the İBB Atık Yönetim Müdürlüğü, İBB Ulaşım

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<sup>172</sup> “These areas started to perform an “incubation” function for new industry. According to the result of the 1985 industrial census of large scale plants in the province of İstanbul, 13% were located in Eyüp and 14.2% in Zeytinburnu. Of the medium sized plants, 13.2% were located in Eyüp and 9.6% in Zeytinburnu; and of the small scale plants, 10.2% were located in Eyüp, and 5.2% in Zeytinburnu.” (Tekeli 1994, 230)

“According to research conducted in 1978, the manufacture of metal products and machinery predominated in Eyüp district, this being the category into which 42.7% of total industry fell. In Zeytinburnu the dominant sector was textiles and clothing (49.8%). Within this group the share of leather industry was greater than one-third. Metal products and machinery industries made up 20% and 10%. Industries in both districts were mostly located in separate buildings or in industrial estates”. (Tekeli 1994, 230)

Daire Başkanlığı, İBB Sağlık İşleri Müdürlüğü İlaçlama Birimi, İBB Bölge Mezarlıklar Müdürlüğü Garajı, İETT Edirnekapı Bus Garage, and Zeytinburnu Belediyesi Fen İşleri Müdürlüğü.

While the cultural uses were intended to create an attraction zone within the urban context of İstanbul, these introverted spaces applied strict territories and borders and contained areas of restricted accesses.

#### **5.2.4. Uncertain Spaces, Informal Occupancies**

The post-1980 period has seen the creation of different patterns in terms of uncertain and informal spaces. The informal habitations and occupancies that had flourished after 1950s continued into the 1980s as well. Therefore, between 1980 and 2000 the spatial organization of the walled zone was totally different to its current condition today, with the land use pattern similar to the 1950-1980 period. The complex spatiality of the Land Walls, which comprises gates, walls, ditches and terraces, became receptive for the sheltering of people, animals and sometimes goods. Furthermore, the introduction of large scale vehicular infrastructures – i.e. expressways and elevated junctions – have also encouraged the generation of residual, lost or leftover spaces, presenting the surroundings of the Land Walls as an urban void open for appropriation; attracting temporary and informal occupants, such as gypsies and Ramadan drummers, who pitched tents in the ditches; traders in sacrificial sheep; and other illegal traders and drug addicts, who lived and worked within the subspaces of the Land Walls.<sup>173</sup>

All of these have been cleared in the last decade, and the near surroundings of the Land Walls have now become sanitized and green. However, an informal and unrecorded life still endures in the walled zone. The illegal trade that exists between the inner and outer walls, habitation within the cavities of the walls, non-paying spectators of football matches at Namık Sevik Stad (Belgradkapı), quick passages and shortcuts through the ruins of the walls, parking areas for vehicles, and the dumping of garbage and rubble on vague areas (east side of the walls close to Yedikule) are just some of the informal

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<sup>173</sup> For more details on diverse social territories along the Land Walls see the studies of Franck Dorso.; “*La Muraille de Théodose-II ou la Muraille Terrestre: une plaie purulente dans le tissu urbain Stambouliote*” and “*Un Espace Indécis au Cœur d’İstanbul- La Muraille de Théodose II en 2001*”



occupancies that still exist today.<sup>174</sup> Besides these informal land uses, there are also several activities that are neither illegal or informal, but that have been established on several sites in the walled zone as temporary measures, such as: The Edirnekapi Kuş Pazarı (Bird Market), held every weekend on the Altınay Sport Field; events in Kazlıçeşme mass rally area; structures or swimming pools set up near the walls in the summer for the summer school organized by Fatih Municipality; and finally, facilities for special celebrations or festivals.

The intricate spatiality of the Land Walls' architectural system promotes some informal occupancy; however it is not only the complex spatial structure of the walls that attracts informal activities, as areas waiting for the implementation of developed projects are also highly attractive. The vacant lands to the east of the walls (especially around Belgradkapı), the ruins of the demolished Sulukule neighborhoods, the abandoned Yedikule Gazhane, and the area abandoned during the relocation of the leather industry in Kazlıçeşme are good examples of such places. Actually such lands made walled zone a depression surface that encourages its invention as an urban fissure within İstanbul.



Figure 5.36: Derelict space between the two walls in Silivrikapı. (2009, personal archive)



Figure 5.37: Parking near Tekfur Palace. (2005, IFEA archive)

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<sup>174</sup> The construction of the Yedikule Animal Shelter has an interesting story, becoming an established structure from being a vacant area where wild dogs accumulated. This was known as an area where people would abandon unwanted dogs, who would then be fed by volunteers. Over time, the area became occupied by a large number of wild dogs, resulting in Fatih Municipality founding an animal shelter to take care of them in an organized way in 2001. (<http://www.fatihbelediyesiyedikulehayvanbarinagi.com/>)



Figure 5.38: Gypsy's tents between walls.  
(2001, IFEA archive)

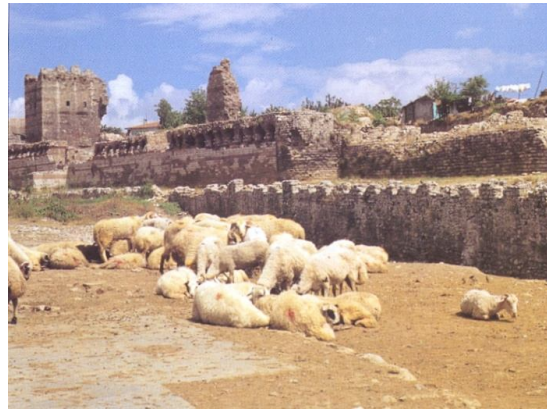


Figure 5.39: Ditches at the south of the  
Topkapı in 1996. (Turnbull 2004, 62)



Figure 5.40: Kuş Pazarı near Land Walls.  
(Seval 2009, 43)



Figure 5.41: Kuş Pazarı near Land Walls.  
(Seval 2009, 44)



Figure 5.42: Topkapı flea market. Photographed by Arif Aşçı. (2006)  
([http://www.arifasci.com/gallery\\_panorama.html](http://www.arifasci.com/gallery_panorama.html))



Figure 5.43: Parking near Land Walls. (2008, personal archive)



Figure 5.44: Demolished walls near Sulukule. (2008, personal archive)





Figure 5.45: Namık Sevik sport field near Belgradkapı. (Atlas Dergisi 2006, 72-73)



Figure 5.46: Temporary stands for Ramadan celebrities within the Yedikule Fortress. (2005, IFEA archive)



Figure 5.47: Temporarily constructed swimming pool for he summer school. (www.ibb.gov.tr)

### 5.3. Evaluation

Considering both the approaches to the walled zone and its spatial organization, this period can be considered as a time of manifestation for the walled zone into an urban fissure in the city of İstanbul. The most prominent development of the time was the widespread enlargement of the city over the western lands. The rapid formation of a settled landscape outside the walls through the construction of squatter neighborhoods in the preceding period took another form after 1980. Settlements of apartment buildings replaced the squatter neighborhoods, forming an urban landscape to the west of the walls, which for the first time Land Walls have remained between two urban surfaces. Although the Land Walls have emerged as one of the basic determinants in the physical threshold analysis of the Historic Peninsula (the others being the Golden Horn and Marmara sea shores), they no longer define the edge of the city. In contrast to earlier periods, they do not define the inner and outer zones, rather existing in a dense and extended urban milieu, and identifying west and east. Land Walls have remained and engaged within metropolitan milieu of İstanbul. However, it was not just the Land Walls, but the whole walled zone that now fell in the city. In other words, at that time the positionality of the walled zone changed, from being an edge or a margin of the city into an urban fissure within the city.

As an urban fissure, the spatiality of the walled zone has also changed dramatically. First of all, since the Land Walls saw no restoration in the early 1980s, the architectural structure of the Land Walls were in a dilapidated condition; and were not standing<sup>175</sup> as they are today; and the same thing could be said for the surroundings of the Land Walls. Therefore, in the early years of this period, both the Land Walls and walled zone had a loose landscape that became receptive for informal settlements and occupancies.

Towards the end of the period, in the 1990s and 2000s, large scale removals and injections started to clean up the deteriorated landscape, and to assign a function or role to the walled zone. Authorities saw these lands as a potential urban void and began extensive applications to develop projects that were intended to regenerate one of the best known and most visited districts of İstanbul. The term “void” in this context does not refer into a

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<sup>175</sup> The reconstruction of the walls in the name of restoration minified the dramatic emergence of the walls and turned them into an urban accessory, a backdrop, or just a wall within a green setting.

physical emptiness, since the zone is occupied by abandoned structures, people, animals, goods or sometimes garbage, and rather refers to spaces with little social or economic value.<sup>176</sup> The intense planning efforts, regulations and spatial implementations of the time were all intended to produce new urban spaces in the walled zone. Some proposed green and recreational areas on a neighborhood scale, while others projected the walled zone for large-scale projects in the city, and even on a national and international level. Although the spatial implementations of these projects are not completely observable today, the walled zone now has a more definite spatial organization when compared with the early decades of the period, the 1980s and 1990s. At that time, the walled zone comprised spaces that had been produced, removed and injected along the walls for centuries. Cemeteries<sup>177</sup> and bostans, which had characterized the walled zone throughout its history, prevented heavy constructions in the areas close to the Land Walls, leaving a considerable opening within the dense urban fabric, existing alongside rigid and territorially well-defined spaces such as governmental intuitions public spaces; indeterminate, underused or leftover spaces produced mostly by circulation spaces; the architectural structure of the Land Walls and unconstructed project sites; and temporary implementations, such as swimming pools, stages or other similar structures.

Another significant development of the time that affected the spatiality of the walled zone was the construction of large-scale vehicular infrastructures. Although the Land Walls have been always been an important line of reference in the formation of a circulation pattern, the number and scale of vehicular circulation infrastructures greatly increased after 1980 as İstanbul expanded to the west of the Land Walls. Besides the roads that run adjacent to the Land Walls, there are also several arteries that perpendicularly cut the

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<sup>176</sup> In reference to Sack's statement quoted in Chapter 2.

<sup>177</sup> Law No: 3998 related to the Preservation of Cemeteries contains several regulations on their ownership and protection, as follows:

Article 0001: Ownership

State graveyards, apart from the graveyards and war graves in the management of Directorate of Foundations and private status graveyards, belong to the congregation, the ownership of which all general/public graveyards belong to municipalities -if such body exists-. In the villages, ownership belongs to the village corporate bodies. These places cannot be sold and cannot be acquired by the "gaining elapsed patronage" system.

Article 0002: Preservation

Graveyards and war graves and graves cannot be damaged, destroyed or polluted. They cannot be used or allocated for use other than their intended purpose, including as parks, gardens, squares, car parks, playing fields or green fields. The graveyards or parts of graveyards that fall outside this article of law are those that are essential for road access, as defined by the Ministry of Internal Affairs. (translated)  
(<http://www.ibb.gov.tr/tr-TR/kurumsal/Birimler/MezarliklarMd/Pages/AnaSayfa.aspx>)

walled zone, connecting the Historic Peninsula to the newly developed parts of İstanbul. Offering a direct connection all along the Land Walls, and thus easing the vehicular circulation between the Golden Horn and Marmara Sea coast (between the north and south of the Historic Peninsula), the walled zone serves not only the Historic Peninsula, as it also accommodates several major traffic arteries – expressways – that serve metropolitan İstanbul as well. In this respect, the Historic Peninsula and the walled zone, which were mostly organized on a pedestrian scale or for moderate traffic, are now confronted by new scales of circulation and speed. This has generated the creation of elevated junctions, underground subways and expressways, introducing different levels of spaces and cavities into the walled zone.

The coexistence, and in some cases, the superimposition, of all these spaces – especially the vague lands resulting from ongoing project implementations, large-scale vehicular infrastructures and informal occupations – present the walled zone as a depression surface, which is one of the reasons for the emergence of an urban fissure along the Land Walls. As can be understood from the historical survey, the walled zone is not a homogenous milieu. The Land Walls, being the core structure of the fissure, expose and impose a strong linearity that triggered the fissure. However, it was not just the triple defense system of the Land Walls, formed by ditches and terraces, which form the urban fissure, as the Land Walls have produced spaces all along their length. In this respect, the walled zone, as an urban fissure, has revealed a new milieu within the urban milieu of İstanbul, exposing its own territory, which has been shaped and dominated mostly by the Land Walls. However, various other territories along the Land Walls, other than the territory of the fissure, have been defined by different regulations, planning attempts or by the boundaries of different municipalities, resulting in conflicts in the interventions.

As a concluding remark, today, although the linear formation of the walled zone as an urban fissure seems to disturb the continuity of the urban surface, it has also emerged as a significant space on the metropolitan scale of İstanbul, revealing continuities among many of its infrastructures: a corridor, and sometimes a stock for circulation, for bostans, for cemeteries, for informal occupancies and also for walls. Looking at aerial photographs of the Land Walls, the lack of dense constructions and the wealth of open spaces reveal the walled zone as a “long narrow opening” within the urban fabric of İstanbul, which was stated as one of the major characteristics of the fissure in Chapter 2.



