COMPARISON OF TURKISH AND EUROPEAN QUARTERS OF İZMİR AT NINETEENTH CENTURY

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COMPARISON OF TURKISH AND EUROPEAN QUARTERS OF İZMİR AT NINETEENTH CENTURY

SUMMARY

There are many different factors that effect the formation of the physical environment of a city, from natural aspects to cultural factors. But a city's morphological character is first the reflection of cultural features of the different groups living in that city. The aim of this study is to analyze and show the role of culture in formation of the physical environment of a city. For this purpose, city of İzmir in 19th Century was selected, where during Ottoman rule, many different cultural groups were living in the city like; Turks, Greeks, Jews, Europeans and Armenians and who formed identical neighborhoods.

This study consists of five main parts. First part introduction is a conceptual discussion of city phenomenon, concepts *east, west, traditional* and *modern.* Second part examines the evolution of the city through out the history by dividing it into political periods. Third part is the analysis of cultural features of the city, which focuses on the selected different cultural groups living in the city during Ottoman Period. The fourth part of the study is the analysis of morphological qualities of the city. In conclusion, the fifth part of the study, the data referring to the cultural qualities of the social-ethnic groups in living in the city will be compared with the morphological qualities.

ONDOKUZUNCU YÜZYIL İZMİR TÜRK VE LEVANTEN MAHALLERİNİN KARŞILAŞTIRILMASI

ÖZET

Bir kentin fiziksel mekanının uluşumunu etkileyen bir çok öğeden bahsedilebilir. Bunlar topografya, iklim gibi doğal etmenler ile kentte yaşayan toplumun sosyal düzeni, gelenekleri gibi kültürel etmenler olarak özetlenebilir, ancak bir kentin morfolojik yapısı öncelikle o kentte yaşayan sosyal grupların, kültürel özelliklerinin bir yansımasıdır. Bu çalışmanın amacı şehirlerin fiziksel mekanının oluşum sürecinde kültürel etkenlerin rolunu araştırmak ve oraya koymaktır. Bu amaçla çalışma alanı olarak, Osmanlı İmparatorluğunun mesheplere dayalı vergi sistemi sistemi ve kapütülasyonların bir sonucu olarak, birçok farklı etnik ve dini grubun faklı mahalleler oluşturduğu İzmir şehri, ve bu farklı karakter gösteren mahalleler içerisinden geleneksel toplum özellikleri gösteren Türk Toplumunun ve aydınlanma sonrası modern topluma geçiş sürecini yaşamakta olan Levanten Toplumunun mahalleleri seçilmiştir.

Beş ayrı aşamada yürütülen çalışmanın başlangıç bülümünde kent olgusu, kentlerin oluşum süreçleri, geleneksel ve modern kavramları ve kent morfolojisi konuşlarında kavramsal bir tartışma yapılmış. İkinci kısımda, şehrin tarih içerisindeki evrimi ele alınmış. Üçüncü bölümde çalışmanın üzerinde yoğunlaştığı 19.Yüzyıl kentinde Türk ve Levanten toplumlarının kültürel özellikleri ele alınmış. Dördünücü bölümde, toplumların özgün morfolojik karakterle sahip mahalleleri; kent dokusu, dolaşım ağları, kamusal açık alan kullanımı ve özgün mimari, tasarım öğeleri açısından ele alınmış. Son bölümde ise bu verilerin değirlendirilmesi yapılmıştır.

1. INTRODUCTION

1.1. Aim

There are many different factors that effect the formation of the morphological character of a city, in a range from natural aspects, inputs like climate and geography to cultural factors, but a city's morphological character is first the reflection of cultural features of the different groups living in that city. The aim of this study is to analyze and show the role of culture during the formation process of the physical environment of a city. For this purpose, 19th Century İzmir was selected, where during Ottoman rule, many different cultural groups were living in the city like; Turks, Greeks, Jews, Europeans and Armenians; who formed their own neighborhoods within the city. And two cultural groups were selected among them; the Turkish Society, which shows the characteristics of an "eastern-traditional society", and the European Society, which had a "western" characteristic in the transition to modern society from traditional society. This gives the opportunity to examine the both concepts of the "east" and the "west", and "modern" and "traditional", and culture itself as a phenomenon, as well its role and effects on the physical environment.

1. 2. Method

A method is proposed to carry out this study, which consists of two main steps; examining the evolution of the city and analyzing the cultural features of the different social groups living in the city in terms of social life, life styles, daily life, identity, religion, power relations, relations with other cultural-ethnic groups and comparing this data with the morphological analysis focusing different areas referring to each cultural group.

Morphological analysis will be held in four main parts;
Urban pattern of each area

Road Networks

Use of Public Open Spaces

Unique Architectural, Design Elements
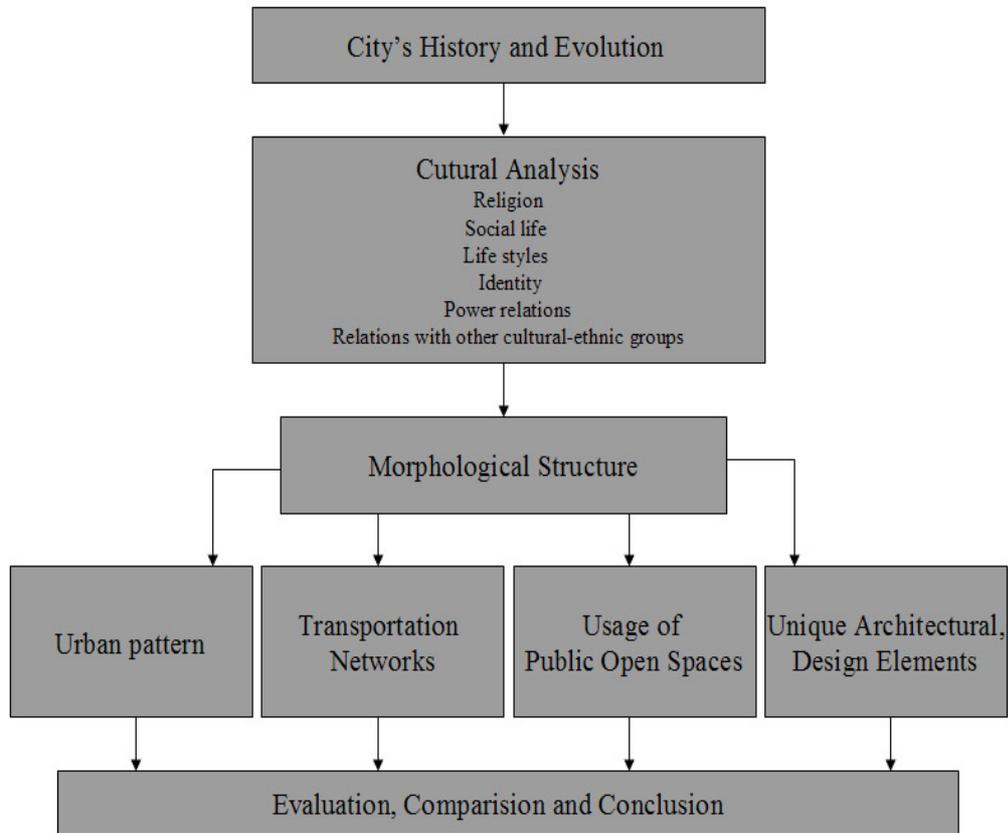
Figure 1.1 the model of study's method.

This study consists of five main parts. The first part; introduction is a conceptual discussion of city phenomenon, and the concepts; traditional and modern. The second part examines the evolution of the city throughout the history by dividing it into political periods. The third part is the analysis of cultural features of the city, which focuses on the selected different cultural groups living in the city during Ottoman Period. The fourth part of the study is the analysis of morphological qualities of the city. In conclusion, the fifth part of the study; the data referring to the cultural qualities of the social groups living in the city will be compared with the morphological qualities.

1.3. What is a city?

In 1772, while preparing the first English Language Dictionary Samuel Johnson preferred to use the word "civility" instead of the contemporary "civilization" word, generated from the Latin word of "Civitas", which means; city dweller. "Medeniyet" in Arabic, which means civilization, was similarly generated form the city of Medina (Çevik 2005). Both terms history for thousands of years have been bound to each other. City can be seen without hesitation as the reflection of civilization on the surface of the earth. L. Wirth defines the city as "a relatively large, dense, and permanent settlement of socially heterogeneous individuals", as for Mumford city is the "point of maximum concentration for the power and culture of a community" (Kostof, 1991). Throughout the history considerable amount of efforts have been made in order to explain what the city is, how and why they have emerged. Let us examine the evolution process of cities instead of searching an absolute definition for it. Although there is some opposition against it, the agrarian reform based definitions are commonly accepted. According to those definitions, first cities emerged all over the world, in different times after the agricultural revolution which started in Mesopotamia and spread through Egypt and Indus valley, in which plants and animals domesticated (4000 B.C, Egypt 3500 B.C, Indus 2500B.C.) Agriculture did not lead to an independent appearance of cities in every example, in those few cases urban civilization appeared a millennium after the fundamental agricultural revolution occurred in that region. After the first domesticated plants occurred in Sumer Kingdom about 5000 B.C, the first city Eridu existed by 4000 B.C, housing several thousand people. In 3500 B.C there were about 15-20 cities in Sumer Kingdom, including Ur,Uruk,Erech,Lagash,Kish, and Nippur, all full-scale cities. The central city Ur extended four square miles, with the population of 50000 (Lynch, 1981).

Invention of writing and wheeled cart also takes place during the Agrarian Reform process. Writing, an invention which was to have explosive consequences, developed from the pictographs. After the invention of writing, regular astronomical observations were made, and a number system was developed. Without the proper observations in astronomy agriculture would not be possible at all. Wheel was invented around 3000 B.C. Wheeled cart first used in battle and religious ceremonies, and after a millennia it used to carry cargo of goods. Those imported goods were

mostly special crafts and luxuries. But during the process after the Agrarian reform the key feature in foundation of cities is the "surplus". After the Agrarian Reform, formation of irrigation systems and domestication of plants and animals, communities reached a surplus production beyond their needs, which allowed some people to leave their position in agriculture and gave them the opportunity to become specialized in certain tasks. "Cities had became places where there was a specialized differentiation of work, where people were priests, craftsmen or soldiers, where wealth was not equally distributed among the citizens" (Lynch, 1981). These new inputs caused social diversity and a hierarchy in social-economic pattern, created the "rich" and the "poor", and gave priests a privileged status in community, as well as a spatial diversity as a result of those social changes in cities and different specializations of activities, production, trade, transport. With this surplus-exchange based new step in the evolution of cities, they have become, not only a place where people gather and produce food, but also locations for opportunities, locations for opportunities of different living environment, different life style and different work.