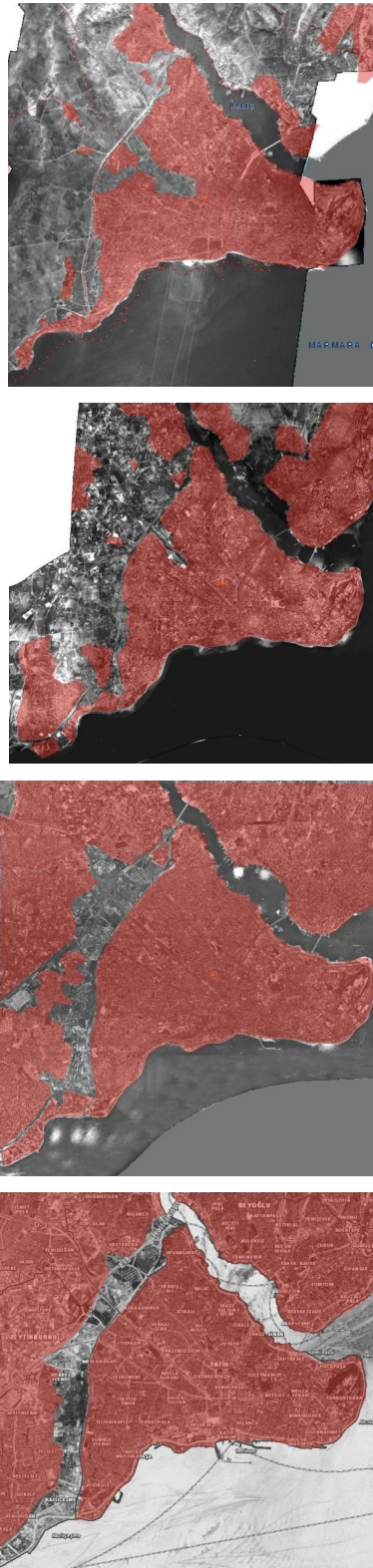


Figure 5.48: Expansion of the city, and formation of the fissure along the Land Walls; 1946, 1966, 1982, 2008. (developed by the author)

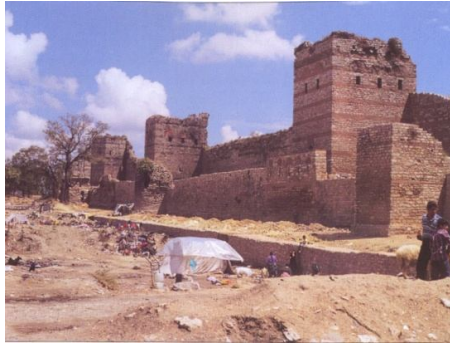


Figure 5.49: Ditches, occupied by informal residence, at the south of the Topkapı in 1996. (Turnbull 2004, 62)



Figure 5.50: Ditches occupied by green in 2009. (Personal Archive)

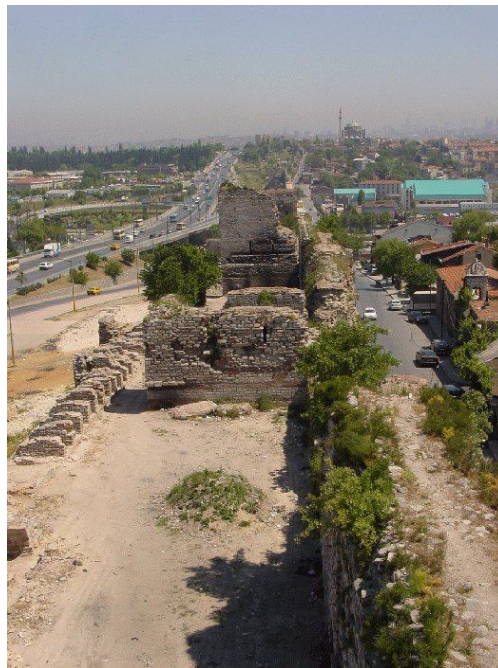


Figure 5.51: Walled zone from Topkapı to north. (2005, IFEA archive)

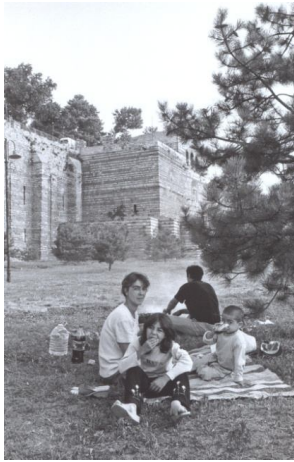


Figure 5.52: Life around Land Walls. (Seval 2009, 58)



Figure 5.53: Life around Land Walls. (Seval 2009, 38)



Figure 5.54: Avcıbey Park adjoining to the Land Walls. (2009, personal archive)



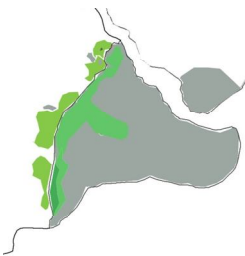
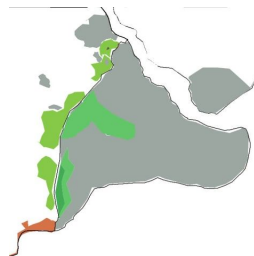
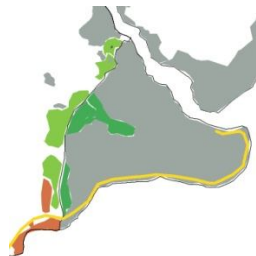
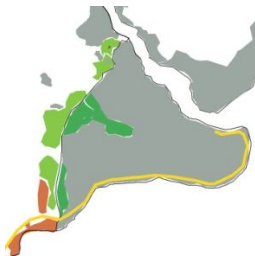


Figure 5.55: East side occupied by houses  
between Eğrikapı Edirnekapı.  
(2008, personal archive)



Figure 5.56: Neighborhoods at the east  
side of the Land Walls.  
(2008, personal archive)



Table 5.1: Land Walls and mural zone / walled zone throughout the history.

		Byzantine Period	from the Ottoman Conquest (1453) to 19 <sup>th</sup> century	the 19 <sup>th</sup> and early 20 <sup>th</sup> century	1930s-1950s	1950s-1970s	2000s
<b>purpose &amp; meaning of the Land Walls</b>		-an important defensive structure: symbol of the territory, government, power and security.	-lost their defensive purpose -became a part of civilian life	-insignificant / ruined old defensive structure	-insignificant / ruined old defensive structure	-insignificant / ruined old defensive structure -shelter for informal occupancies	-a historical heritage -a touristic site -a background in ordinary urban
<b>major approaches &amp; implementations to land walls &amp; mural/walled zone</b>		-great significance in governmental terms; construction of the imperial palace	Fatih Sultan Mehmet's policies; -preserved land walls -placement of tanneries at Kazlıçeşme	-demolition attempts -introduction of new transportation modes (railway, tramway,etc.) -encouragement of industrial development in the mural zone	-Prost plan; define a conservation zone 500 meters in width -not any considerable implementations	-Menderes operations; large scale destructions & construction of new arteries and avenues -demolition of several <i>bostans</i> and cemeteries	-increasing national and international conservation concerns -numerous regulations and laws -numerous urban plans and urban design projects to sanitize the walled zone -large scale removals & injections
<b>spatial components</b>	<b>...adjoining the walls</b>	-imperial palaces -gates -vegetable gardens	-gates - <i>bostans</i> -Yedikule fortress -ruins of the byzantine palace	-gates -bostans -Yedikule fortress -ruins of the byzantine palace	-gates -bostans -ruins of Yedikule fortress -ruins of the byzantine palace	-gates -holes (Vatan, millet and Fevzi Paşa avenues) -bostans -informal houses, storage & workplaces -ruins of Yedikule fortress -ruins of the byzantine palace	-gates -holes -bostans -pedestrian ways -informal occupancies -Yedikule fortress -ruins of the Byzantine palace
	<b>...around the walls</b>	-vegetable gardens -cemeteries -circulation infrastructure -spiritual & sacred places	-spiritual & sacred places -tanneries in Kazlıçeşme - <i>bostans</i> -cemeteries -circulation infrastructure -small scale neighborhoods	-spiritual & sacred places -industry in Kazlıçeşme - <i>bostans</i> -cemeteries -circulation infrastructure -railway -small scale neighborhoods -hospitals	-spiritual & sacred places -industry in Kazlıçeşme - <i>bostans</i> -cemeteries -circulation infrastructure -railway -small scale neighborhoods -hospitals	-squatter neighborhoods (Zeytinburnu) -spiritual & sacred places -industry in Kazlıçeşme - <i>bostans</i> (most of them destroyed) -cemeteries -circulation infrastructure (new avenues Vatan, Millet and Fevzi Paşa) -intercity bus terminal -railway -hospitals	-cemeteries & mausoleums -spiritual & sacred places -bostans -small scale industry& factories -urban parks -circulation infrastructures increased in scale (expressways, elevated junctions, etc.) -railway - important transportation nodes -institutions -hospitals
<b>positionality within the city</b>		a defensive structure at the west edge of the city (Constantinople)	a ruined structure and mural zone at the west edge of the city (Istanbul)	desolate and mysterious mural zone at the edge of the city (Istanbul)	insignificant mural zone at the west edge of the historic peninsula	invaded mural zone as a margin within the city (Istanbul)	walled zone as an urban fissure in the middle of İstanbul
<b>scheme</b>							

## CHAPTER 6

### CONCLUSION

The urban (urban space, urban landscape) remains unseen. We still don't see it. Is it simply that our eye has been shaped (misshaped) by the earlier landscape so it can no longer see a new space? (Lefebvre 2003, 29)

For more than 15 centuries, the Land Walls of İstanbul have traced a line through the landscape of the city; however the character of this trace has changed over time. The walls having existed as a defensive system of Constantinople, an abandoned defensive architecture of Ottoman İstanbul, the insignificant edge of 19<sup>th</sup>-century İstanbul, a deteriorated district of the post-1950s, and lastly, today, an urban green area of İstanbul. For this reason, everybody visualizes a different landscape along the walls. For different people they are perceived as the walls that came under attack from the Ottoman armies; a crime scene; important historical monuments of their heritage; an urban void for new projects or just walls in their environment.

#### 6.1. Synopsis

Today, the Land Walls can be still argued as an edge, margin or boundary, in that they still define a territory, not for the city, but for the Historic Peninsula. The wall still divides two sides, not inside–outside, but east–west. However, the author believes that none of the existing concepts satisfactorily define the Land Walls within the contemporary urban milieu of İstanbul. In the thesis, this misconception of the Land Walls remains as the major source for the current problematic of the wall and walled zone. As such, the Land Walls and walled zone have been discussed through a new concept, urban fissure, which is expected to make the walls more legible in the current urban milieu of İstanbul. To do so,

a historical survey, which intended to expose how the walled zone as an urban fissure “molds, influences and controls”<sup>178</sup> spaces and activities, was developed in the thesis.

The Land Walls, being a part of the defensive system of the Historic Peninsula, strictly defined the western edge of Constantinople for many centuries. In early times, Constantinople, like the many other cities of the era, had an enclosed fabric that brought about city-countryside, inside-outside or center-periphery oppositions. Within this opposition, the Land Walls served for the inclusion and exclusion of peoples, places, goods and also cultures and traditions. Primarily built as an architectural structure for military purpose, the Land Walls now serve as a line of interaction, and have come to involve the mural zone. Since the Land Walls regulated and controlled all kinds of circulation between the city and the outer world, the mural zone majorly became a space of circulation. (Nijenhuis 1994) Furthermore, by defining an edge, the Land Walls also partially produced a life along them in the form of the Byzantine palaces, sacred sites and agricultural lands that identified the mural zone at that time.

After the Ottoman Conquest in the 15<sup>th</sup> century, the mural zone experienced several alterations; the Land Walls lost their major *raison d'être* – defense – and the outer lands became more secure. Within this setting, the Land Walls continued to exist as a line of control, but as a line of control in civilian life rather than their original purpose of defense. Although areas in the western lands outside the walls became populated, this cannot be identified as an expansion of the city as they became home to spaces and practices that could not be accommodated within the walled İstanbul. In that period, the mural zone became to be occupied with leather industries, both Muslim and non-Muslim religious groups, cemeteries and *bostans*.<sup>179</sup> Although the opposition between the inner and outer city was still relevant, the Land Walls, unlike their representation in the maps or engravings of the time, had a diffuse appearance in the mural zone. While they continued to serve as a boundary between two diverse environs there was no sharp division defined by their architectural structure. As can be observed from 19<sup>th</sup>-century pictures (see Chapter 4), the Land Walls partially faded into the desolate landscape of the mural zone,

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<sup>178</sup> These three terms are used by Sack to argue on territoriality. (Sack 1986)

<sup>179</sup> The cemeteries and *bostans* differ from the other two uses, in that cemeteries and *bostans* were also characteristic elements of the inner walled İstanbul at that time.



which was occupied by undefined cemeteries, sparsely situated houses (especially in the Ayvansaray district), small scale commerce close to some of the gates, bostans and vast tracts of vacant land. Therefore the line of the Land Walls, stretching from the Golden Horn to the Marmara Sea, cannot be described as a monumental line, as they rather merged into the rural landscape of the mural zone.

This situation remained unchanged until the mid-20<sup>th</sup> century when squatter houses, which will dominate the landscape of the extramural zone for decades, began to flourish to the west of the Land Walls. However, this also cannot be considered as an expansion of the city, since these newly inhabited lands were informal, illegal and lacked many urban services and infrastructures. This new settlement pattern and system totally differed from the city space. The formation of a new surface on the western side of the Land Walls brought about changes in the landscape of the mural zone. Although the newly formed milieu was sparsely inhabited in the early 1950s, the mural zone contained wide vehicular arteries. This can be explained in two ways: either the new arteries were constructed to provide and ease the circulation between the city and newly developing lands; or the construction of new arteries encouraged the development on the western side of the Land Walls. Although the Land Walls and mural zone have always witnessed flows of people and vehicles, and featured many circulation spaces, by the mid-20<sup>th</sup> century the scale of these spaces had begun to change. The Vatan and Millet Avenues, which were approximately 50–60 meters wide, and the two coastal roads along the Marmara Sea and Golden Horn influenced not only the setting of the mural zone, but also the spatial organization of the Historic Peninsula. The Historic Peninsula and the mural zone began to be dominated by large scale circulation spaces: the Land Walls were pierced by the Vatan, Millet and Fevzi Paşa Avenues; an intercity bus terminal was built outside the Topkapı gate to serve the European side of İstanbul; some of the characteristic mural zone components (like bostans and cemeteries) were destroyed for the construction of new spaces.

During this period, the loose landscape of the mural zone, being in a state of physical, functional and semantic emptiness, emerged as a potential land for the occupancy of informal practices, which would characterize the Land Walls and their near environs for many years. The Land Walls and the mural zone emerged as a margin in the city that

hosted a diverse range of activities without any urban strategy, and became open to spontaneous, and sometimes illegal, occupancies.

This period was significant not only in terms of the changing spatiality of the mural zone, but also due to the changes in terminology referring to the Land Walls and their surroundings. The mural zone, or the near environs of the Land Walls, was dominated or shaped by the dramatic landscape of the walls get out of the control of the Land Walls, and turn out to a land which comprises a ruined wall. For this reason, within this thesis some new terms are implemented to properly and clearly express the spatial transformation along the Land Walls after this period: “mural zone” is replaced by “walled zone”; and the “inner-outer” representation is replaced by “east-west”. This new terminology is applied for the post-1980 period, when the Land Walls and their near environs were firmly situated within metropolitan İstanbul. The post-1980 period introduced a new era to the history of the walled zone, as the squatter neighborhoods were replaced by apartment blocks, and the western side of the Land Walls became densely inhabited and urbanized. Different to the previous period, the walled zone stood between two densely settled urban milieus; and this changed the positionality of the walled zone in reference to the city. At that time, the walled zone began to expose an urban fissure in the urban milieu of İstanbul, rather than marking the edge of the city or being a margin at the edge of the city. In this new condition the deteriorated, loose and informally shaped walled zone emerged as an important concern, and was reclaimed as an urban space within metropolitan İstanbul. In fact, identifying the walled zone had been a concern since the Prost Plan, which assigned the mural zone as a recreational space on the city scale. However, in the post-1980 period, the number of projects and plans increased under different regulations and of different scales to recover this urban void. At the same time a large number of different administrative organizations took an interest in the Land Walls and their surrounding areas (UNESCO, Ministry of Culture and Tourism Conservation Boards, Metropolitan Municipality of İstanbul, Fatih, Zeytinburnu and Eyüp Municipalities), resulting in a highly complicated situation for the Land Walls.

The spatial reflections of these efforts became visible after 2000. Since the proposed plans and projects necessitated large budgets and large-scale expropriations, their implementations took a long time, and some are still continuing. For this reason the setting of the walled zone saw little change in the 1990s. The zone was a deteriorated part of the

city, comprising many indeterminate spaces and informal occupancies; however in the late 2000s, the dramatic and indeterminate landscape of the walled zone in several of the sections along its length was replaced by properly designed green parks with re-erected walls, in complete contrast to the dilapidation of the Land Walls and the loose landscape witnessed throughout history. It may be argued that this was a time in history when the walled zone was shaped by the “elite desire.”<sup>180</sup> However, in spite of all clearances and removals, the Land Walls and the walled zone still provide shelter for a number of informal practices (guarding people, animals and goods), and are left in a state of suspended animation.

Regarding all these facts, it can be argued that the Land Walls have been always interacted with their surroundings by exposing a width, and this has been implied in many projects and plans (conservation zone in the Prost Plan, and several other Historic Peninsula Conservation development plans, area-based projects developed in recent years, etc) or in many regulations. However, the definition of the walled zone as an urban fissure provides an identification of the walled zone as being more than an area-based issue, also implying the positionality and complex spatiality of the zone. The triple defense system of the Land Walls, the continuing existence of several spaces along the walls for centuries, removals and injections, public spaces, existence of governmental or educational institutions, informal or spontaneous occupancies and temporal spaces for specific events all form a heterogeneous milieu composed of diverse territories; but at the same time expose one territory dominated by the Land Walls – the walled zone. Taking into account the historical alteration of the walled zone’s spatiality, it would be fair to say that the walled zone has been formed out of superimpositions – of spaces, forms, practices or experiences. Actually, each historical period introduced a new state on top of the existing organization of the mural/walled zone, where the newly introduced concealed or sometimes highlighted the existing. (Baş Bütüner 2010)

Today, there are still many haunting memories for the Land Walls; Yedikule *bostans* that specialized in the cultivation of lettuce still provide vegetables; Cemeteries still characterize the landscape of the walled zone; Vehicles still pass through the gates ... People still walk along the Land Walls; Janissaries still attack the Land Walls every

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<sup>180</sup> This term is used in reference to Penelope Goodman, who identified that the formation of the urban periphery in the Roman cities was a result of the elite desire, as explained in Chapter 2.

May 29. On the other hand, the Land Walls and walled zone have experienced radical transformations as well. Basically, they lost their defensive purpose; they no longer encircle İstanbul and define the boundary of the city. The walls, that were once constructed to block attacks, have now been invaded by people and have become an urban space that serves totally on the human scale; and the Land Walls that once dominated the landscape have now been absorbed by the urban landscape. (Baş Bütüner 2010, 16)

All these continuities and discontinuities have formed a complex spatiality for the walled zone that cannot be easily identified through traditional urban concepts, and for this reason, this thesis has formulated the concept of urban fissure to encourage studies into the spatiality of the walled zone, and also to discover the backdrop of this spatiality. Fissure, as a new term for urban space, allows the exploration of space taking into account something other than its physical features. Primarily, it implies the spatial width, the area-based characteristic of the Land Walls; but more importantly it also exposes the temporal dimension, the backdrop, the covered spatial relations, and also the practical side of the walled zone, which were studied in detail in Chapters 4 and 5.

Regarding all of these historical and conceptual evaluations, the major findings of this thesis can be summarized with the following statements:

- Besides being an architectural defense structure, the Land Walls have always been an important urban component, even after they became obsolete.
- The Land Walls cannot be considered only in terms of their architectural structure, since they have always been integrated with the surrounding environment, which includes a diversity of spaces, uses, traditions and events in the mural/walled zone. Therefore, the Land Walls have to be considered as an area-based issue, not as a single solitary monument.
- Since the Land Walls have been the spine or core structure of the mural/walled zone, the majority of spaces, uses, traditions and events have been encouraged by their existence, and especially by the edge disposition of the walls. Other activities could be explained as injections into the voids that exist in the walled

zone, and that have mostly appeared after the enlargement of the city to the west of the walls.

- The historical survey developed in this thesis for the walled zone shows that the Land Walls and the walled zone of İstanbul have experienced considerable spatial change. For centuries, the Land Walls have stood, marked and sometimes blocked; while shaping, sheltering and producing spaces, uses, experiences, ceremonies and legends in what was formerly the edge of the city, but is now in its core. In this context, and challenging its homogenous appearance, the walled zone has never manifested a homogenous spatiality in the city. (Baş Bütüner 2010) In this respect, both the positionality and spatiality of the Land Walls experienced considerable changes that encourage their rethinking as an urban fissure, rather than as an edge or margin.

## **6.2. Contribution of the Study**

What can the concept of “urban fissure” offer to future approaches and implementations for the Land Walls and the walled zone? First of all, the introduction of the concept of “urban fissure” implies a positionality for the Land Walls in the city that is lacking in many recent urban studies. The term has a broad connotation, encompassing most of the existing concepts discussed for the city walls in the second chapter of the thesis: a fissure has two sides that can be pretended as edges; a fissure defines a zone or district like a margin, comprising diverse circulation spaces; and finally, a fissure can also act as a path, both for pedestrians and vehicles. Moreover, the term provides a definition and classification for the walled zone, which has remained unidentified or over-identified for centuries in the urban context of İstanbul. In a more pretentious way, the concept of urban fissure can be described as a new way of reading contemporary urban milieus; and a new way of discovering contemporary urban spaces. It can be perceived as a discovery on the urban surface.

At this point it is important to recall the major problematic stated in the introduction of the thesis, and revise them following the introduction of the concept of urban fissure. How can the urban fissure concept guide new ideas for these problems? The historical survey

developed to provide an understanding of the spatial alterations to the mural/walled zone makes evident the complexity of the area. In this respect, “urban fissure” is a convenient term that allows the backdrop, in another term, the diversity in spaces, uses and traditions, to be understood. By defining the walled zone as an urban fissure, the consistency<sup>181</sup> between the diverse spaces, uses and tradition that take place in the mural/walled zone and that looks like unrelated to each other can more easily be understood. From this point of view, the fissure emerges as a mold for the walled zone that makes it legible in the urban context of İstanbul. By understanding such kinds of spatial relations it is possible to correctly understand the constraint, potential and new opportunities for the site.

In the current condition, the walled zone is one of the most important historical sites of İstanbul, comprising many historical and archeological remains. However, the zone is not isolated from the everyday urban, being a place of habitation with neighborhoods; a place of circulation, containing many pedestrian and vehicular arteries; a place of production with its bostans; and a spiritual place, containing cemeteries and sacred sites. With of all these activities, the zone takes its place in the middle of the city, and sometimes also integrates with informal practices and occupancies.

In this respect, it is believed in that correct understanding of the positionality of the walled zone and a precise definition of its spatiality will guide the development of appropriate urban strategies for the zone. As mentioned previously, in the case of the İstanbul Land Walls and the walled zone, the existing administrative system is highly complex, which makes the formation of strategies and implementations for the zone challenging. Since the zone, including the Land Walls, falls under the control of four different municipalities, and is under observation by several national and international institutions, the walled zone is fragmented into diverse administrative territories that also complicate the planning and design processes, as well as implementations. In this respect, the concept of urban fissure, which no longer considers the Land Walls as a border, rather consider them with their surrounding milieu, can help in the revision of administrative boundaries, and can also pioneer the demarcation of a new administrative territory and system for the walled zone.

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<sup>181</sup> “Consistency (consistance): the linking together of heterogeneous elements in a variety of registers. On the one hand, consistency is that characteristic of intensive territorial assemblages that denotes their ability to preserve the heterogeneity of their components and to form new assemblages and thereby expand their affects. Consistency is not achieved by imposing a form on matter, but by elaborating an increasingly rich and consistent material,...”. (Bonta & Protevi 2004, 70)



Related to a new administrative system, plans, projects and regulations can be also studied from new perspectives, resulting in new ideas. This may relieve the conflicts that have resulted from the fragmented and disorganized interventions that have occurred in the walled zone, which have mostly been triggered by the spatial condition and existing administrative organization. As previously studied, in recent decades many small or large scale projects and plans have been developed for the various parts of the walled zone. Some of these projects have designated the walled zone as a part of the neighborhood; while others present the zone as a significant urban district of the city.

The definition of the urban fissure as a guide for the administrative organization of the zone will help free the walled zone from the dominance of its diverse administrative boundaries. In this way, it will be possible to reveal the inner boundaries, which have been the most dominant determinants of projects and spatial implementations within the zone. In this case, spatial interventions will be directed by the spatial context of the zone, and not by the imposed administrative boundaries, which have mostly disregarded the spatial features of the zone. However, this approach has not to be considered as dealing with the area through a single dominant idea; but rather with an awareness and respect of the diversities within the fissure. Some of these diversities are informal occupancies or temporary existences that have existed along the walls for centuries, and which cannot be easily ignored.