1. 4. Traditional cities

Most of those cities had a defensive wall. Walls take their place as one of the most important components of a city. Apart from their symbolic value of dividing the cultural phenomenon from nature; they were built as a result of the need of protection against whoever could be a treat to city's riches and resources. J.F Sobry wrote in his work called "De l'architecture" that; "Une ville sans mur n'est pas une ville" (a city without walls is not a city). Also another protection based application can be seen in the most of those cities is that they were located near a hill or a mountain in order to increase the cities defenses. Geological qualities of the site surely must have effected the cities physical development in term of architecture and planning, but the consideration to settle that site is a cultural act in the first place. Selection of sites around geological resources like a natural harbor near a sea or a river should have highly influenced the physical structure of a that city but that is first a result of the aspects to enhance the surplus production from using the sources of that water, to enhance the trade possibilities and the defensive features, which are also cultural aspects (Kostof, 1991). Gordon Cullen defines city as a black and white world. In this

world roads are for dynamism and relations, buildings are for social and economical purposes. The spaces apart from structures are used for economic and social as well (Cullen, 1961). Cullen's definition emphasizes the cultural aspect of the city. Many different factors can be listed which effect the formation of a city's morphologic structure, like topography, climate, geography of the settled area. But it is culture what forms the city in the first place. Also the other elements that affect a city's physical structure can be seen as a cultural result of the consideration which is related to the social and economical aspects of that society, like defensive concerns, when they first settle that site.

Gradually the relative equality of previous villages are shifted its dominants relations from "kin" to "class". The social pyramid ran up from slave to peasant, soldiers, state officials and priests. Contrasts in size of houses and graves had started to be seen as a result of social diversity that was formed in the society, to indicate the differences of rank and power. There was also a social diversity between the rest of the society and the priests, giving them a privileged status in society. Religion was in the center of the social life. There was a large temple in all cities which was placed in high platforms. Those temples were constructed over successive ruins of older, smaller temples. Surplus was also used for the religious rituals in those local shrines. A particularly attractive shrine had begun to gain reputation, gaining pilgrims and gifts from a larger area, and becomes a permanent ceremonial center. Palace and ceremony were offering pilgrims a release from anxiety, becoming fascinating and stimulating experiences. New skills developed to serve the new elite. The voluntary gifts of the rural population were converted into tribute. The central collection of food also had secondary advantages, for example it could be used as reserve in famine. The physical environment plays an important role in all of this. It is the material basis of the religious idea, the emotional figure that binds the peasant population to system. The city was a great place, a new world which forms the background for religious ceremonies. Built with devotion and also with a conscious intent, city is essential equipment for psychological domination and at the same time a glorious expression of human pride.

Throughout the history cities depending on the major features which have affected that city's formation process like the irrigation factor, defensive factors, religious factors and regional trade relations, has accepted roles as storehouse, fortress, market

etc... However it was first a "holy place" (Lynch, 1981). The religious buildings continued to be the material basis of the idea, the intention to bind the society to the system in the following civilizations. In Greek cities other new cultural features had taken place which influenced the physical characteristic of the city and added new components to it such as the Agora, theater and gridiron planning attitude but "Temple" was there, usually placed in the highest reaches of an hill. Rome replaced the Forum with Greek Agora, but preserved the "Temple".

After the Christianity spread through the western world, in the medieval age, Feudality and the Inquisition brought a new life style, changing the whole settlement attitude but preserved the "temple" changing its name as the "church". Islam brought a new way of life, a new civilization project, with new urban components and a different urban formation, but similarly to the previous applications, the "mosque" was there in the center of the city as well as life. Briefly it can be said that traditional society and the city it created was formed by scholastic, dogmatic views and religion itself, which places religion in the center of life, as well as church or mosque in the center of city.

1.5. Renaissance and the Path to Modernity

With Renaissance however, which had spreading through Europe after 15th century starting from Italy, new ideas started to take place. It represented a reconnection of the western world with the antiquity, the absorption of knowledge particularly mathematics from Arabic, the return of experimentalism, an explosion of the dissemination of knowledge brought on by printing and the creation of new techniques in art, poetry and architecture which led to a radical change in the style and substance of the arts and letters, but most importantly the focus on the importance of living well in the present, with the ideas of humanism, placing the human itself to the center of life, replacing the church and religion. The Italian Renaissance is often labeled as the beginning of the modern epoch.

Francesco Petrarca, as part of the humanist movement concluded that the height of human accomplishment had been reached in the Roman Empire and the ages since have been a period of social decline which he labeled as the "Dark Ages". Petrarca saw history as social, art and literary advancement, and not as a series of set religious

events. Re-birth meant the rediscovery of ancient Roman and Greek heritage through ancient manuscripts and the humanist method of learning. These new ideas from the past triggered the new advancements in arts, science and in other areas.

The Age of Enlightenment began to consider the Bible, as a questionable tradition. "The Enlightenment" advocated rationality, which asserts that the truth can be best discovered by reason and factual analysis, rather than faith, dogma or religious teaching as a means to establish an authoritative system of ethics, aesthetics, and knowledge. Immanuel Kant defined Enlightenment in his 1784 essay called "What is Enlightenment" as; "Enlightenment is man's leaving his self-caused immaturity. Immaturity is the incapacity to use one's own understanding without the guidance of another. Such immaturity is self-caused if its cause is not lack of intelligence, but by lack of determination and courage to use one's intelligence without being guided by another. The motto of enlightenment is therefore: *Sapere aude!* (dare to know) Have courage to use your own intelligence!" (Kant, 1784)

Around the years this essay was written, like the agrarian reform in the Neolithic age, another invention also played a vital role in the process of the transition from the "Traditional Society" to the "Modern Society"; the steam engine, which leaded the way to the industrial revolution.

Industrial revolution completed the conceptual path which had began with Renaissance, continued with Mannerism, Historicism and Enlightenment, forming the new structural basis of production, consumption, labor, trade and all other daily life activities and a new city.

1. 6. 19th Century İzmir; Duality of Traditional and Modern

At this point City of İzmir provides an opportunity to examine a city, which divided into different parts, while one of the communities was in the transition process to Modern Society and represents the "west" and western values, while the other one shows the characteristics of a Traditional Society and represents the "east".

Famous French Poet Lamartine defines the city as; "İzmir does not answer anything I expect form an eastern city; it is Marseille in the edge of Asia Minor; an elegant collusion where European merchants live as the way the do in Paris or London" However, Gauttier d'Arc's definition is almost the opposite; " There, whole Asia can

be found, there; the bright dreams of Arabian fairy tales becomes real, there; East grows, with its all color patterns, all splendor, ostentation and with its old supremacy" (Yaranga, 2000).

These two different definitions about the very same city perfectly indicate city's dual structure. This studies aim is to undercover some traces about how the 19th Century İzmir's physical structure shaped in the framework of this cultural duality by examining city's cultural context with its all aspects as well its morphological structure, and comparing each other.

1.7. Urban Morphology

Urban morphology can be defined as the observation of the physical environment of a city as habitat of man. Urban morphology observes a city from its foundation through its evolution in history, dividing into different time periods and defining the key components. Urban morphology is interested in the consequences of social and economic facts that affect the formation of the physical form of a city. The studies focus on the components of a city and their relation with the facts which influence their formation, can be seen as an example of urban morphology.

Urban morphology has been practiced as a scientific discipline for a hundred years all over the world. First studies where mostly practiced as a discipline of Urban Geography to enhance and complete it. Urban morphology has been an important discipline in Germany and in other German-speaking countries for a century. In England and United States Urban morphology's history is relatively shorter. It has begun to be practiced in those countries after World War II. Before that time it has been practiced as a sub category of Urban Geography in Countries in Middle Europe and in United States, and it is not possible to find many studies made in those countries that time (Vance, 1977).

Studies that were made about urban morphology mostly focused in three areas, England, United States and Middle European countries. The other studies made rather than those areas are very few (Whitehand, 1981).

One of the important steps of the urban morphology is the study of Giesler about Danzig which observes the city form from different frameworks, different than the previous studies and observations made before. His work highly influenced the

German Urban morphology school. After Geisler, Martiny studied all German cities and towns and which tries to explain the formation of German cities by using plans. But those studies were criticized because of their attitude which does not consider the origins and the evolution of those cities, for not considering city's history and in terms of the scales of those studies. After 1930 Urban Geographers studying urban morphology started to consider the studies of Urban Historians like Meier and Rörig and also they began to consider the political and economic issues that effected city's development. And an attitude that tries to explain city's physical form and its evolution according to the socio economic framework and historical development of that city was formed and accepted in German Urban morphology school, which completes the previous attitude of Giesler and develops it, forming the Tradition German Morph-genetic tradition (Whitehand. 1981).

This German attitude also continued to be practiced in England. Conzen who studied in Germany as a student, was highly influenced by Bobek, who has important studies about Vienna in which he also considers the non-morphological features while studying the city. After Conzen returned to England he made studies focusing the north-east parts of England. Those studies were under the framework of German Morphology Tradition. Also Conzen developed the concept that suggests examining a city in three different parts which were; city plans, building forms and land-use, also dividing the city in three different parts; transportation network, blocks and buildings. Conzen's urban morphology analysis Conzen's urban morphology method examines the morphological structure of a city considering the previous forms of that city by observing the historical achieves and plans (Slater, 1985).

American Urban morphology Tradition was developed under two different perspectives. First of them is the cultural-geography attitude which was developed in Berkeley University. The other one is the attitude which studies the urban land-use pattern under the social-economic framework. The attitude which influenced the American Urban Morphology tradition was the economy based studies which observes the relation between the land values and the history of the land-use pattern of that city.

Another attitude in Urban Morphology was developed by Gurdes, which focuses on the relation between the transportation network and the land-use pattern a city. Although he accepts the fact that the morphological formation of a city can not be

described with only one single instrument, he highly emphasized the importance of transportation network of a city in his studies. He claimed that all cities formed by similar structural basis, and usually the road systems formed in early periods of city maintained their presence during cities evolution (Gurdes, 1990).