Finally, as a concluding remark, it can be stated that all of these discussions have introduced the Land Walls and the walled zone as an urban design issue. In a very general term, the conceptualization of the walled zone as an urban fissure will allow a further conceptualization of the interventions and the generation of new design ideas. The fissure will be filled, sewn or left as a fissure: in the case of filling, it will be filled with a different material to its surroundings, with the same material, or with diverse materials (to maintain the heterogeneity of the mural zone) to cover the fissure. (Figure 6.1) Such a discussion can generate new ideas that advance both the design process and the identification of the scale and scope of any interventions.

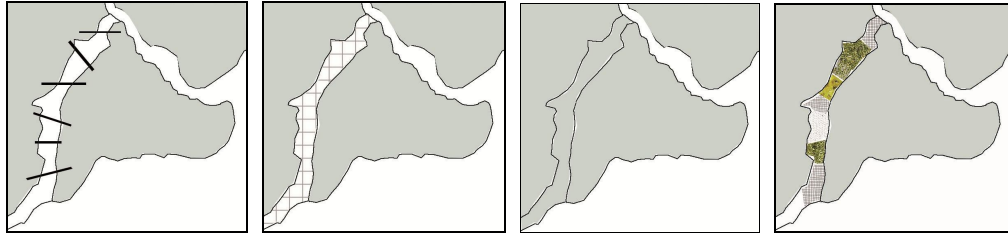


Figure 6.1: Conceptual diagrams for several further intervention ideas.

### 6.3. Further Studies

Aside from its contributions to the urban history of the Land Walls, this thesis may be expanded upon in three directions: first, in the development of new researches and studies on the Land Walls and the walled zone; second, in studies that deal with the urban fissure as a new urban concept in the interpretation of the contemporary city space; and finally, not directly involved with the urban fissure concept, in developing new ideas related to historical values that remain within ongoing city life as an urban design issue.

Since the Land Walls are a unique historical edifice, multiplying studies and researches into the Land Walls has to be an important concern. Considering them as an area-based issue, and not as a single historical defense heritage, various research topics may be developed in different fields. These may include documentation of the informal life sheltered by the walled zone, or the various social territories involved with the zone. Furthermore, based on the assumption of the Land Walls and walled zone as an urban fissure, the determination of the exact outline of the fissure can be an important and complementary study. As mentioned previously, this thesis intended to reveal and discuss the spatiality of the Land Walls through a new concept – urban fissure. The intention was not to draw a literal outline of the fissure; however such a work, which would necessitate an in-depth research process through the documentation of inventories and property relations, may be a worthy task for future researches.

Another direction for future studies may be the identification of urban fissure through urban components other than the city walls. The “urban fissure” concept, which is specifically explained through the Land Walls of İstanbul in the scope of this thesis, can be a generic concept for investigating the contemporary built environment. No matter the

geography, location, size or structure of a city, urban fissures can be found on all urban surfaces. As previously stated, several linear elements, which have long been discussed as “edges” in urban literature, may be redefined as “urban fissures” due to their changing disposition and structure within the contemporary urban fabric. In this respect, the conceptualization of this thesis can be a new way of reading and understanding urban elements in contemporary cities.

Lastly, this thesis may also inspire the development of researches into other historical edifices that exist within urban milieus. Today, contemporary cities contain many historical structures with an aura that results from a historical process, and which cannot easily be recognized within the contemporary urban fabric. By searching for and exposing this aura, new paths in approaches to historical sites, other than on an architectural scale or in terms of discrete interventions, may be revealed. In this respect, the integrated approach of this thesis, including the historical survey and conceptual evaluation, can act as a framework for further researches that will be developed for other historical monuments, and may include them as an urban design matter.

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## APPENDIX A

### VARIOUS TYPES of WALLS

The numerous meanings of the term “wall” are listed in the Merriam Webster dictionary as follows:

- 1 a : a high thick masonry structure forming a long rampart or an enclosure chiefly for defense —often used in plural b : a masonry fence around a garden, park, or estate c : a structure that serves to hold back pressure (as of water or sliding earth)
- 2 : one of the sides of a room or building connecting floor and ceiling or foundation and roof
- 3 : the side of a footpath next to buildings
- 4 : an extreme or desperate position or a state of defeat, failure, or ruin <the surrounded troops had their backs against the wall>
- 5 : a material layer enclosing space <the wall of a container> (www.merriam-webster.com)

From these definitions of the word “wall” it can be deduced that the human environment is composed of walls of different size, scale and function. Besides city walls that enclose the historical core of cities, walls also define places for habitat, work and leisure, mainly by blocking, but in some cases by connecting or defining spaces. Since walls are such a common element of the built environment, their existence is not generally noticed, as described by George Perec in his book “Species of Spaces”:

I put a picture up on a wall. Then I forget there is a wall. I no longer know what there is behind this wall, I no longer know there is a wall, I no longer know what a wall is. I no longer know that in my apartment there are walls, and that if there weren't any walls, there would be no apartment. The wall is no longer what delimits and defines the place where I live, that which separates it from the other places where other people live, it is nothing more than a support for the picture. (Perec 2008, 39)

The purpose of walls built on a city or regional scale can be considered as being in direct contrast with this perspective – created for the defense, definition, separation or blocking

of an area, and never becoming an ordinary part of the setting. Walls for the defense of ancient cities, walls for urban division and vast controlling walls on a regional scale are different types of walls that are atypical within their environs. In general, defensive walls delimit a settlement boundary, defining a secure territory for its occupants; while dividing walls, such as the Berlin Wall, provide for the separation and blocking of two urban sides. Lastly, walls like Great Wall of China and Hadrian's Wall separating Scotland and England are huge walls that stand in the natural landscape, defining territories of a larger scale. Distinctive examples of these three types of demarcation can be found around the world, all of which are exceptional in terms of their size, form and location, but most importantly, their function. On the other hand, every wall, whatever its intended function or the nature of the landscape on which it is built, shares several points of resemblance as well.

### **Walls and Urban Division**

Different to defensive walls, walls for urban division are rare. Although there have been several examples of partitioned settlements in history, such as in Galata and Jerusalem, they have always remained exceptional, especially in 20<sup>th</sup>-century urban history. These constructions were intended to partition a spatial setting and to block all communication between the two sides. In the case of a dividing wall, there is no inside or outside – just two opposing sides. Since in most cases dividing walls have been inserted into an already existing urban setting, they form conflicting spaces. Besides their function as a separator, dividing walls dominated people's lives, imposing also a symbolic meaning. As strict borders that isolate people from several services and sources, dividing walls have a negative connotation in some people's mind, and the Berlin Wall is a prime example of this type of wall. Constructed in 1961, the Berlin Wall generated a fragmented urban setting with two sides, East and West, until its destruction in 1989. It divided the city of Berlin into two urban settings and two separate urban lives that existed in complete isolation from each other, with all flow blocked and restricted between its two sides. Since the Berlin Wall was constructed on an existing urban context, the wall never became an ordinary urban component of the city. It brought about unusual spatial organizations, such as streets and public spaces that had been cut into two by its presence. The Berlin Wall was a complex system that produced many sub-spaces in time in the form of towers, various kinds of barriers and zones, and as such covered a considerable amount of space in

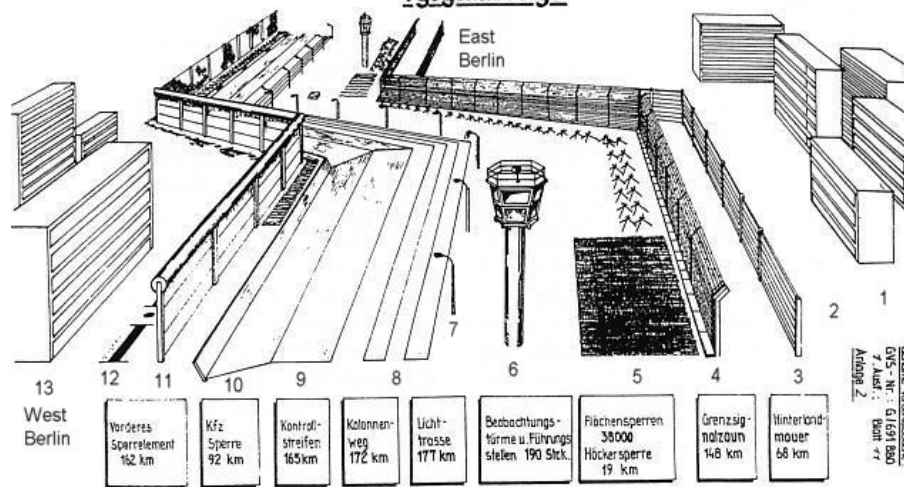


some areas, far more than the mere thickness of a single wall. In addition to its physical dominance, the Berlin Wall played a number of other diverse roles – as a dividing wall, a barrier, an urban element, a symbol, a monument, a tourist attraction, and lastly, after its destruction, a souvenir. Indeed, the fall of the wall generated a new urban process for the city of Berlin, as the wall with its components began to serve for the new urban space system of the city. Although little of the wall remains in the city, it is still distinctive in the urban context as some of the gates and towers have been preserved. Furthermore, the route of the wall has been highlighted with two- or three-dimensional elements in the urban landscape; and in some places the former route of the wall has been denoted in the form of a red line or paving stones set into the streets of Berlin. (Ergen 2006) ([www.berlinwallonline](http://www.berlinwallonline))



The trace of the Berlin Wall; East Berlin and West Berlin. (Kostof 1992, 72)

**Pionier- und signaltechnischer Ausbau der Staatsgrenze zu BERLIN-West**  
**(gegenwärtig)**



Defense system of the Berlin Wall. From right to left: 1-East Berlin, 2 – Border area, 3 - Backland Wall, 4 - Signal fence, 5 - Different kind of barriers, 6 - Watch towers, 7 - Lighting system, 8 - Column track, 9 - Control track, 10 - Anti-vehicle trenches, 11 - Last Wall, known as the "Wall", 12 – Border, 13 - West Berlin. ([www.berlinwallonline](http://www.berlinwallonline))

### **Walls and Regional Defense and Control**

This type of wall differs from the other two cases, being located generally in natural settings, far from urban areas. Essentially, these were built for the purpose of defense and control not only of a single city, but for a region, and were in contrast to their surroundings in terms of their material structure and as impressive impositions on vast landscapes. The lands on either side of these walls have the same natural appearance, but evidently are not exactly the same lands in political, economic and social terms. Several examples of such walls still remain in the world, such as the Great Wall of China, while others exist only as archeological ruins, such as Hadrian's Wall between Scotland and England, or the Anastasian Wall in Istanbul.

The Great Wall of China is a well known structure that provided defense on a regional scale, measuring approximately 6,400 km length, 7 meters in height and 4-6 meters in width. It was constructed in a natural environment to prevent the flow of nomads into China. The wall was not only a simple wall, incorporating also towers, gates and barracks.

Like other defensive structures, the Great Wall of China has now lost its original defensive purpose, and today stands in a natural setting as a major tourist attraction.

Unlike the Great Wall of China, only scattered ruins of Hadrian's Wall exist today. Hadrian's Wall was built by the Roman army to mark the northern border of the empire and to block attacks from the north. The wall, as is the case with many other defensive systems, was composed of a stone wall, ditches, mounds, forts and the Military Way for the passage of troops, and as such covered a considerable amount of land on the landscape. After the need for such a defensive structure waned, the wall became a source of material for other constructions, such as roads, castles and dwellings. Today, it is almost impossible to visualize the wall in its original size as much of it no longer exists; however, several castles and forts that formed the defensive system of which the wall was a part have been preserved. Some remains of the wall stand on the built environment while others still exist in the natural landscape, and the wall has now become a destination for alternative tourism as a popular route for guided walking tours. (Ergen 2006) (<http://www.hadrians-wall.org>)

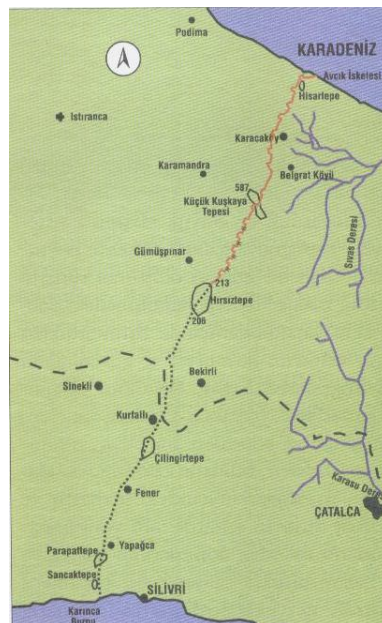
Different from the two former examples, the Anastasian Wall has today almost completely disappeared, with only a few ruins of the wall remaining in the rural landscape. The wall was constructed in the early 6<sup>th</sup> century "by the Emperor Anastasius I to increase the security of the capital, and at the same time to protect from hostile incursions the suburbs and a considerable tract of the rich and populous country, outside the Theodosian Walls". (Van Millingen 2003, 342) It measured approximately in 56 kilometers in length, stretching from the Black Sea coast to the Silivri(Marmara Sea coast), an area 65 kilometers from the Theodosian Walls. (Kuban 1996) Due to its great length, the Anastasian Wall has been referred to as the "Long Wall," which Van Millingen cites as the main reason for it being abandoned in the 7<sup>th</sup> century: "The weakness of the Anastasian wall was its great length, which required for its proper defence a larger garrison than the empire was able to provide for the purpose. And, of course, it was useless against an enemy advancing upon the capital by sea". (Van Millingen 2003, 342)



Great Wall of China; a wall for regional defense.  
([http://en.wikipedia.org/wiki/Great\\_wall\\_of\\_china](http://en.wikipedia.org/wiki/Great_wall_of_china))



Ruins of the Hadrian Wall.  
(<http://www.hadrians-wall.org>)



The “Long Wall” – Anastasian Wall. (Kuban 1996, 51)

## APPENDIX B

### ARTICLE IN "THE NEW YORK TIMES" (March 19, 1911)

#### MEDITERRANEAN TRAVEL

A Book of Absorbing Interest on "The Walls of Constantinople"—Other Works Dealing with the Midland Sea

A REPORT in the newspapers recently told of a plan to demolish portions of the ancient walls of Constantinople to make room for "modern improvements." Most of those who read the dispatch doubtless thought, in these latter days of machine guns and Hague conferences, that the move would be a good one. Of what use, anyway, are crumbling battlements? Boulevards, tramways and ground for building booms seem much more to the purpose—an earnest of enterprise in the Young Turk. Very few, possibly, saw in these ancient defenses a monument to an empire which made modern Europe possible.

The wealth, splendor, corruption, and religious intrigues of Christian Constantinople are, of course, more or less familiar. One absorbs them with his Gibbon, recalls their superficial side in Lew Wallace's "Prince of India," seeks to fathom their intricacies in Walter Scott's "Count Robert of Paris" or gives them a psychological twist in Ibsen's "Emperor and Galilean." But the superficial eclipses the potential. The fall of Constantinople is remembered best, not by what it meant to Europe, but by the successful use of gunpowder to reduce the walls, thus employed for the first time in a mediæval siege; just as the average visitor to the city on the Bosphorus writes more of the dogs, the smells, and cosmopolitan crowds on the Golden Horn, than of St. Sophia, St. Irene or the towers of Theodosius.

Yet if history be regarded in its broader sense, with the East in its true relation to the West, Europe has no relics more interesting than these ancient battlements. To gain this perspective, one must forget the schisms and ancient hate between the Church of the East and the Church of Rome—upon whose viewpoint our historical prejudices against things Byzantine so largely rest. One must remember, rather, how Christian Constantinople ruled the East for more than a thousand years; a static empire, it is true, but the richest, the most powerful of nations, with the finest armies and the best legal code of the world of that day. More important still, one must realize how the city's walls—and the men behind them—stood for the thousand years as an impregnable bulwark between the Orient and Europe, as Rome fell and the West lapsed into chaotic barbarism—a blind mother of the modern continent and of ourselves. What might have been, had these walls fallen a few centuries sooner, is suggested vividly enough by the Moorish conquest of Spain, and the Moslems' sweeping westward to Vienna, when at last the Byzantine city was gained.

All of this forms the nucleus of Capt. Baker's new book, "The Walls of Constantinople"—all this, and more. He starts from the truism that the story of a town's walls is inseparable from that of the people they protect, and proceeds to tell the story of Constantinople from an almost prehistoric day, when Byzas founded a Greek town on Seraglio Point, through twenty-five centuries, or till Abdul Hamid fell.

This may sound formidable and conventionally historical. The impressions created by Capt. Baker's book are quite the reverse. There is history in abundance, but the reader and the writer (who is also the artist making the sketches for the illustrations) seem rather to make a leisurely circuit of the ancient walls, chatting of the past and present as they go. One is surprised that so much of the encircling defenses and of romantic and historical interest remain. The city is shown as it expanded from age to age; the men who assailed or defended the walls seem to live again with peculiar vividness. They move among the ruins in an impressive pageant—Roman, Goth, Britain, Arab, Crusader, Russian, Bulgarian, Genoese, Venetian, and Moslem.

(Continued on page 132)



## MEDITERRANEAN TRAVEL

(Continued from page 149)

—until that grim tragedy of the fifteenth century, befalls, in the Valley of the Lycus, when the last Christian emperor lay unnoticed among the heaps of dead in the broken walls, to be finally reconized as Caesar only by the golden crosses on his shoes.

This is a difficult subject, and Capt. Baker handles it skillfully. The world event, in perspective, is not so large as to overtop the human or picturesque, or destroy the interest in glimpses of this historic ground as the Turk has left it. By the sheer force of the author's charm, indeed, the sun seems to shine upon moat, scarp and battlement with such a golden glamour that one forgets the sinister shadows of imperial debaucheries, of defeat and hideous crime.

The importance of personality and methods of treatment in such books is suggested by two other new volumes of travel in the Mediterranean region, one by Mr. Cook, the other by Mr. Devins.\* The viewpoint, indeed, seems to be about the only thing left that really counts. For have not the writers of nearly every generation from Homer to Thackeray sung or grown philosophical over the Mediterranean, and peopled its ruins with personages—holy, famous, infamous, or commonplace—from the days of Perseus to those of Cook's tourists!

As expressions of viewpoint, however, these new volumes are worthy of notice, though neither offers anything very new to call for extended comment. Each traveller covered much the same ground, visiting Gibraltar, Spain, Tangier, Algiers, Malta, Constantinople, Asia Minor, Palestine, and the Nile. Yet two books could scarcely have fewer points of resemblance.

Mr. Devins, editor of *The New York Observer*, paused long enough in a world tour to cast over these ancient lands some of the charm of a pleasant personality. He touches lightly upon, or ignores, the familiar sights and scenes, and illuminates history by alternating it with playful anecdotes. His serious purpose is clear enough. He approaches the Orient as a religionist, and writes much of the American missions in Constantinople and Asia Minor—altogether, a clean, genial Christian book.

Mr. Cook's two volumes reflect no less vividly the influences of environment. He spent many years in a newspaper office and as financial editor of *The Philadelphia Public Ledger*. Thus he was trained to write concisely. He also creates a

sense of locality and distance not often found in travel books. Part of this is due, no doubt, to a wealth of detail, much of it historical. His are solid, substantial books, with odd, rather old-fashioned flourishes in the verses which begin and end the chapters. (What, by the way, can have prompted Mr. Cook to call Joaquin Miller's twenty-four-line poem, "The Fortunate Isles," a "sonnet"?) Yet one lays aside the books with a sense of disappointment. Handsome, lucid, instructive and well illustrated though they be, it seems a pity that a man of Mr. Cook's insight and intelligence should have been content to write with the self-effacement of a newspaper man, when he might have added so much that was illuminating in the way of anecdote and criticism.

### PHOTOGRAPHS BY WIRE

Mr. T. THORNE BAKER in "The Telegraphic Transmission of Photographs" (Van Nostrand, \$1.25), tells the story of the experimental work in phototelegraphy he has carried on for *The London Daily Mirror*. The telegraphed picture, which only a short time ago was regarded as a marvelous thing, has now become "sufficiently like an ordinary photograph to pass muster among the other pictures in the newspaper in which it appears." He explains the apparatus and processes he uses, and gives examples of the results attained. His concluding chapter deals with the experiments made by himself and others in the transmission of pictures by wireless telegraphy.

### MR. EGAN'S LECTURES

Mr. MAURICE F. EGAN, Minister to Denmark, is delivering a course of lectures at Johns Hopkins University, on the Percy Turnbull Foundation.

*The New York Times*

Published: March 19, 1911

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## APPENDIX C

### ICOMOS WORLD HERITAGE LIST NO: 356

#### ICOMOS

INTERNATIONAL COUNCIL ON MONUMENTS AND SITES  
CONSEIL INTERNATIONAL DES MONUMENTS ET DES SITES  
CONSEJO INTERNACIONAL DE MONUMENTOS Y SITIOS  
МЕЖДУНАРОДНЫЙ СОВЕТ ПО ВОПРОСАМ ПАМЯТНИКОВ И ДОСТОПРИМЕЧАТЕЛЬНЫХ МЕСТ

LISTE DU PATRIMOINE MONDIAL

WORLD HERITAGE LIST N° 356

A) IDENTIFICATION	A) IDENTIFICATION
<p><u>Bien proposé:</u> Zones historiques d'Istanbul</p> <p><u>Lieu:</u> Province d'Istanbul</p> <p><u>Etat partie:</u> Turquie</p> <p><u>Date:</u> 31 Décembre 1984</p>	<p><u>Nomination:</u> Historic areas of Istanbul</p> <p><u>Location:</u> Province of Istanbul</p> <p><u>State party:</u> Turkey</p> <p><u>Date:</u> December 31, 1984</p>
B) RECOMMANDATION DE L'ICOMOS	B) ICOMOS RECOMMENDATION
<p>Que ce bien culturel soit inscrit sur la Liste du Patrimoine Mondial au titre des critères I, II, III et IV.</p>	<p>That this cultural property be included on the World Heritage List on the basis of criteria I, II, III and IV.</p>
C) JUSTIFICATION	C) JUSTIFICATION
<p>La ratification de la Convention du Patrimoine Mondial par la Turquie en 1983 a permis au Comité de recevoir, en 1985, plusieurs propositions d'inscription de grande qualité, parmi lesquelles celle des zones historiques d'Istanbul doit faire l'objet d'un examen particulièrement attentif.</p> <p>La liste du Patrimoine Mondial ne peut se concevoir sans cette ville bâtie au point de jonction de deux continents, successivement capitale de l'Empire romain d'Orient, de l'Empire byzantin et de l'Empire ottoman, constamment associée aux événements majeurs de l'histoire politique, de l'histoire religieuse et de l'histoire des arts en Europe et en Asie depuis près de vingt siècles. Mais Istanbul est en même temps une grande métropole, peuplée de près de 2.500.000 habitants, et cette ville historique a connu, au cours des vingt dernières années, une croissance démographique</p>	<p>The ratification of the World Heritage Convention by Turkey in 1983 has enabled the Committee to receive various high quality nominations in 1985 including that which concerns the historic areas of Istanbul and which must be the subject of very careful review.</p> <p>One cannot conceive of the World Heritage List without this city which was built at the crossroads of two continents, which was successively the capital of the Eastern Roman Empire, the Byzantine Empire and the Ottoman Empire and which has constantly been associated with major events in political history, religious history and art history in Europe and Asia for nearly twenty centuries. But at the same time, Istanbul is a large metropolis. With its population of nearly 2,500,000 inhabitants, this historic city has undergone population growth in the past twenty years which has profoundly changed its conservation</p>

ICOMOS - Hôtel Saint-Aignan, 75 Rue du Temple, 75003 Paris - Tél. 277.35.76 Cable address / Adresse télégraphique ICOMOS PARIS



qui a profondément modifié ses conditions de conservation. Les menaces de pollution liées à l'industrialisation, conjuguées avec une urbanisation rapide et, dans un premier temps, incontrôlée, ont mis en péril le patrimoine historique et culturel de la vieille ville, justifiant un appel international pour la sauvegarde d'Istanbul lancé le 13 mai 1983 par M. Amadou Mahtar M'Bow, Directeur Général de l'UNESCO.

C'est dans ce contexte que doit être examinée une proposition d'inscription dont le caractère limitatif illustre la dégradation récente du tissu urbain mais aussi la volonté politique de sauvegarder, avec l'aide de la communauté internationale, un certain nombre de sites privilégiés.

La proposition d'inscription énumère quatre zones :

- 1) Le Parc archéologique défini à l'extrémité de la presqu'île en 1953 et 1956.
- 2) Le quartier de Süleymaniye, protégé en 1980 et 1981.
- 3) Le quartier de Zeyrek, protégé en 1979.
- 4) La zone des remparts, protégée en 1981.

L'ICOMOS estime que ce choix, volontairement restreint à un petit nombre de sites sur lesquels la protection juridique s'exerce pleinement, permet d'illustrer, à partir des monuments les plus prestigieux de la ville, les grandes phases de son histoire. En effet :

- La ville antique et la capitale de l'Empire romain d'Orient se trouvent évoquées à la fois par l'hippodrome de Constantin (324) dans le Parc archéologique, par l'aqueduc de Valens (378) dans le quartier de Süleymaniye, par les remparts élevés à partir de 413 sur l'ordre de Théodose II dans la dernière zone.
- La capitale de l'Empire byzantin est magnifiée par quelques monuments majeurs : dans le Parc archéologique, les églises Sainte-Sophie et Sainte-Irène bâties sous le règne de Justinien (527-565) ; dans le quartier de Zeyrek, l'ancien monastère du Pantocrator, fondé

conditions. The threat of pollution arising from industrialization and rapid and initially uncontrolled urbanization have jeopardized the historical and cultural heritage of the old town, justifying the international appeal for the safeguard of Istanbul which was launched on May 13, 1983 by Mr. Amadou Mahtar M'Bow, Director General of UNESCO.