Some other attitudes in Urban Morphology are the studies of Krier focusing morphologic and typological qualities of historical cities, studies of Aldo Rossi; which examines the psychological, social and cultural elements that effects the formation of cities and Hillier's studies which examines the city by defining the psychological and historical features of it and also analyzing the city structure in terms of architecture and typology comparing these data with quantitative findings.

Method proposed to be used in this study is intellectually close to Rossi's attitude towards urban morphology; examining a city with its history, creating a cultural image of the nation, ethnic religious groups living in that city and comparing that data with morphological qualities.

2. HISTORY OF İZMİR

2. 1. Neolithic Age

The archeological studies showed after the expedition in Menemen and Helvacikoy that, İzmir's foundation as a city takes place in the beginning of area's relation with Central Anatolia; during "Hittites" brightest period area was under their rule like the rest of all Anatolia. İzmir(Smyrna-Samornia) was established by Leleg civilization in the area today called as Tepekule near Bayraklı, in 3000 B.C. City was under the rule Hittites between the years 2000-1200 B.C. After the Hittites State was collapsed by the raiding forces of Frig Empire, city of İzmir was inhabited by Ionians and Aelonians immigrated to western Anatolian coast from Greece. İzmir's one of the brightest periods was the Ionian times (Canpolat, 1992).

2. 2. Ionian Period

According to the studies of Prof.Dr Yohannes Böhlau in 1934, the first Greek settlement in the area was formed in Meles River region, around a hill near Spylos Mountain which is placed in the northeast of Bayraklı in 1102. In Ancient Mythology it was believed that the city was founded by Tantalos son of Zeus. The oldest name of the city that is known is "Smyrna" which is coming form the word "Smurna", means "the land of holy Ma" in Luwi language. The ancient Aeolian Greeks named the city "as "Myrrha" in their Aeolic dialect. After it was conquered by the Ionians, they renamed it "Smyrne", the translation of the same name in their Ionic dialect. The same form was used in Attic Greek, and consequently also in the predominant forms of the Greek language that followed, including Modern Greek. The Romans called the city "Smyrna", the Latinate form of "Smyrne", and this Latin form is how the pre-Turkish city (including Greek and Roman periods) is generally known in English. From the time of Turkish arrival, the Turkish name "İzmir" gradually became the primary name of the city, and is how the *modern* city is generally known in English (Canpolat 1992).

Figure 2.1. İzmir in antiquity (Tuna, 2002)

The first houses built which can be seen in Figure 2.1, of the city were placed on the top of the tell. Those were small houses which consist of only one room, made of clay. Around 850 B.C a wall was built as a result of defensive concerns about the city in which clay also used as the material. There were a thousand people living inside those walls that time (Canpolat 1992).

City's brightest period in Antiquity was in between 650 B.C and 545 B.C. The famous landmarks like the Athena Temple were constructed in this era. After 560 B.C. the grid plan of Hippodamus started to be applied in the city. The plan of Bayraklı is on the first leading gridiron plans in Anatolia and some sources claim that it was planed by Hippodamus himself. Houses of this period were consisting of multiple rooms instead of just one room. Streets were paved, new elements like fountains had taken their place in the city's formation. Also like The Athena Temple, the famous tomb know as "The Tomb of Tantalos" was also build in this period (Canpolat, 1992).

Gyges a king of Lydia was the first Lydian ruler who tried to capture the city. But that was King Alyattes who successfully achieved that around 600 B.C. destroying the whole city, after the population did not accept his rule over İzmir. City was under its knees, they re-build the Athena Temple and tried to recover their previous brightest

status but there were not successful, that even become impossible to achieve after Persians invaded the whole Anatolia, including İzmir. For a two hundred years of decline city lost its importance. After the Persian invasion the population of the city increased rapidly and the old city inside the city walls in Bayraklı became insufficient for the new population. As a result of this new growth, a new city was founded around Mount Pagos in 300 B.C (Tuna 2002).

2. 3. Hellenistic Age

Alexander the Great, traveled to Troy with his army to put an end to the Persian rule in Asia Minor. Both armies first battle was in Granikos and Alexander the Great's army was victorious. After this battle he marched over Efesus and captured the city. Strabon and Pausanias tells in their works that Alexander also visited İzmir during this period. According to the account Alexander the Great son of Philip gave the order to build the city after a dream he had. After this he marched through the Persian lands with his army and died in Babylon in 323 B.C. (Canpolat, 2002).

After Alexander's dead, Antigonos one of the Generals of the army, gained the control of the empire. Antigonos prepared a plan for the development of the city but he died in Ipsos War (Canpolat, 2002). His successor Lyzimahos however was able to apply those plans. Lyzimahos re-organized all the Ionic cities including İzmir. He is known as the founder of new İzmir. Lyzimahos renamed Efesus as Arsinoia his wife's name and İzmir as Euredikeia which is his daughters name. But those names were forgotten after his dead (Canpolat, 2002).

This new Hellenistic city was build around the mount Pagus, some parts takes place on the mountain and the other parts in the surrounding plains. Charles Texier defines the residential buildings as ornamental and imposing. There were arched ways connecting streets. One of the most important structures of the city was temple-building called Homerium which was constructed for Homer's memory. Also Nemesis Temple was another important figure of the city. Acropolis, Theater, Stadium and Agora were the other components of the city (Canpolat, 2002).

2. 4. Roman Period

In 197 B.C with the decision of the Roman Senate, control of all Lydia was given to the King of Pergamon, Eumenes II. During this period for fifty years city was In a neutral status and away from political issues. In 133 B.C Aholos III, King of Pergomon died leaving his treasures and all the cities control to Roman Empire including İzmir. Roman Empire re-organized all cities in Asia-Minor in 129 B.C. Marcus Aquillius, whose rule ended in 126 B.C constructed the first trade ways between İzmir, Efesus, Sardei Foça and Pergamon.

With the development of trade relations with Roman Empire, the wealth of the city also increased but because of the Roman laws which gives the privilege to the one who pays the greatest debute to the empire, this economic development did not distributed to the whole population equally or fairly, serving the capital owners, making them richer.

İzmir's importance had increased enormously during Roman rule. Many emperors gave importance and visited the city. During this era İzmir was one of the most popular cities of the world. Elostrat says that none of the European cities could be compared with İzmir in that time (Canpolat, 1992).

Izmir was an important science, fine arts and trade center in that period. Academic facilities, basilica complex, aqueducts, baths, hospitals, theaters, gymnasiums and planned-paved streets were the new components added to the city.

2. 5. Byzantine Period

The knowledge and resources on city's Byzantine period is very limited, especially in terms of physical environment and architecture. After the Roman Empire divided into two as East and West Roman Empires, İzmir had become a Byzantine city like the rest of the Anatolia. The Byzantine Period of the city was an age of political decline. City lost its previous importance in the Roman age. As a result of this, city's cultural life was also in a decline, few were added for the previous city, while it is seen that the previous achievements of the Roman Period could not be maintained either. In 440 A.D Atilla, king of Hun Empire conquered the city. Arabs captured the city from

the sea in 672 and used it as a base for their raids of Constantinople, but city was again captured by Bizantine Empire after a small period. Seljuks advanced as far as the Aegean Coast and conquered İzmir in 1081. İzmir remained as a Seljuk city only for 16 years, it was captured by the Byzantine Empire in 1097, at the beginning of the first Crusade (Canpolat, 1992).

2. 6. Ottoman Period

İzmir as a harbour city (Figure 2.2), has gained importance in the late 16th century as a transition point in the trade ways of east and west. French historian Fernand Braudel defines İzmir as the hearth of Ottoman economy in the 17th century and states that it is a result of road system connected to the city. İzmir's development in 16th century as a local market has prepared the background for city's transformation into an international trade center. Before İzmir, Sakız Island was the trade center of the area. After Ottoman Empire conquered the isle they preferred İzmir as the primary trade center of the empire in the Eastern Mediterranean.
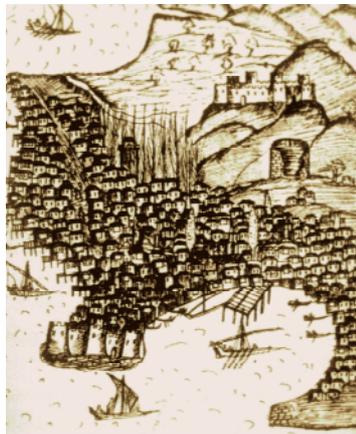
Figure 2.2. Gravure of İzmir in 1638 by Isolario LUPAZZOLO

As an intersection point of the caravan roads to the east and western sea trade routes İzmir developed as an important trade center, and city's population has shown a rapid increase with the migration from other Ottoman cities and also from Aegian islands Orthodox and Catholic Greeks, Latins, Jews from Selanik and Manisa and Armenians from east who runs caravan trade, moved to İzmir (Figure 2.3) as their new residence. İzmir become the most cosmopolite and crowded city of Ottoman Empire after İstanbul in 18th century with the population of 100.000 people (Bilsel, 2000).
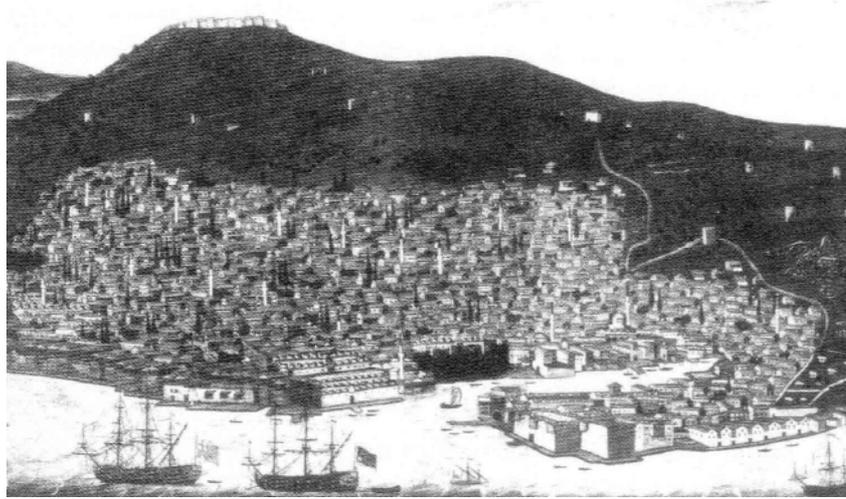
Figure 2.3. City of İzmir around 1750

In the 19th century İzmir harbor is an important center with connections with European Metropoles. In the beginning of the century city was in a state of economic withdraw, but quickly recovered from this status and entered a fast social and economic transformation process after the year 1830. The trade agreement with England in 1838 and the "Tanzimat" reforms in 1839 have formed another aspect in city's rapid development during the century.

Parallel to these socio-economic changes, the physical structure of the city faced an important alteration. This physical change is mostly defined with the movement of international capital in the city. The different ethnic and cultural structure of İzmir with these new developments in social and economic conditions of the region and the continent, prepared the 19th century city of duality.

3. CULTURAL ANALYSIS

3. 1. Demographic Pattern of 19th Century İzmir

In 19th Century, city's population was formed by Turks, Greeks, Armenians, Jews and people form different European countries. The Non-Muslim communities like in the other Ottoman cities were organized under religious communities and Europeans were organized under consulates of their countries. This social diversity of İzmir can also be easily seen in the physical structure of the city because of Ottoman Empire's tax policy which was based on religion and religious sects. This attitude of government forced different cultural groups to form their neighborhoods separately from each other. Europeans however as a result of capitulations was separated from the rest of the people living the Empire and had a privileged status. Only consulates of their country had the authority to judge them in any case. Turkish Police forces for example, did not even have the right to arrest a European even if he was guilty of murder.

3. 2. Population of İzmir during 19th Century

According to records of the consulates and the observations of different travelers visited the city during that era, city's population was around 130000 in 19th century. Depending on the source and the certain date, numeric information about the city's population during the century has a huge verity. For total population there are different opinions with huge gaps. Hartley writes city's population as 77000 in 1826, while De Beafour noted it down as 106000 in 1812, Illustrated London News, claimed it was 180000 by 1840. According to Storari, whose 1853 map will be used in this study to illustrate the city's morphological pattern of the date; it was 150000 by 1853. So it is quite impossible to state an absolute number for the city's population. We may consider that it was something around 100000. Turkish population was forming the majority of it with Greeks with the population around

40000 to 85000 according to different sources, while Europeans' population had been written between 6000 and 37000 (Beyru, 2000).

Year	Author	Turks	Greeks	Armenians	Jews	Levantines	Total Population
1860	Dr.Moritz	60000	50000	10000	14000	6000	140000
1861	L'impartial	42000	28000	7000	14000	28287	123000
1868	Slaars	40000	75000	12000	40000	20000	187000
1870	Cumberbatch	43000	56000	8000	20000	37000	160000
1872	De Scherzer	45000	75000	6000	15000	14000	155000
1875	C. Dudley Warner	80000	90000	_	_	_	200000
1878	John Murray	80000	90000	10000	12000	16000	208000
1884	Elisée Reclus	40000	90000	9000	15000	8000	192000
1885	Georgiadés	50000	100000	7000	15000	15000	187000
1886	A.Chavet	_	80000	_	10000	20000	220000
1890	Holen	52000	62000	12000	23000	16850	210850
1894	Vital Cuinet	96250	57000	7628	16450	52287	229615
1895	Henry Avelot	89000	52000	12000	16000	37000	200000
1900	Paul Lindau	89000	52000	5600	16000	_	_
1902	Lindenberg	52000	10800	_	_	_	20000

Table 3.1. Population of İzmir during nineteenth century (Beyru, 2000)

3. 3. City's place in the 19th Century Eastern Travel routes and writings

The only way to look back to find traces about Turkish and European societies cultural features like; social life, identity, religion, and relations with other cultural-ethnic groups, is to search the old writing of the date. Many travelers during the era visited the city as a result of the Orientalism trend which was natural result of Romantic and Nationalist movements.

Izmir in 19th Century had a secondary place among the classical routes of the eastern journeys. City was not important as Athens, Istanbul or Jerusalem. Most of the travelers stopping by the city were not even spending a whole day in İzmir. As a result of this, the parts written about their stay in İzmir, in their books are not usually more than a few pages. Nerval, who dedicated more than half of his work called "Travel to East" to İstanbul, does not even spends a half page for İzmir (Yaranga, 2000).

Travelers used to stay in the city for short time periods in 19th Century. Because İzmir was never a purpose of a travel but always a place to stop, a pause point. Those who had left Europe for a Mediterranean or Eastern journey, were stopping in Athens to see the Parthenon, stopping in Cairo to see the Giza Pyramids, they were stopping in Jerusalem to visit to holy places, and at the end they were visiting Istanbul, to see the city of thousand minarets. These kind of attraction was far beyond İzmir, there were no pyramids, no Parthenon, there were only a few minarets. Before the journey İzmir was already considered as a place of less attraction. However most of the travelers were had to have a break in İzmir, before going some certain places. For example travelers who were interested to see Efesus had to stop in İzmir Harbor to go to the ancient city which was only accessible by land transportation from there. Also those who wanted to go to İstanbul through the Trojan Plains like Chateaubriand had to stop their sea journey in İzmir. Lamartine, a famous bard of that time, disembarked in İzmir to reach the Akmeşet farmstead which was given to him as a present by the Ottomann Sultan. And with the beginning of the regular railways, travelers visited this harbor where it was one of the stops of the railway. City was always a break point of necessity, never the destination itself. But that would be an early, premature claim to say that city had no interesting qualities. Yaranga says İzmir was where Asia first

discovered, where the real journey to the east begins. Greece and Aegean Isles can not go beyond being the messenger of the east (Yaranga, 2000).

Before 19th Century, so few Europeans had visited the city. As a result of this narrations about the city before this date are so rare. In the beginning of the 19th Century, while İstanbul was very popular, nearly nothing was known about İzmir in the west. In the 18th Century French Literature, where oriental works were common, it can be seen that there were so few entries about İzmir, and most of them are basic mentions. Yaranga believes this status of "ignorance" of the city might have directed travelers to a more objective view about İzmir without prejudgments and ready made ideas. And he claims that it can be thought that they were looking for the "east" not İzmir, and thinks that travelers visited the city wrote what they saw, instead of what they wanted to see and believe. However the beginning of the act, the search for the "east", can be seen as bias. Yaranga continues with the ideas that, without knowing what it has been told about the city, travelers were able to develop an idea closer to the reality, while trying to describe the city, and maybe they found a new face of the east where there was no literal tradition. He thinks what they found was a less idealized, a less "eastern, east" (Yaranga, 2000).

Another important point is the verity of different point of views of the travelers, which was eventually formed by the city. For example for someone who was visiting a major city, like İstanbul, it was not easy to not to mention Saint Sophia in her writings. But in İzmir however, there were no certain routes to follow to explore a city, like İstanbul. For example; all French writers mention Frank Quarters in their works, but they were all focused on different points of the city and quite ignorant of the other parts. Chateaubriand was almost ignorant of the existence of the marketplace. Flaubert never seeks the famous "Güller Sokağı" (Yaranga, 2000). Briefly most explorers have a different approach to the city with different point of views and follows different routes. İzmir was never a city great with tourist attractions, which predetermines certain travel routes for an explorer, which can be considered as an opportunity in terms of providing freedom in exploring it.

In the old writings about the city, another interesting point is that most of the longest and considerable documents were not written by important writers of the era. Julien, servant of Chateaubriand in his journal, writes far more than his master. Olaf Yaranga

says as if somehow as if İzmir disappoints professional writers (Yaranga, 2000). Most of them without doubt didn't even think of writing.

19th Century İzmir was mostly a riddle for the travelers, visited the city. Most of the writers faced difficulties in defining it, just because the city was both "Western" and "European" and "Eastern" at the same time.

3. 4. Europeans

3. 4.1 Capitulations, Europeans Status in Otttoman Empire and İzmir

While examining The Europeans living in İzmir let us first focus on the status of the consulates of these foreign countries in İzmir and Ottoman Empire. Many writers mentioned that those consulates were granted an over considered authority, as a result of Ottoman governments policy in which grants European countries additional rights, which is also knows as capitulations. As a word; "capitulation" means; the privileges given to foreign people in disadvantage of the country's citizens. In the Ottoman history, the first capitulation was given to France by the firman of Sultan Suleyman the Lawgiver, in 1535. The King of France Francois I was captured by German Emperor Carlos V and the mother queen had demanded help form Sultan Suleyman. Suleyman thought that to help the French would be useful in empire's struggle with the Habsburgs in long term relations. However, in the following periods, this help had turned to be formal treaty. The capitulations are the privileges given under these circumstances. According to these privileges; the French ships were allowed for trading in the Ottoman harbors freely. The other foreign ships were only allowed if they would under the French flag. By this way the French had the right for trading in the Ottoman seas. In addition, the Catholics living in the Ottoman territories were given some privileges. The French Consulates were given the authority to deal with the French citizen's problems. J.L Stephans defines his experience like "The European Consuls in İzmir are far more important person then their colleague in the other European Countries. In every official meeting and important celebrated days, with their bright uniforms and the *Yeniçer*i's (janissary/ janizary; Ottoman infantryman) around him, they are like the Old Roman Consuls in the eyes of the Europeans, and almost someone nearly as important as Sultan, as for the Turks"(Stephans, 1835).

Like Their Consulates, the Europeans living in İzmir during Ottoman Period, had a privileged status among the other groups in the city. The main reasons for was that; Europeans were highly respected among Turks and the government gave them a special status that the states rules were not applied to them. Rauf Beyru defines that status as "there was no other place in the world that Europeans have wider freedom in living conditions but Turkey" (Beyru, 1992). As an example to those privileges, Turkish Police officers did not have the right to enter a European's property, while it was their right to enter other groups properties as they wish.

3. 4.2 European Society's attitude towards religion

The first thing about the European society in İzmir could be mentioned is that Europeans in İzmir are highly dedicated and bonded to their religion more than the Europeans living in the mainland. At least they were meant to be seen. A European living in İzmir in those times could not delay his appearance in the church even if he would not attend a prayer in his country, just because he does not want to be identified as non-religious among his community (Beyru, 2000).

3. 4.3 Traditions, celebrations

The Christmas week was most probably the peak point of social life among the European society in İzmir. Considering their spectacular life in İzmir a French author defines the banquets he attended to as "such a rich, exclusive and plentiful dinner table can not be seen anywhere around the near east" (Tancoigne, 1817).