It is within this context that the proposal for inclusion must be examined. Its restrictive nature illustrates the recent deterioration of the urban fabric, but also the political will to safeguard a number of privileged sites with the aid of the international community.

The proposal for inclusion sets forth four zones :

- 1) The Archaeological Park which in 1953 and 1956 was defined at the tip of the peninsula.
- 2) The Süleymaniye quarter, protected in 1980 and 1981.
- 3) The Zeyrek quarter, protected in 1979.
- 4) The zone of the ramparts, protected in 1981.

ICOMOS considers that this selection which has been purposely limited to a small number of sites which are under full legal protection makes it possible to illustrate the major phases of the city's history using its most prestigious monuments :

- The ancient city and the capital of the Eastern Roman Empire are both represented by the hippodrome of Constantine (324) in the Archaeological Park, by the aqueduct of Valens (378) in the Süleymaniye quarter and by the ramparts built starting in 413 upon the order of Theodose II, located in the last of the four zones.
- The capital of the Byzantine Empire is highlighted by several major monuments : in the Archaeological Park there are the churches of St. Sophia and St. Irene which were built under the reign of Justinian (527-565) ; in the Zeyrek quarter there is the ancient Pantocrator Monastery which was founded under John II

sous Jean II Comnène (1118-1143) par l'impératrice Irène ; dans la zone des remparts, l'ancienne église Saint-Sauveur in Chora (actuelle Kahriye Camii) avec ses merveilleuses mosaïques et peintures des XIV<sup>ème</sup> et XV<sup>ème</sup> siècles. D'autre part, le tracé actuel de l'enceinte résulte des modifications survenues aux VII<sup>ème</sup> et XII<sup>ème</sup> siècles pour inclure le quartier et le palais des Blachernes.

Comnene (1118-1143) by the Emperess Irene; in the zone of the ramparts there is the old church of the Holy Savior in Chora (presently Kahriye Camii) with its marvellous mosaics and paintings from the 14th and 15th centuries. Moreover, the current layout of the walls results from modifications performed in the 7th and 12th centuries to include the quarter and the Palace of the Blachernes.

- La capitale de l'Empire ottoman est représentée par ses monuments essentiels : Topkapi Saray et la Mosquée Bleue dans la zone archéologique ; la mosquée de Sehzade et la mosquée de Süleymaniye, deux œuvres majeures de l'architecte Koca Sinan édifiées sous Süleyman le Magnifique (1520-1566) dans le quartier de Süleymaniye, mais aussi par les vestiges d'habitat vernaculaire de ce même quartier (525 maisons en bois dénombrées et protégées).

- The capital of the Ottoman Empire is represented by its most important monuments : Topkapi Saray and the Blue Mosque in the archaeological zone; the Sehzade and Süleymaniye mosques which are two of the architect Koca Sinan's major works and which were constructed under Süleyman the Magnificent (1520-1566) in the Süleymaniye quarter; and also by the vernacular settlement vestiges of this very quarter (525 wooden houses which are listed and protected).

L'ICOMOS recommande l'inscription des zones historiques d'Istanbul sur la liste du Patrimoine Mondial au titre des critères I, II, III et IV.

ICOMOS recommends the inclusion of the historic areas of Istanbul on the World Heritage List on the basis of criteria I, II, III and IV.

- Critère I : le bien culturel proposé comporte des monuments uniques, chefs-d'œuvre de l'architecture universelle, comme Sainte-Sophie, construite par Anthémios de Tralles et Isidoros de Milet en 532-537 ou la mosquée Süleymaniye, chef-d'œuvre de l'architecte Sinan.
- Critère II : de tous temps, les monuments de cette ville ont exercé une influence considérable sur le développement de l'architecture, des arts monumentaux et de l'organisation de l'espace, en Europe comme en Asie : c'est ainsi que les 6.650 m d'enceinte terrestre de Théodose II, avec leur seconde ligne de défenses créée en 447, ont été l'une des références majeures de l'architecture militaire avant même que Sainte-Sophie ne soit le modèle de toute une famille d'églises, puis de mosquées et que les mosaïques des palais et des églises de Constantinople n'influencent l'art chrétien d'Orient et d'Occident.
- Critère III : Istanbul apporte un témoignage unique sur les civilisations byzantine et ottomane.

- Criterion I : the proposed cultural property includes unique monuments, and masterpieces of universal architecture such as St. Sophia which was built by Anthemios of Tralles and Isidoros of Milet in 532-537 and the Süleymaniye mosque, a masterpiece of Sinan architecture.

- Criterion II : throughout history, the monuments in the city's center have exerted considerable influence on the development of architecture, monumental arts and the organization of space, both in Europe and in Asia. Thus, the 6,650 meter terrestrial wall of Theodosius II with its second line of defences, created in 447, was one of the leading references for military architecture even before St. Sophia's became a model for an entire family of churches and later mosques and before the mosaics of the palaces and churches of Constantinople influenced the Eastern and Western Christian art.

- Criterion III : Istanbul bears unique

- Critère IV : le palais de Topkapi, la mosquée Süleymaniye avec ses annexes (Caravansérail, madrasa, école médicale, bibliothèque, hammam, hospice, cimetière, etc.) offrent les meilleures exemples d'ensembles palatiaux et de complexes religieux de l'époque ottomane.

testimony to the Byzantine and Ottoman civilizations.

- Criterion IV : The Palace of Topkapi and the Süleymaniye mosque with its annexes (Caravanserail, madrasa, medical school, library, hammam, hospice, cemetery, etc.) provide the best examples of ensembles of palaces and religious complexes of the Ottoman period.

Paris, ICOMOS, Juillet / July 1985.



## APPENDIX D

### LAW NO: 4076 DATED 25.9.1987

T.C.

#### KÜLTÜR ve TURİZM BAKANLIĞI

Taşınmaz Kültür ve Tabiat Varlıkları

İstanbul Bölge Kurulu

#### K A R A R

Toplantı No ve Tarihi : 114 - 25.9.1987

Toplantı Yeri : İST.

Karar No ve Tarihi : 4076 - 25.9.1987

İstanbul karasurlarının ve hendeklerinin koruma ve düzenlemesi hakkında Türkiye Anıt-Çevre Turizm değerlerini koruma Vakfının 26.8.1987 gün 1857 sayılı yazısı okundu, ekleri incelendi, yapılan görüşmeler sonunda:

1- Karasurlarının kapılarının onarılmasına, kapıları birleştiren sur duvarlarının dondurulmasına, önlerindeki molozun temizlenmesine, yer yer tamamlanması ve düşmüş parçaların oldukları yerde muhafazasına, hendeklerin açılması ve çukurluklarının belirlenmesine ve birkaç yerde bulunan dandanlı duvarın yapılmasına (bilhassa kapılara komşu) ön surdaki kazamatların restore edilmesine, Burçlarda gerekli restorasyon ve temizlik yapıldıktan sonra muhafaza altına alınarak bunlardan gerekli olanlarına fonksiyon verilmesine,

2- Tekfur Sarayının, saraya bitişik burcun ve az ötesindeki sur duvarı üzerindeki saray cephesi ve onun da arka tarafındaki yapı kalıntılarının ayıklanarak rölövesinin yapılmasına, burçda sarayın bağlanması ve bunlara verilecek fonksiyon için teklif düşünülmeye,

3- Yedikulenin İstanbulun fethi ve tarihi gelişmesi ile ilgili bir sergileme yeri biçiminde değerlendirilmesi için gerekli temizliğin yapılmasına, burada surların ve burçların maketleri ve tarihindeki görünüşleri ile ilgili çeşitli dokümanların sergilenmesine,

4- T.A.Ç. in verdiği projede Tekfur Sarayından Yedikule'ye kadar inen surun içindeki yolun projede önerildiği genişlikte ve güzergahta yapılmasının uygun olduğuna, yeterli olduğundan, yeni geniş bir yol güzergahının yapılmasına mahal bulunmadığına, ayrıca projede önerilen surlara paralel giden yaya yolu önerisinin uygun olduğuna, önerilen yeşil alan ve park düzenlemesinin uygun olduğuna, pazar yerlerinin burada yapılmasının uygun olmadığına, pazar yeri olarak önerilen yerlerin park olarak kullanılmasına,

a) Korunması gerekli tarihi binalarla ilgili önerinin uygun olduğuna,

b) Tarihi olmayan binalara ilişkin getirilen rapordaki önerileri de uygun bulduğuna, T.A.Ç. Vakfının verdiği raporda teklif edilen

esaslara göre uygun bulduğuna, T.A.Ç. Vakfının verdiği raporda teklif edilen karar verildi.

EVİCE (Semevi) GİRAY (Muhteşem)

ÜYE ÜYE ÜYE ÜYE ÜYE  
EVİCE (Semevi) GİRAY (Muhteşem) SİNEMOĞLU (Nermin) TONER (Sühe) YALTIRIK (Faik)

ÜYE ÜYE ÜYE ÜYE  
İst. Rölöve ve Anıtlar Müd. İst. Arkeoloji Müzeleri Müd. Bay. ve İskân Müd. İst. Vakıflar Baş Müd.  
ORAL (Muharrem) PASINLI (Alpay) YILDIRIM (Gökay) ÇANKÖY (Ercüment)  
ET. MA. 9.10.1987 UĞDUL (Metin) Bulunmadı

## APPENDIX E

### AERIAL VIEWS OF THE MURAL ZONE



**M-1** NORTH of EĞRİKAPI-1946. ([www.ibb.gov.tr](http://www.ibb.gov.tr))



**M-1** NORTH of EĞRİKAPI- 1966. ([www.ibb.gov.tr](http://www.ibb.gov.tr))



**M-1** NORTH of EĞRİKAPI – 1982. ([www.ibb.gov.tr](http://www.ibb.gov.tr))





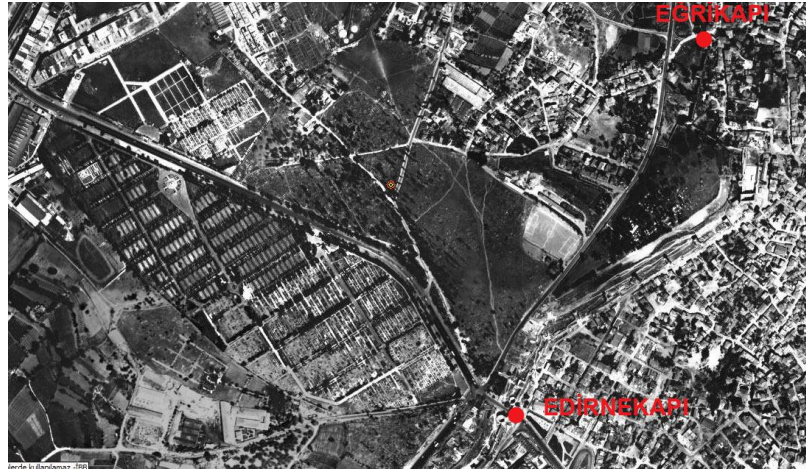
#### M-1 NORTH OF EĞRİKAPI

- |                              |                      |
|------------------------------|----------------------|
| 1. Anemas Dungeon            | 5. Davutağa Cemetery |
| 2. Tokmaktepe Cemetery       | 6. Hz. Kab Mescidi   |
| 3. Eğrikapı Surdibi Cemetery | 7. Public Park       |
| 4. Otakçılar Cemetery        | 8. Public Park       |





**M-2** BETWEEN EđRİKAPI and EDİRNEKAPI -1946 (www.ibb.gov.tr)



**M-2** BETWEEN EđRİKAPI and EDİRNEKAPI-1966 (www.ibb.gov.tr)



**M-2** BETWEEN EđRİKAPI and EDİRNEKAPI -1982(www.ibb.gov.tr)





#### M-2 BETWEEN EĞRIKAPI and EDİRNEKAPI

- |                            |   |
|----------------------------|---|
| 1. Tekfur Palace           | 7. Eğrikapi Surdibi Cemetery                    |
| 2. Eğrikapi Rum Cemetery   | 8. Otakçılar Cemetery                           |
| 3. Mısır Tarlası Cemetery  | 9. Small Scale Industry/Factory/etc.            |
| 4. Necatibey Cemetery      | 10. Altnay Sport Field (Site of the Kuş Pazarı) |
| 5. Edirnekapi War Cemetery | 11. Avcıbey Park                                |
| 6. Sakızağacı War Cemetery | 12. Public Park                                 |