During Christmas week social life becomes more alive than usual. From the writings of the date, it can be understood that many suppers, balls and meetings were arranged during the week. Those celebrations also time to time spread through the streets, outside the buildings, which in fact gives us a hint in how public open space used by the society, together. Writings of an English trader of that time visiting the city give more clues about the European society's life style. "In December 1829, while I was resting in my hotel, I heard noises and laughing which are not sounded oriental. Those voices were belong to cheerful groups formed by French, Italian, German, Dutch and people from all around Europe"

Apart from differences of the different ethnical-cultural groups living in İzmir, also there are some telling in the old writings showing that, those societies had also

developed common behaviors or share each others traditions. For example the way most groups, host their guests are almost same in all societies. A traveler in 19th Century defines his visit to American consul as; "Consul Mr. Offley, has accepted us and taken us to his house. After we went inside, conveniently to the local traditions, Turkish coffee and sweets were served. Later on a female servant brought two different types of jam in small silver cups. Local tradition was to take a spoon of it from one of the cups and drink a glass of water afterwards" (Collins, 1853). This type of treating tradition was not only common in Turkish houses, but also among Greeks, Armenians and Europeans. Rauf Beyru thinks the main reason for this interaction in traditions and from whom Europeans adapted this tradition could be seen as Greek maids and nannies working in European houses, who also adapted this from Turks before them.

Another important fact in European society's life in İzmir was the carnival. Samuel P. Cockrell tells the carnival period in his work called "Travels in Southern Europe and the Levant" as; "Consul has greeted us with great hospitality and helped us to join city's high society and the carnival. This carnival could have been considered simple if it was in England, but watching the laughing of the people who travel between one French house to another, seeing different masked figures around the streets even those masks were not of good craftsmanship, has proven me that people of İzmir reach the peak of joy in this time of year. It is not easy to think of something as funny as the cortège formed in the last days of the carnival. In the cortège there was a figure of Baküs which was placed on the top of a barrel of wine which has plenty of different tops. Over the vehicle which those were placed there were a group of people chanting and dancing. In the other vehicle which was behind this one Bakus's sickness and death was represented with another Bakus figure lying on a bed while disciples, priests, clerics and healers sobbing and crying around him. Carnival is a joy and entertainment season of European society of İzmir. That is nearly impossible to stay out of all these celebrations and entertainment in which many concerts, balls and theaters were prepared" (Cockrell, 1810).

3. 4.4 European Society's relations with each other

In the 19th Century İzmir, Europeans living in the city had developed strong relations with each other. N.Parker Willis mentions those relations in his work called "Summer Cruise in the Mediterranean" as; "İzmir High Society has superior qualities among all

the other cities I have been to". Willis defines the Europeans as they are separated from Turkish society, formed by merchant families, settles only in a specific place; Frank Quarters, and only responsible to their consulates. A society, which there are no superior nobility above them, where everyone else considered below them. "However they live in an equality principle, which can not be even seen in America". He continues like "Community is formed by people coming from different countries, nations of Europe. The Major Languages of Europe are spoken by nearly all them. Hospitality is unlike days of difficult times, but representing the golden ages of the past. A liberal and joyful life style is a common characteristic for all these people as a result of the mutual awakening, and liberty in behaviors and emotions (Willis, 1856).

3. 4.5 European Society's relations with the other ethnic-religious groups of the city

In contrast to their relations among each other, European society's relations with other social groups were not so bright. Their connection with Turks was limited to legal and administrative affairs, and plenty of authors noted that they were considering Greeks, Jews and Armenians lower. Rowing Englishman in his work called "Turkey, Sketches from Life" wrote down about situation that; "Everything and everyone I have seen here gives me the impression of an extraordinary bad copy of an original. People of İzmir spend most of their time with gossip. Everyone is almost like as if they know everything about everyone, but usually they are wrong with the names (Englishman, 1877).

3. 4.6 European Society's recreation attitude, life style and institutions

For the European society in İzmir, it can be easily said that their entertainment attitude, and generally their life style is not so very different from the other European countries and cities around the continent. It was mentioned by many authors in the past that theater was a very important part of İzmir's European society's daily life. Andersen wrote that he encountered flyers of French Theater by the time he arrived to the city. Gustave Flaubert has also written that he has seen a plenty of plays during his five days visit to city. In 1843, Gerard De Nerval who only stayed in the city for a single day wrote that he watched a Donizetti Opera in Italian Theater (Beyru, 1992).

M. Michaud claims that unlike entertainment and fashion, literature, and the movements in literature did not find reflections in İzmir, as it happened in Europe. He later on adds that there were only two book stores in the Frank Quarters in that period, to strengthen his idea. In 19th Century, the vast majority of Europeans living in İzmir were merchants. Rauf Beyru claims by considering this fact that, European society's way of thinking and behaviors were shaped around the economical aims and profits (Beyru, 1992). There were plenty of different efforts to develop European society's cultural world. Those could be seen as effects of the wind "The Enlightenment" created. In 1821 a literature lounge was founded by some Europeans. However Beyru sees this as an investment more than an act of public good (Beyru, 1992). 1826, with the efforts of French Consulate a Science and Arts Academy was founded. In a newspaper of the date the foundation reason of the academy was regarded as "The purpose of the academy is to provide, bring in the pleasure and rejoice of learning, without detaining the European Youth in İzmir from their business activities. That shall be known that science and art culture is the best way to spend ones spare time after work" (Le Spectatuer Oriental 21/04/1826).

Another important European Institution founded in that era is the library and reading chambers formed by English and Americans, which can be considered as a innovation for Asia in that time. An English author C. Wilkinson's work called "A tour through Asia Minor and Greek Islands" gives much clue about the recreation attitude of the Europeans in İzmir. He describes İzmir as the best place to travel either for educational, intellectual means or just for entertainment. He continues as "Inside the city, you usually meet cheerful groups with who you could be able to find all types of entertainment. Merchants and consuls of the city arrange parties' everyday, where music and dance joins, joy of social relations and interactions. Hospitality is a major characteristic of the merchants in İzmir. During our stay in, we usually found the opportunity to join the dinners, balls and receptions they arranged. In my opinion, the life style of our citizens here are high above from what it has been told to us. Attraction created by the high trade opportunities in İzmir, has lead the way for Europeans to gather here from different countries of the continent. In brief, it can be observed that, these people can be seen as if they are in good and friendly relations with each other, and show considerable hospitality to visitor." Author later on mentions the European Society as "most of the young ladies plays either guitar or

piano, and also interested in drawing and painting. Most of them can speak other foreign languages fluently apart form their mother tongue. Single European merchants here usually marry with young Greek woman or with someone else form other European groups of his religion. Women consort to these merchants usually wear outfits, dresses highly influenced by oriental clothing. They wear baggy trousers reaching their ankle, expensive jackets made by silk or velvet which often crafted with golden handiwork, and expensive fur in winter" (Wilkinson, 1806).

R. Madden emphases that European merchants of the city are interested in nothing but trade affairs, economy and profit. He wrote the following phase about the Europeans; "Most probably the worst characteristic of all merchant society of İzmir is that, they mention about fig almost in every speech, no matter what the topic is. If you ask them about Bornova, they will tell you how plentiful the fig trees are there. If you ask them about the interesting places of the city, they will tell you about the fig market. Briefly where ever you go, fig will be the endless topic" (Madden, 1825). Without doubt the writers style above is a little exaggerated, but there is still truth in it. Francis Hervé also has written similar things, he says every European Merchant encounter within the city says "Comment va le commerce?"(How is business?) After they greet each other (Hervé, 1837). These two example shows the importance of commercial affairs for Europeans and how it used to fill their daily life.

The easy money to be earned in İzmir could be seen as the main reason for Europeans to move to this city. Francis Hervé says it is not important from which country they are originally from, after a few years, they all become a "Standard Levantine" and he defines this as; "A standard Levantine is a person who badly speaks many foreign languages. While İzmir Greek is a bad copy of the original Greek, Greek a European speaks is something far worse. A Levantine in İzmir is the person who knows how to make profit well, who knows how to bargain, negotiate and who creates opportunities to earn money from all types of capital, in a single day even in complicated economical situations. If anything does not match their profit, they avoid answering your question with evasive answers. Life style of the European community is also very standard as personalities" says the author (Hervé, 1837).

3. 5. Turkish Society

3. 5.1 Turkish Society's attitude towards the other groups of the city and their religion

Travelers visited the city during the first half of 19th century, made many different statements about Turkish Community in a verity, telling different stories.

One of the first things many writers mention is; Turks' attitude towards religion and the other religious sects. Leon de Laborde says "Turks takes tolerance to indifference". (Laborde, 1831) Notes of an American traveler visited the city during that period emphasizes the same idea; "I traveled to İzmir with all the proclaims of Christian World towards Islam, and with fear that I may face thousand dangers there. But those were all unnecessary. A sailor traveling in these parts of Asia where Turks live should bury all his fears and doubts. He will find all the merits of Christians have in his country and so few of the negative sides of their society here". Another writer emphasizes Turks' tolerance as; "Real Muslims of the community, accepts and responds to Christians traditions with clemency. Gilded robe of Christian Priests waves in the streets here with Ottoman's turban and veil of Turkish women"

T.R Joliffe wrote the following phrase to define Turks generally; "Turks personal way of behaving and their gestures are commendable. They are warm, cheerful and kind to any type of disability. They are sensitive about all types of inequality and injustice. They are friendly to foreigners and always honest in the trade relations" (Joliffe).

Dr. J.E Dekay's writings about his memory of a trip they had through Narlıdere, most probably good enough to summarize Turkish hospitality. "During the way, we have found the opportunity to confirm our ideas about the good nature of Turkish People. The smallest speech in their language leads to many thanks and acts of goodwill in return, and treat of tobacco pipe and also Turkish coffee, if there are any café's nearby (Dekay, 1833).

3. 5.2 Turkish Society's social structure and characteristics of their identity

Many writers mention the similar idea that, Turk's tolerance and clemency for the foreigners are a result of their traditional way of growing children and that they are

equally tolerant among themselves. Nichol Martha defines the situation as; "It is nearly impossible to tell apart a Turk's social class. Of course you can easily notice a Pasha from the soldiers following him or from the fancy saddles of his horse, but apart from this, I strongly believe that social classes and positions are undecided in Turkey. Whatever his former position was, everyone can become a mayor or you can see those people in higher positions (Martha, 1856).

Also Turks calm nature and sobriety, seems to be another characteristic of people, noticed and mentioned by the travelers visited the city during that period. "Nothing can surprise a Turk; even it is so rare to see something to surprise a child of young ages. Even to foreigners, tourists and travelers, whose customs, clothing and gestures are so strange and different to them, these people's reaction is calm. Even children do not watch these people with a rude wonder display, but try to ignore them instead". (Martha, 1856) Similar phrases were written showing that, this behavior was also common with the adults as well. "While we were walking, we saw a Turkish group sitting by a wall and playing saz. They did not even turn their head toward us and look. They kept playing as if we were not there" (Martha, 1856).

Many authors mentioned the equality principle in the Turkish society as well as the small gap between different social classes. Nichol Martha believes no class perception had been developed, formed within the Turkish community at that time. Wilkinson also refers the same topic in his 1806 writing, which gives some clues about class related social relations and its business reflections. "Rich people's attitude and behavior towards people who are in lower positions are based on respect, kindness, delicacy and respect, which is very surprising (Wilkinson, 1806).

3. 5.3 Turkish Society's Life style, recreations attitude and traditions

John Barber, in his writings mentions Turks interest on gardens and flowers, which gives some clue about society's daily life and life style. Like in Istanbul he says there were spring flowers sold in the streets all around the city. "You can see that a cameleer or a muleteer, placing a flower to his outfit like an elegant woman" Barber thinks main reasons shaped this interest, first the rich local flora and second the lack of entertainment and excitement in Turkish people's lives (Barber, 1851).

It has been noted down before that the relations between Turkish community and the European society was highly limited, mostly with business affairs. One of the main

factors for this is the language and communication difficulties. And also traditions, family structure and similar cultural factors, are all other reasons. However this does not mean there were no relations between the communities. Many authors in the past wrote anecdotes about Turks relations with the Europeans in the city, how they host foreigner guest, especially people in important positions. "They have taken me to a Turkish governor living a pavilion to the northern part of the city. We reached there by passing a road surrounded by fences and full of hollows. There were all types of trees in Ottoman chief's house, mostly orange trees. Water of Meles River was coming through arches reaching the flowers and trees. Our host greeted us gently far more than I expected. First Turkish coffee was served, then Rakı. After that he left and collected some flowers and herbs from his garden and gave those to us as present. There was no one for translation there, that time we were using sign language and a few Italian words he knew to communicate" (Michaud, 1830). Michaud's anecdote gives clues about Turks life styles and again their interest on flowers, as well as their hospitality. After this Michaud tells his visit a Turkish house, and defines the environment and people there as; "although it was made of wood, house was representing a considerable wealth. We entered a large room which was lightened by windows in all directions. There was an Ottoman couch placed along the three walls of the room, which was covered by silk clothes". Later on Michaud mentions that the current laws had lost their efficiency that they did not count against people who were in certain powerful positions. Also another interesting point in Michaud's writings is that local people of İzmir could not answer his questions about city's history and traditions of İzmir, and he says he is so surprised about a city which is well known by travelers but not who lives there. Michaud later on tells that he had many other conversations with lots of Turks. He tells he asked most of them about Sultan Mahmud and his reforms and wanted to learn what they think about it. However he could not get any answer he wanted, he defines the situation with the following phrase; "Politics are nearly unspeakable among Turks like their harem. Actually is quite impossible to make a long speech with a Turk on any other topic. I believe Turks attitude towards vaunting and modesty is behind that. Ulema (A college in Turkey composed of the hierarchy, namely, the imams, or ministers of religion, the muftis, and the kadis, or administrators of justice) would not even sacrifice one hair from his beard to be known around as wise and intelligent. Showing their wisdom around is not something they would want or like. Turks are never curious, they never

ask questions. Only thing a Turk would vaunt about is, their careful nature, which is I believe another reason for why they do not speak too much. In a rich person's house there are usually many servants more than necessary. When you first enter the residence they will be there waiting for you to the entrance to greet you and while you are leaving you have to tip them all, the one who brought you Nargile, who brought your Turkish coffee or sherbet, who hold your towel or napkin. Briefly, to all of them. So to go see an Ottoman surrounded by servants was always more expansive to me than watching an opera the lodge" (Michaud, 1830).

It has been already mentioned that Turks' relations with foreigners in the city was quite limited. But it is well known that Turks living in the city were showing hospitality to foreigners even more than necessary, no matter what their social position was. Those relations were formal ones, usually trade or administrative issues. Charles Swans in his work called "Journal of a Voyage up the Mediterranean" tells his visit to Suleyman Ağa, the high officer of the customs, which says much about Turks life style, their attitude to foreigners as well as the women's status in the society. "Horses were ready for us, waiting when we arrived to consulate. Horses were dressed fancy with glittering harnesses, in contrast to simple uniforms of the officers. A Turkish soldier was walking behind each horse, a yeniçeri riding a horse was leading the group with around a dozen of soldiers on foot was following him. High officer's house was outside of the city, but in a short time after passing *Kervanlar Köprusu* we arrived to his residence. An orchestra formed by three violins, one kanun, and one clarinet greeted us. I can not say what type music it was however. We had been taken to a hall after passing a series of steps. There was a fountain at the center of the hall. Walls were made by a marble like material. There were fancy columns carrying the roof, surrounding the room. High officer was waiting for us over a higher platform made of marble with his retinue. After we were introduces and had a seat, nargile and cold drinks served. Later on Süleyman Ağa offered us a trip inside his residence, and we accepted. By passing a walkway surrounded by wines; we arrived to residence's Turkish bath and Harem. Women live inside were already taken to somewhere else. From steps a framework hiding, we walked to the main harem room. This place was where women stay to avoid the high temperature of the morning during the day. At nights they retire to the living rooms upstairs. Every floor was consisting of two rooms and a small space which connects rooms to the main

corridor and steps. There were places in the entrance of each room where dirty slippers was left before entering. Inside the room, on one side, there were shelves and cabinets with ornaments, across this there was a bed. Over them there was a window which was caged, makes it impossible to see outside, only allowing the air circulation. Scene was shocking. They were trapped there like prisoners. If they were ever able to see the paradise outside, the birds flying in freedom without sighing, then it could be said that they might enjoy this place" (Swan, 1824). As it can be understood from the text, women were very passive in social life of the Turkish Society in that era. Many authors mentioned that women were considered lower than men in Turkish community. Most travelers in their writings indicated that you can find Turkish man gathered in a cafe or just in a corner of a street playing saz and singing. But for women the situation seems to be the opposite. Turkish women were always veiled and covered, a piece of clothing covering their body as well their body, leaving only eyes and a small piece of their face around out.

3. 5.4 Celebrations of Turkish Society

It can be said that the most important social events in Turkish Society's life were the religious feast celebrations; Ramadan Feast (Eid Al Fitr; the Celebration of Breaking the Fast) and Feast of the Sacrifice. Turk's celebrations during those periods had been mentioned by many others in the past. Francis Hervé mentions that during these periods Turks were wearing bright outfits and they were happy and cheerful. He continues like; "There can not be anything pleasant as watching a Turkish family in their sunday clothes during a feast as they travel in boats" (Hervé, 1837). We have already mentioned women's status in the society before. Even during these important feasts it seems to be their attendances to social life was very limited. Limited to relations with family, in a framework of a privacy threshold.

3. 5.5 Turkish Society and Islam, Islamic principles and design guidelines

Islam and Islamic teachings are most probably the most crucial factor in the Turkish society's life as well their neighborhoods formation. Turkish community in 19th Century was a traditional society devoted to their religion and traditional values. From housing to everyday activities, women's status in the society, community's trade and daily life activities, they were all governed by Islamic values. Besim Selim Hakim puts the Islamic principles and guidelines forth for consideration in his work

called "Arabic-Islamic cities" governing the city planning attitude. These basic principles based on Qur'an and sayings of the prophet are;

Harm: "The essence is that one should exercise one's full rights in what is rightfully his providing the decision will not bring harm to others. Likewise others should exercise their full rights in what is rightfully theirs providing their decision-action will not harm him" (Hakim, 1986).

Interdependence: A crucial principle in the generation of housing areas and buildings.

Privacy: One of the most important principles effected formation of Islamic city planning attitude. In physical terms it refers to clothing and property and generally privacy of communication as well. "The privacy of others must be respected and its invasion is prohibited, such as via direct visual corridors into the private domain of others. Qur'an prescribes various behavior patterns including those designed to respect the privacy of others, such as the manner of announcing one's presence to the occupants of a house, and others" (Hakim, 1986).

Rights of original or earlier usage: "Ownership pattern across time creates rights of ownership or usage, in effect granting certain right to older and established fact. For example, this principle is used in resolving disputes realated to the ownership and rights of party walls, the location of windows, etc" (Hakim, 1986).

Rights of building higher within one's air space, even if it excludes air and sun from others: Let us first mention the related governing versus of Qur'an while examining this principle. "And diminish not the goods of the people and do not mischief in the earth working corruption"(The Holy Qur'an, 26:183). Hakim claims that The Maliki School followed this verse and allowed the owner of a property or building to maximize its utilization for personal benefit by allowing, for example, the extension of the structure within the property's vertical air space. "This is allowed even if the extension harms a neighbor by the exclusion of air and sun, and it is seems to be the only exception o the principle of harm. However this allowance was waived when there was evidence that the intent to build higher was to harm a specific neighbor" (Hakim, 1986).

Respect for property of others: The ownership and integrity of a property must be respected and no action is allowed which will depress its value or usefulness or create nuisance to its owner.

Pre-emption: Sabiq al-Saiyed underlines this principle's bases in his study on Qur'anic Verses called "Figh al-Sunna" as; "A neighbor has pre-emption rights over his neighbor's property. If they share common access and the neighbor is absent, then the other should wait for his turn". (Hakim, 1986) Basically it is the right of a neighbor to buy an adjacent property when it is offered for sale by a neighbor. "The prophet prescribed the application of pre-emption on primarily physically indivisible things. The intent is to protect the neighbor or partner from the potential harm or inconvenience of a stranger becoming a joint owner of a indivisible property, such as a party wall or garden" (Hakim, 1986).

Public thoroughfares with 3.5 meters minimum width: The general principle indicates the general the width for main routes of an Islamic city, which is based on basic usage criteria; to allow two fully loaded camels to pass (Hakim, 1986).

Any public thoroughfare should not be obstructed: Another principle based on respect to each other while using the public main routes, governed by the following verse; "All you who believe, eat not up your property among yourselves in vanities, but let there be amongst you traffic and trade by mutual goodwill. Nor destroy yourselves: for verily God hath been to you most merciful" (The Holy Qur'an, 4:29).