**M-3** SOUTH of EDİRNEKAPI – 1946. ([www.ibb.gov.tr](http://www.ibb.gov.tr))



**M-3** SOUTH of EDİRNEKAPI -1966. ([www.ibb.gov.tr](http://www.ibb.gov.tr))



**M-3** SOUTH of EDİRNEKAPI -1982. ([www.ibb.gov.tr](http://www.ibb.gov.tr))





### M-3 SOUTH of EDİRNEKAPI

1. Edimekapı War Cemetery
2. Edimekapı Cemetery
3. Topkapı Cemetery
4. Maltepe Cemetery
5. Çamlık Cemetery
6. Turgut Özal's Mausoleum

7. Adnan Menderes' Mausoleum
8. Mihrimah Sultan Mosque
9. Site of the demolished Sulukule neighborhood
10. İBB Yol ve Bakım Müdürlüğü
11. Small Scale Industry/Factory/etc.
12. Park

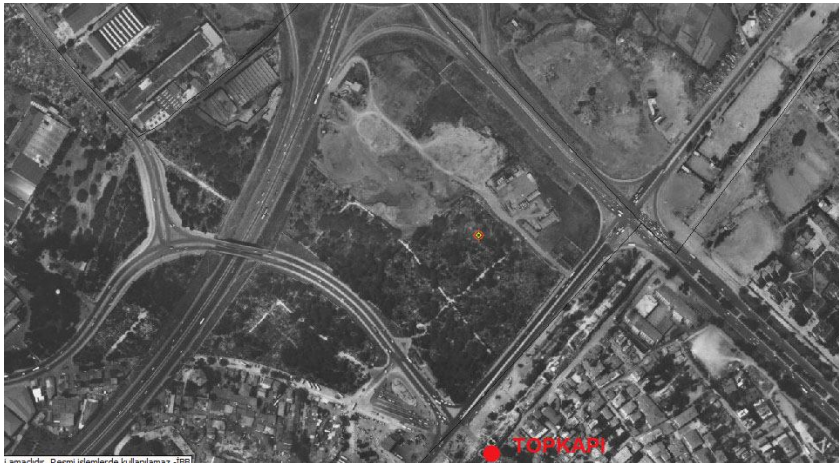




**M-4 NORTH of TOPKAPI -1946.** ([www.ibb.gov.tr](http://www.ibb.gov.tr))

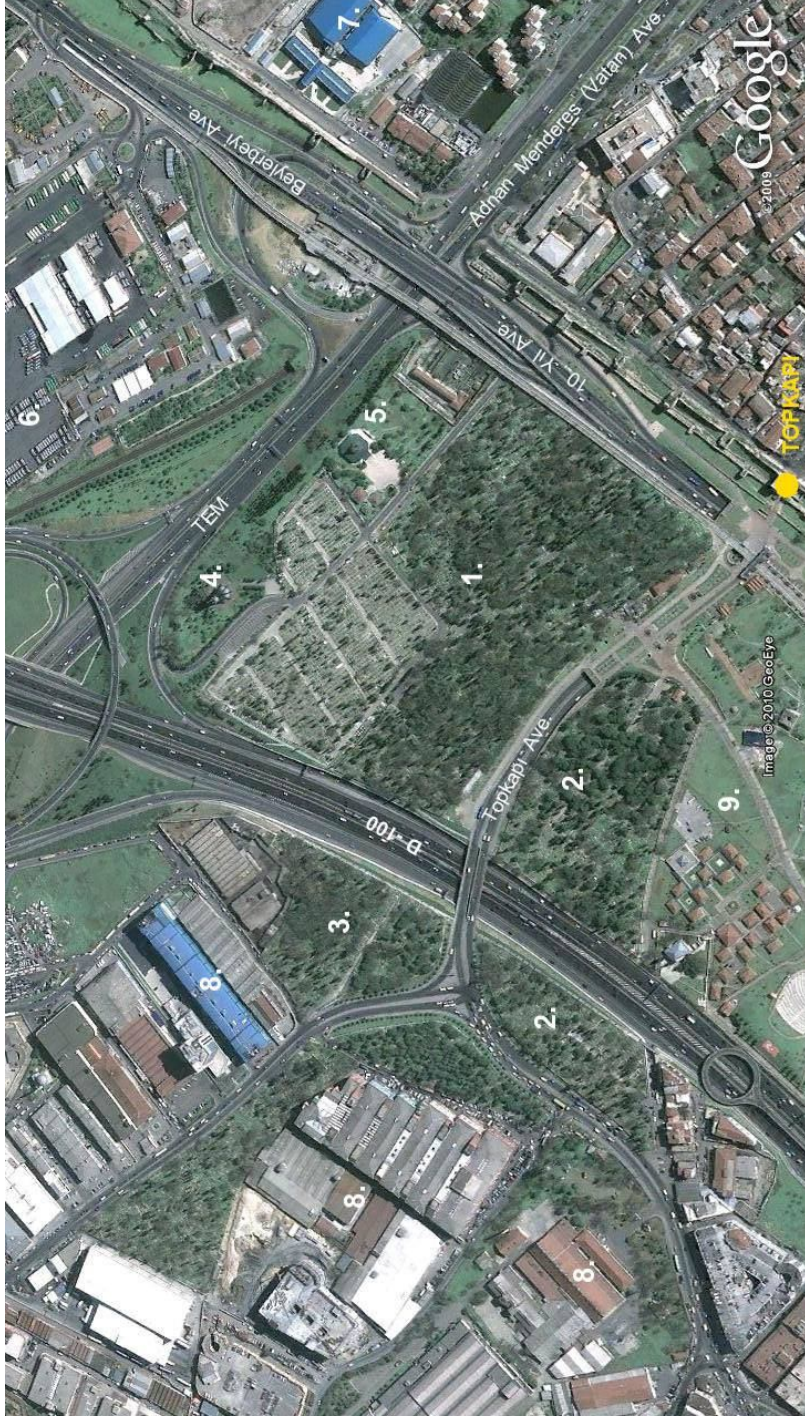


**M-4 NORTH of TOPKAPI -1966.** ([www.ibb.gov.tr](http://www.ibb.gov.tr))



**M-4 NORTH of TOPKAPI -1982.** ([www.ibb.gov.tr](http://www.ibb.gov.tr))





#### M-4 NORTH of TOPKAPI

1. Topkapı Cemetery
2. Çamlık Cemetery
3. Maltepe Cemetery
4. Turgut Özal's Mausoleum
5. Adnan Menderes' Mausoleum

6. İBB Yol Bakım ve Onarım Müdürlüğü
7. İGDAŞ İstanbul Bölge Müdürlüğü
8. Small Scale Industry/Factory/etc.
9. Topkapı City Park



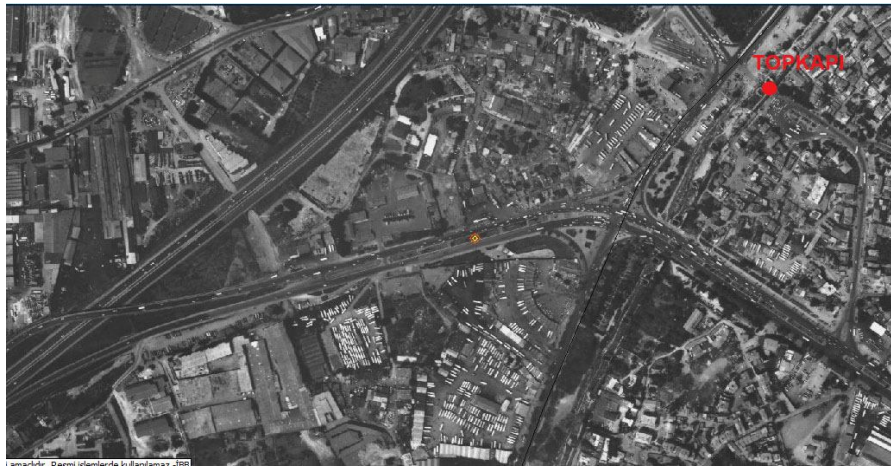




**M-5 NEAR TOPKAPI -1946.** ([www.ibb.gov.tr](http://www.ibb.gov.tr))



**M-5 NEAR TOPKAPI -1966.** ([www.ibb.gov.tr](http://www.ibb.gov.tr))



**M-5 NEAR TOPKAPI – 1982.** ([www.ibb.gov.tr](http://www.ibb.gov.tr))





#### M-5 NEAR TOPKAPI

1. Topkapı City Park
2. Panorama Historical Museum
3. İBB Topkapı Sosyal Tesisleri
4. Elevated Topkapı Junction

5. Small Scale Industry/Factory/etc.
6. Çamlık Cemetery
7. Merkez Efendi Tomb, Tekke and Mosque
8. Educational Institution □





**M-6 NEAR MEVLEVİHANE KAPI -1946.** (www.ibb.gov.tr)



**M-6 NEAR MEVLEVİHANE KAPI -1966.** (www.ibb.gov.tr)



**M-6 NEAR MEVLEVİHANE KAPI -1982.** (www.ibb.gov.tr)





#### M-6 NEAR MEVLEVİHANE KAPI

1. Dedeler Cemetery
2. Yenikozlu Cemetery
3. Eskikozlu Cemetery
4. Balıklı Ermeni Cemetery
5. Balıklı Rum Cemetery
6. Merkez Efendi Cemetery

7. Yenikapı Mevlevihanesi
8. Tekke of Hacı Mahmut Ağa
9. Zeytinburnu Medical Plants Garden
10. Educational Institutions
11. Zeytinburnu Sport Complex





**M-7** BETWEEN SİLİVRİKAPI and BELGRADKAPI -1946. (www.ibb.gov.tr)



**M-7** BETWEEN SİLİVRİKAPI and BELGRADKAPI -1966. (www.ibb.gov.tr)



**M-7** BETWEEN SİLİVRİKAPI and BELGRADKAPI -1982. (www.ibb.gov.tr)





#### M-7 BETWEEN SILIVRIKAPI and BELGRAD KAPI

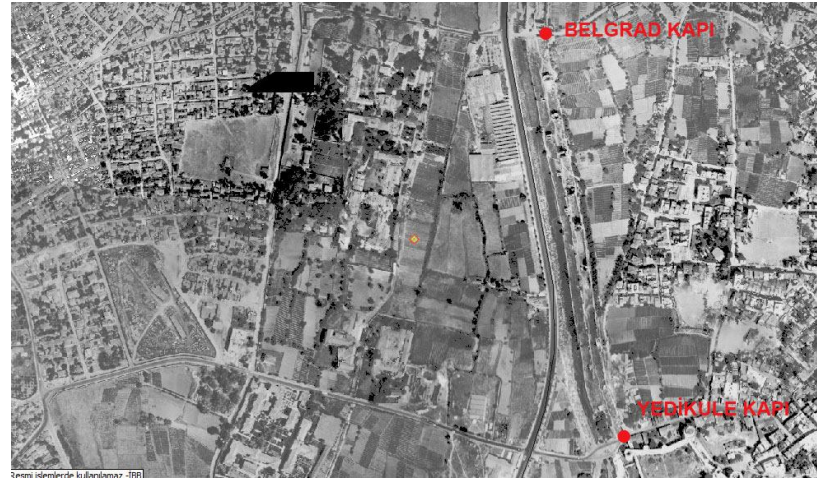
1. Silivrikapi Ayvalik Muslim Cemetery
2. Silivrikapi Muslim Cemetery
3. Balikli Armenian Cemetery
4. Balikli Rum Meryem Ana Manastiri
5. Tekke of Seyyid Nizam

6. Yedikule Respiratory Disease Hospital
7. Educational Institutions
8. Namik Sevik Stad
9. Small Scale Industry/Factory/etc.
10. Bostans in the ditches along the Land Walls