Excess of Water should not be barred from others: Last of the principles which is clearly manifested by several versus of Qur'an. "On the Day of Resurrection God will not consider or support, and will make a face severe torment who had excess water in a thoroughfare and denied it to be to the passer-by" (Hakim, 1986).

3.6 Evaluation of the Cultural Analysis
3.6.1 European Society

As a natural result of the process after the dark ages, beginning with renaissance mostly formed in the framework of humanist movements; which has radically changed western society's structure in terms of life style, and emphasized the severity of mundane relations and goals, İzmir's European Society's daily life was formed under economical and profit based relations. Their existence in İzmir was even based

on this condition, a result of the considerable business opportunities city provides. Goffman underlines that European society's control over city' economy and wealth with following phrase; "This neighborhood named as Frank quarters, gathers to all economical wealth of the city within its borders" (Goffman, 1995). This fact also can be seen as the one of the main reasons of European society's attitude towards the other groups in which they consider themselves superior than them.

While modern attitudes and life style appear to be commonly accepted by the European society, some traditional values still preserves their importance such as religion. Although region seems to have lost its former importance in the society as being the very fabric of the society, it still plays an important role as a notion that binds the society together. Public worships on Sunday and religious fest like Christmas and Easter were still preserved as public celebrations where the whole community comes together.

The business, entertainment and intellectual relations of the individuals of the European society are bound to other individuals of the community. In the framework of this condition, İzmir's European society could be labeled as an extroverted community.

3.6.2 Turkish Society

Opposite to the European society of İzmir, city's Turkish community was highly bound to traditional values. Most of the facts mentioned in the previous parts could be seen as a result of this status, like Turk's tolerance and clemency to other social groups and religious sects. This type of over tolerance could not be seen in European society. This could be seen as a result of the fact that modern ideas like nationalism have not yet found reflections in Turkish community.

Religion without questioning can be seen as the main element of the traditional values of Turkish community. All the major themes of Turkish community's life style and social organization like; women's status in society, community's trade relations, recreation and entertainment attitude were all determined by Islamic teachings and values. As a result of mainly the privacy principle of Islam, which proposes a closed social life and interaction; limited to family members, Turkish society could be labeled as an introverted community.

4. ANALYSIS OF PHYSICAL STRUCTURE OF THE CITY

As it has been mentioned in the history part of the study İzmir have an important role in Mediterranean trade since the 16th Century. Before 19th Century, Aydın was government's administrative center in the region. This regional organization formed parallel to Ottaman Empire's governmental attitude to connect the regional hinterlands to the geographical centers of the area, which is also parallel to central place theories (Kıray, 1972).

In 19th century region had entered a rapid transformation process in trade relations as a result of the growing demand in European countries as the quantitative consumer population had increased, which in time forced Ottoman Empire to change region's center with İzmir replacing Aydın. This administrative change had connected region's hinterlands and the caravan routes to İzmir, changing the former central organization of the government with a new extroverted organization. Additional to these changes in regional relations, in 19th Century goods which were imported from İzmir to European countries had also changed, since European countries started to supply cereals from South American countries, İzmir's forced to trade luxuries such as fig, grape and cotton (Kıray, 1972).

These new regional transformation and changes in the goods demanded, attracted European merchants all over the continent, and as well brought a need of new spatial organizations within the city. With this new inputs and high concentration of new activities, in 19th century city has grown rapidly (Figure 4.1.).
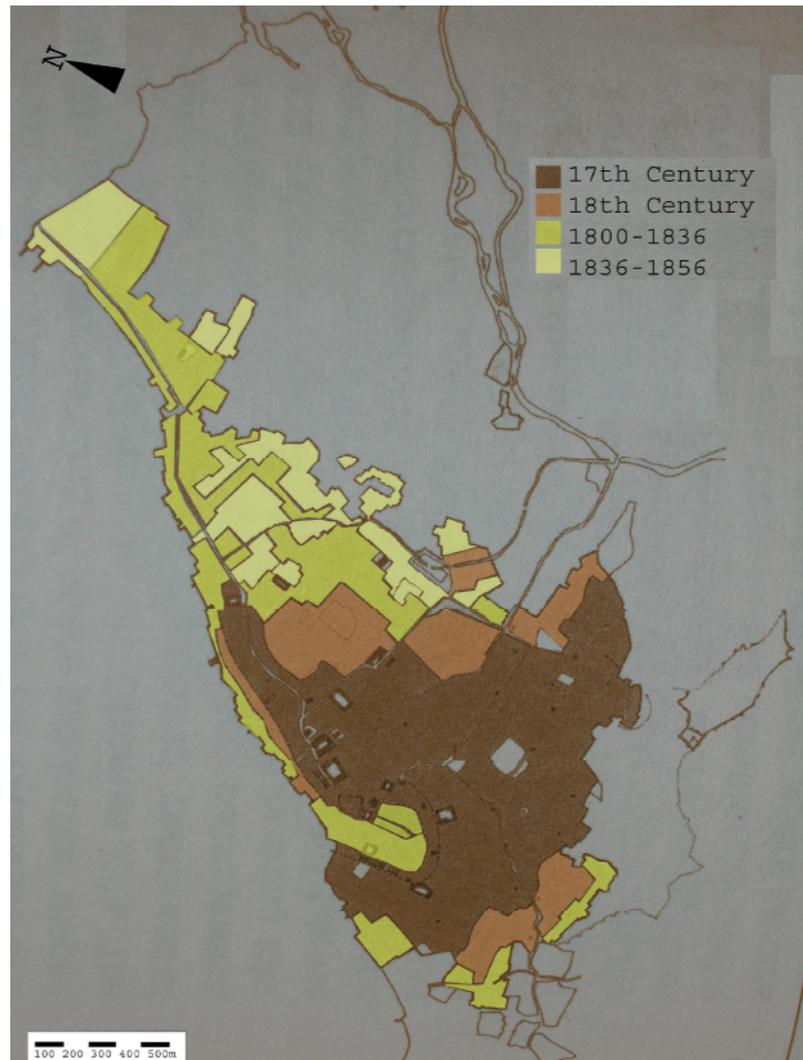
Figure 4.1 İzmir's development between 17th and 19th century

19th Century İzmir's urban form was a juxtaposition of different urban patterns, each forming distinctive morphological zones. When city's neighborhood plan below is examined, it could be easily noticed that city's different morphological patterns match city's different ethnical and religious group's living environment. Doubtless there are always other factors effecting the formation and evolution of a city's physical environment, such as topography. But it is alone not enough to explain, why the characteristics of the sloppy area around Kadifekale, cul-de-sac's can not be seen in the northern parts. City's morphological character is first a reflection of cultural features of the different ethnical-religious groups living in the city.

Differentiation of city's urban pattern is also related to city's functional division. A typical characteristic of Ottoman Cities is the general intention that divides the trade and production facilities from the residential areas, which was an attitude governed by Islamic Laws; to separate the private from public, which leads to this functional

separation. While trade and crafting facilities takes place in the center of the city, residential areas takes place in city's perimeters. This separation of activities can easily be in the city's urban form. While the intense pattern of the central was formed by; caravanserais (khans), covered bazaars (Bedesten), store rows, the residential areas formed around cul-de-sacs in a relatively less dense form as massive urban blocks. In the first half of the 19th Century, City of İzmir mostly preserves its traditional structure. The trade center located in Kemeraltı was separated from the Turkish residential areas to the south both functionally and spatially. A similar diversity in functions can also be seen Frank Quarters. While area placed northeast of Küçük Vezir Han between Kordon Street and Frank Street, Frank Market, held multiple functions such as consulates, trade centers, banks, port facilities and silos, the areas to the far northeast like Punta was mostly used as residential areas.