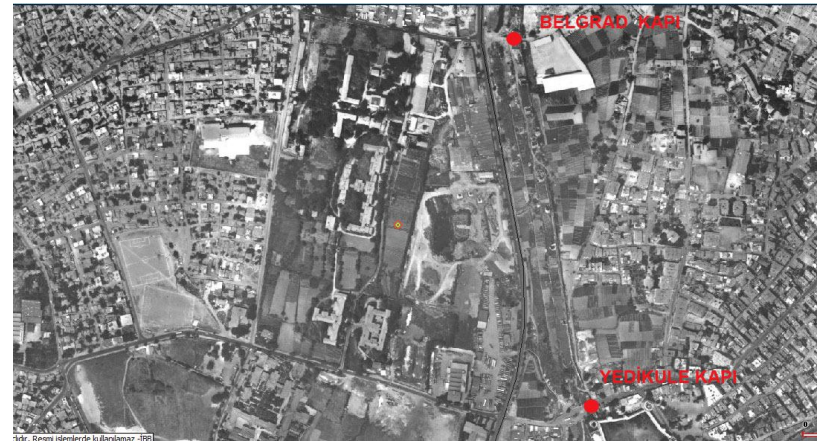




**M-8** BETWEEN BELGRAD KAPI and YEDİKULE GATE -1946. (www.ibb.gov.tr)



**M-8** BETWEEN BELGRAD KAPI and YEDİKULE GATE -1966. (www.ibb.gov.tr)



**M-8** BETWEEN BELGRAD KAPI and YEDİKULE GATE -1982. (www.ibb.gov.tr)

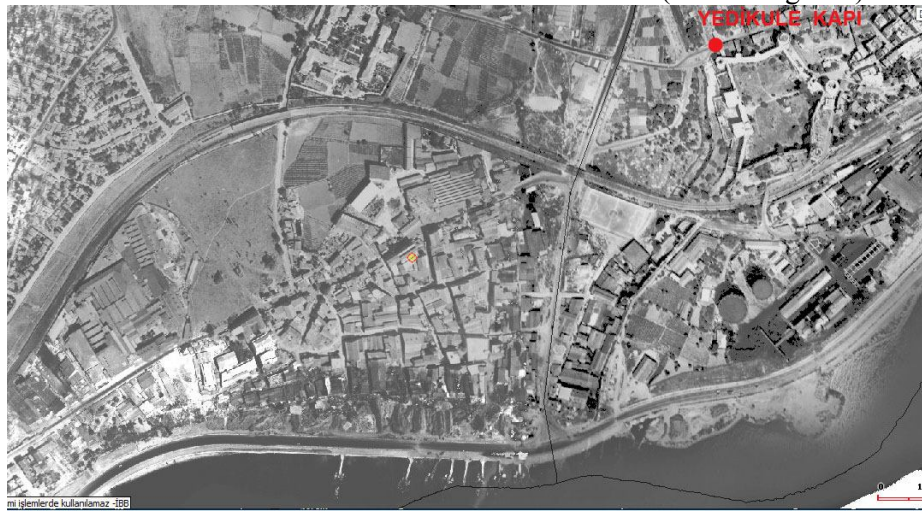








**M-9** SOUTH of the YEDİKULE GATE – 1946. ([www.ibb.gov.tr](http://www.ibb.gov.tr))

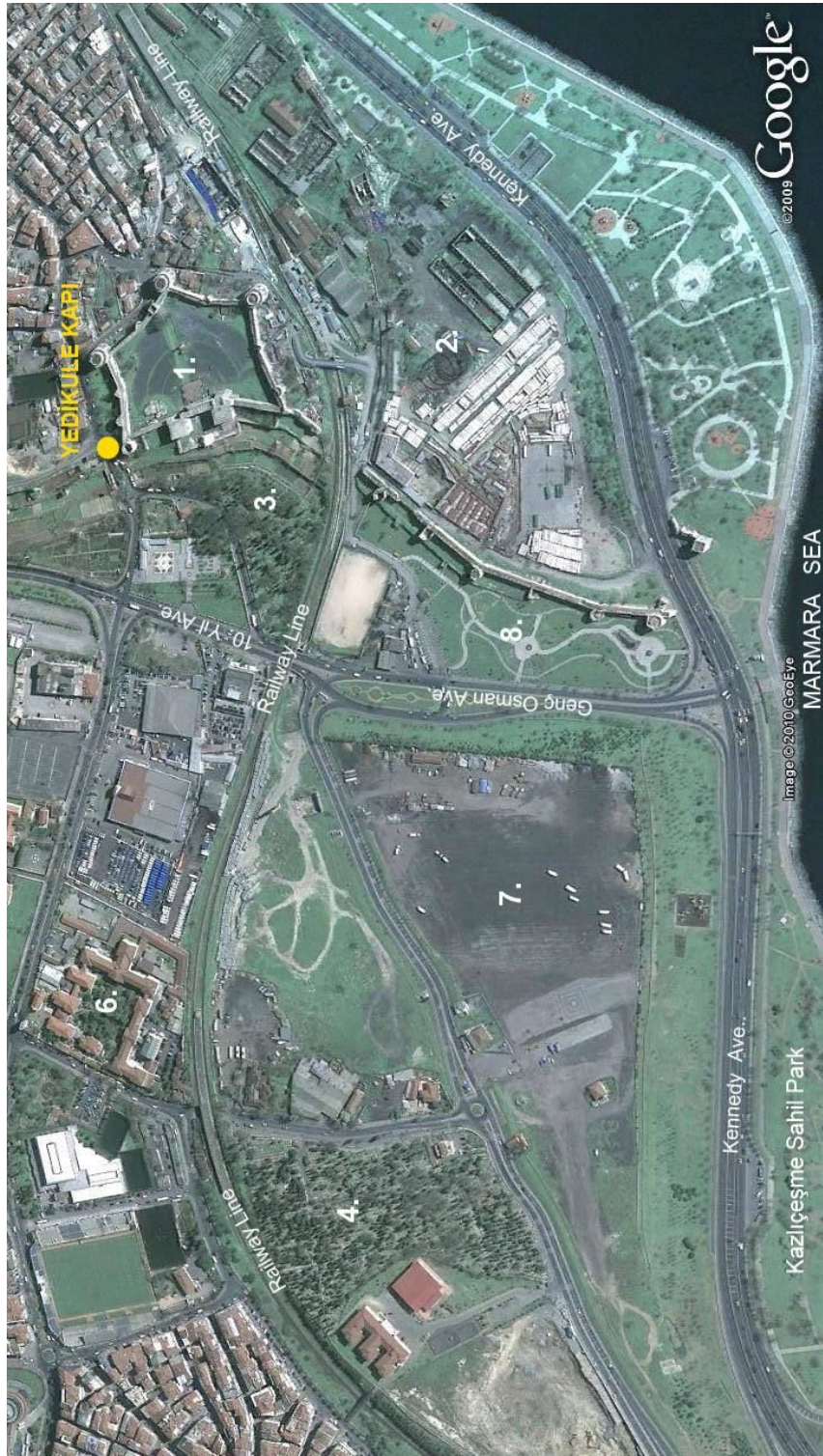


**M-9** SOUTH of the YEDİKULE GATE -1966. ([www.ibb.gov.tr](http://www.ibb.gov.tr))



**M-9** SOUTH of the YEDİKULE GATE -1982. ([www.ibb.gov.tr](http://www.ibb.gov.tr))





#### M-9 SOUTH of the YEDİKULE KAPI

1. Yedikule Fortress
- Derelict Gazhane area
9. Yedikule Cemetery
10. Kazlıçeşme Cemetery
11. Kazlıçeşme Mosque
6. Surp Pırgiç Armenian Hospital
7. Kazlıçeşme Mass Rally area  
(Former site of the Kazlıçeşme Leather Industry)
8. Public Park

## APPENDIX F

### HISTORICAL (DIS) CONTINUITIES IN THE MURAL / WALLED ZONE

#### *Bostans* along Land Walls



19<sup>th</sup> century. (Outsterhout & Başgelen 2005, 94)



20<sup>th</sup> century. (Atlas 2006, 70)



## Transportation along Land Walls



Early 20<sup>th</sup> century. (Outsterhout & Başgelen 2005, 91)



1930s. (İst.Bel. Neş. Ve İst. Müd. 1949, 38)

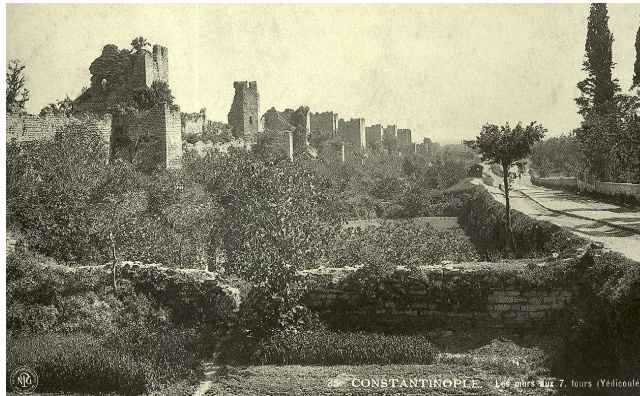


2007. (Personal Archive)



2009. (Personal Archive)

## Ditches along Land Walls



Late 19th –early 20th century. (Evren 2003, 132)



1970s. (<http://wowturkey.com/forum/viewtopic.php?t=12022&start=60>)



2007. (Personal Archive)



## Pedestrians along Land Walls



Early 20th century. (Outsterhout & Başgelen 2005, 86)



2009. (Personal Archive)

**“Janissaries” Attack to Land Walls in Every May 29**



1453. (<http://rugzo.com/fetih-1453-istanbulun-fethi-filmi-2010>)



2004. ([www.zeytinburnu-bld.gov.tr](http://www.zeytinburnu-bld.gov.tr))



## “ Circulation ” Through Gates



19th century. (Evren 2003, 53)



2009. (Personal Archive)

## Linearity of Land Walls



R. Walsh. (<http://www.galeriaalfa.com/v2/gravur-galeri.html?artist=33>)



1969 Photographed by Hurlimann Martin Braun. (IFEA archive)

## CURRICULUM VITAE

### PERSONAL INFORMATION

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### EDUCATION

Degree	Institution	Year of Graduation
MS	Urban Design METU	2003
BS	Landscape Arch. & Urban Design Bilkent University	1997
High School	Tevfik Fikret Highschool, Ankara	1992

### WORK EXPERIENCE

Year	Place	Enrollment
2007- 2010	Bilkent University Landscape Arch. & Urban Design	Part-time instructor
2005- 2007	Başkent University Interior Arch. & Env. Design	Granted Research Assistant
2002-2004	NTF İnş. Tic. AŞ	Landscape Project Coordinator
2000-2001	METU, Urban Design Studio	Project member
1999	Pelin Insaat, Ankara	Landscape Architect
1998-1999	Arti Tasarım Uygulama	Landscape Architect
1996	BEKTAS Arch. Co.Ltd.	Internship

### FOREIGN LANGUAGES

English, French

## **PUBLICATIONS**

1. Baş Bütüner, F., “Land Walls and the City: Everlasting Confrontation”, Ortaç, S.,(ed.) The Monument Upside Down, published by Dutch Art Institute, 2010.
2. Baş Bütüner, F., “Old City Walls as Public Spaces in İstanbul”, Eckardt, F. Wildner, K., (ed) Public İstanbul- Spaces and Spheres of the Urban, Bielefeld: Verlag transcript, 2008, p.141-162.
3. Baş Bütüner, F., “(Re)Thinking the Spatiality of İstanbul Historic Peninsula Land Walls”, 11th World Conference of Historical Cities- Conference Book, Konya, Turkey, June 2008, p.259. (abstract)
4. Baş Bütüner, F., “Kentsel Peyzajın Yeni Odakları: Dönüşen Liman Alanları”, 3. Binyılda Hedefler, Stratejiler, Politikalar- Peyzaj Mimarlığı Kongresi Bildiriler Kitabı, Antalya , Turkey, 2007, p.273-278.
5. Ulusoy Z., Karaca, H. and Baş Bütüner, F., “Spatial, Social and Temporal Compromise on the ‘Border’ Traditional Dwellings and Settlements Working Paper Series, vol.155, 2003, p.38-49.
6. Ulusoy Z., Karaca, H. and Baş Bütüner, F., “Spatial Typology of the Relation between Land and Sea as Exemplified in Alanya, Turkey,” Fratino, U. Petrillo, A. Petruccioli, A and Stella, M. (ed.) Landscapes of Water – History, Innovation and Design - Proceedings, Bari, Italy: Uniongrafica Corcelli Editrice, 2002, p.611-616.

## **CONFERENCE PRESENTATIONS & SEMINARS**

1. “Old City Walls as Public Spaces in İstanbul”, Public İstanbul: Spaces and Spheres of the City, Bauhaus University, Weimar, Germany, 19<sup>th</sup>-20<sup>th</sup> January 2007.
2. “Mezuniyet Sonrası Yaşam”, Mezunlar Merkezi, Bilkent Üniversitesi, Ankara, 25 Aralık 2007.
3. “Waterfront Revitalization as a Challenging Urban Issue in İstanbul”, 42. International ISoCaRP Congress, Cities Between Integration and Disintegration Opportunities and Challenges, İstanbul, September, 2006. (published on internet)
4. “Su Kara İlişkisinde Arayüz Olarak Kentsel Kıyıların Dönüşümü”, Çarşamba Seminerleri, Başkent Üniversitesi Güzel Sanatlar, Tasarım ve Mimarlık Fakültesi, Ankara, Mayıs 2006.
5. "Coastal Typology as an Urban Design Issue" Birinci Uluslararası Kentsel Tasarım Buluşması, Mimar Sinan Üniversitesi, İstanbul, 22-29 Eylül 2001. (with Prof. Dr. Zuhul Ulusoy and Hatice Karaca)

## **DUTIES & MEMBERSHIPS**

1. Moderator in 11<sup>th</sup> World Conference of Historical Cities Youth Forum, Living Cultural Heritages in Cities, Konya Turkey, June 10-12 2008.
2. Jury member in Barış Eyikan Student Design Competition, Urban Design and Landscape Architecture Department, Bilkent University, May 2004.