When city's socio-economic status (Figure 4.3.) is examined, like the different urban patterns, the socio economic pattern of the city also overlaps the different neighborhoods of the city (Figure 4.2.). While the Frank neighborhood and market overlaps the upper classes of the city, and the trade facilities serving these elite, Turkish quarters and Kemeraltı overlaps the lower social classes and the retail trading serving this group (Kıray, 1972).
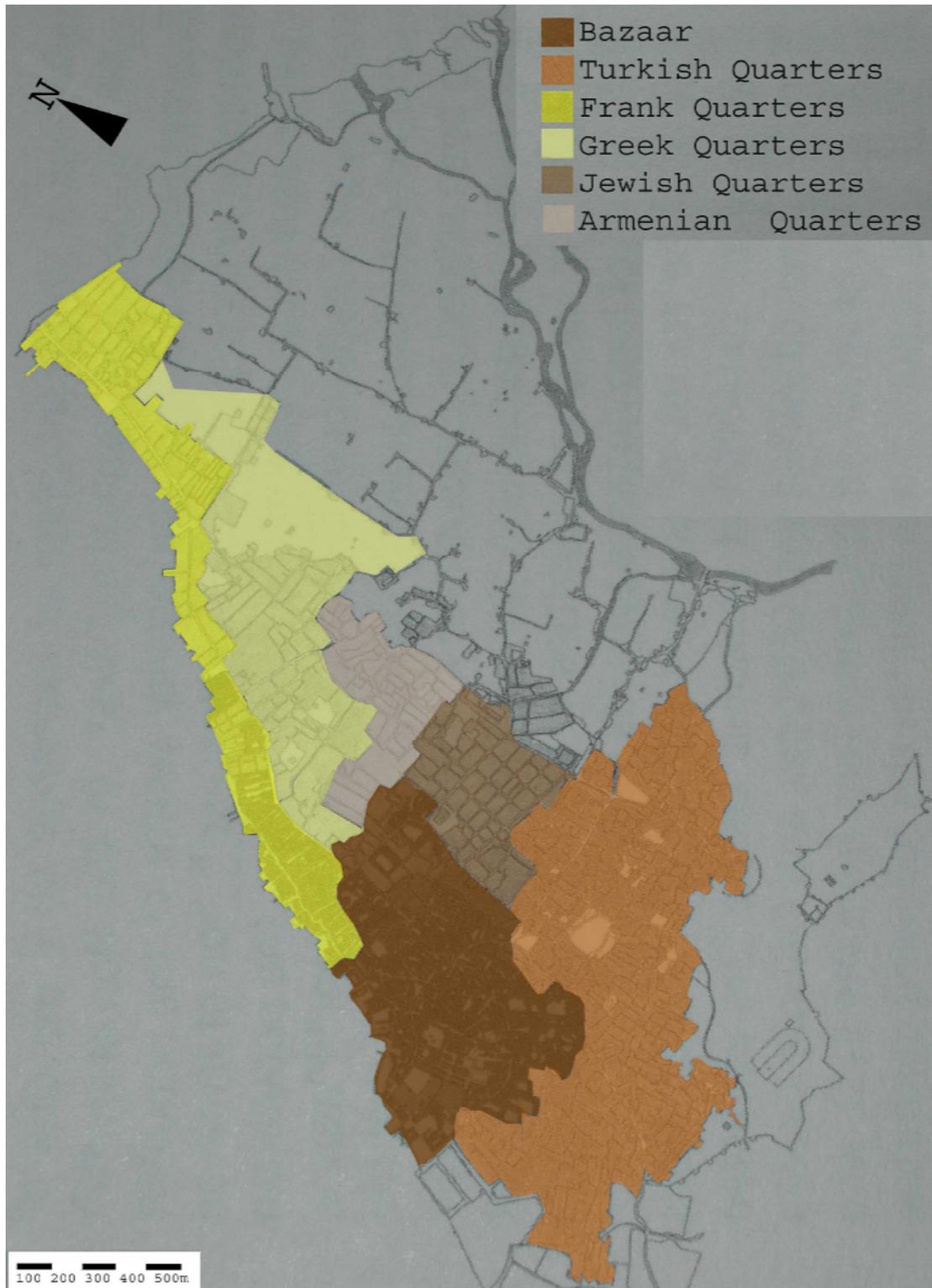
Figure 4.2. Neigborhoods of İzmir
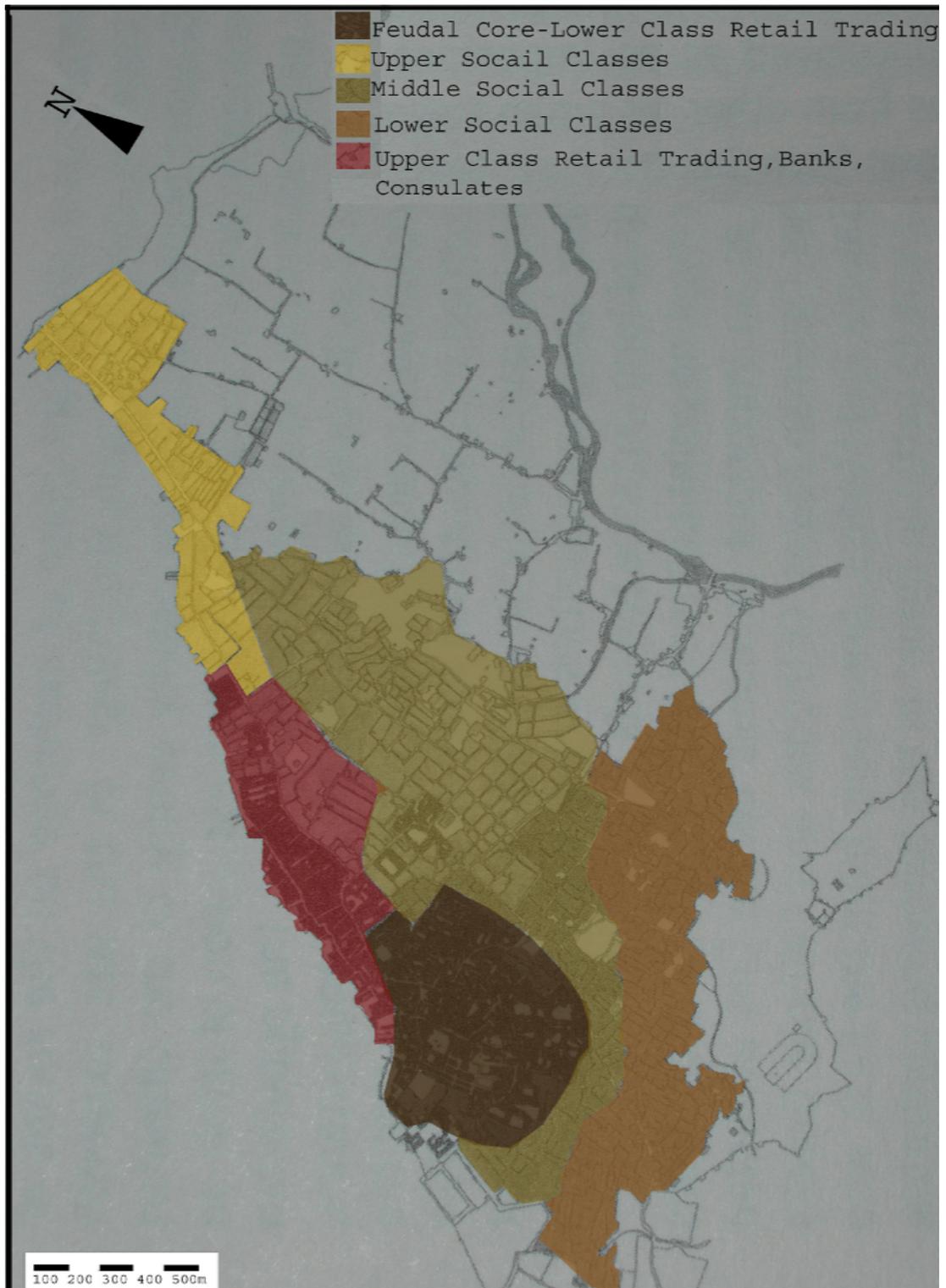
Figure 4.3. Socio-Economic Pattern of İzmir

4. 1. Urban Pattern

4. 1.1. Urban Pattern of Turkish Quarters

Çınar Atay divides Turkish neighborhoods into two parts, as Upper Turkish Quarter and Lower Turkish Quarter. The borders of Upper Turkish quarters to the trade center are Basmahane to Tilkilik and Keçeciler Street, and Mezarlıkbaşı-Eşrefpaşa (the southern edge of the graveyards) to İkiçesmelik Street. As for the Lower Turkish Quarters, borders are the İkiçeşmelik Street going down near Eşrefpaşa Graveyard, to Kestelli Street through Başdurak Square, all connecting to Kemeraltı; the feudal core and the traditional bazaar of the city (Atay, 1993). Briefly the neighborhoods in the lower slopes of Kadifekale and Değirmendere are the living environments of the Turks of the city.

Kemeraltı (Figure 4.4.) is the feudal core of the city, which had been the trade center of the city for centuries. Before 19th Century, area was mostly used for multiple functions; as the area where the goods like cereals were brought form the eastern trade routes and stored. Those goods were stored in khans of the area. There were also offices of minority group's individuals in those khans. City's trade facilities was mostly controlled by those groups; Armenians, Jews and Greeks before 19th Century. Turks' occupation in the area was mostly on craftsmanship in small workshops. After 19th Century with the new trade conjuncture of the city, the minority groups left their former office facilities and moved to Frank Quarters, leaving Kemeraltı to Turkish society (Atay, 1998).

Figure 4.4. General view of Kemeraltı in 19th Century.

Kemeraltı (Figure 4.5.) area was always an absolute trade area during 19th Century, answering the demands of the lower social classes of the city, which was also a class formed mostly by Turkish population of İzmir. Kemeraltı District could not go beyond this functional status and could not attract international capital in 19th Century as a result of the Turkish Society's condition, in which they were not socially organized suitably for the trade relations of the modern world. It was not possible to see functions and institutions of the modern world like, banks or industry facilities in the area (Atay, 1998).
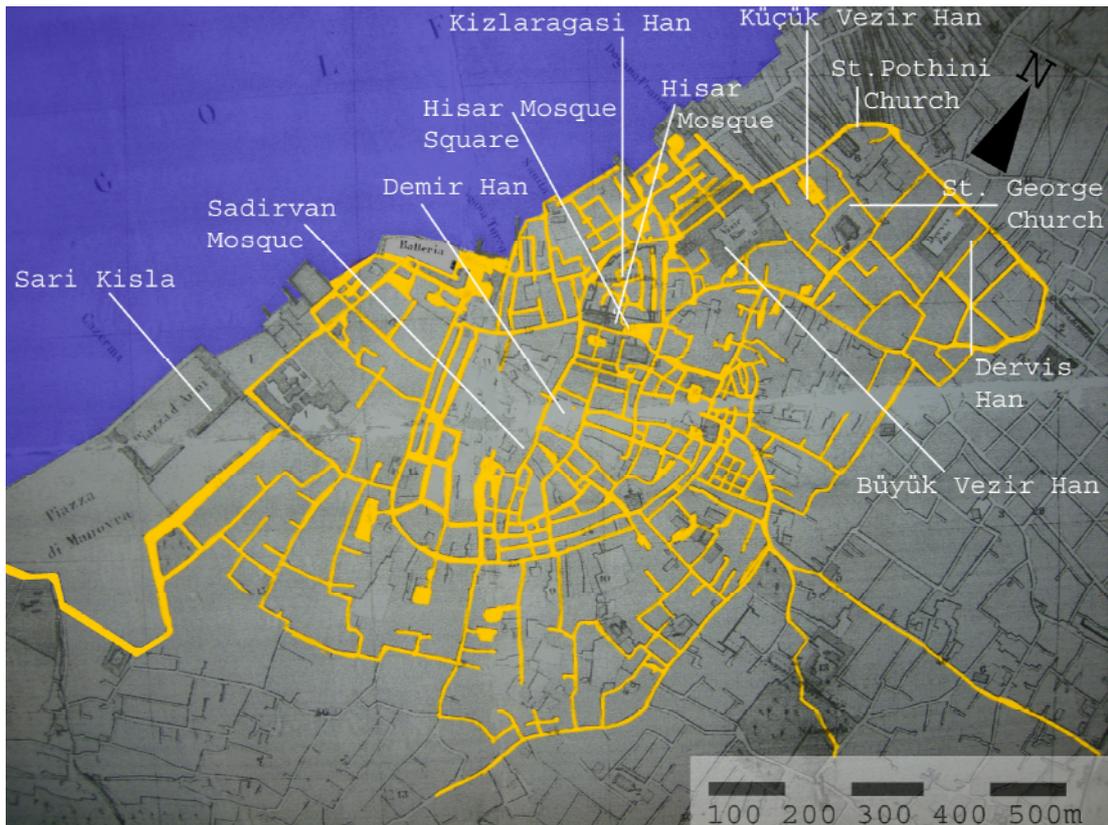
Figure 4.5. Kemeraltı, the medieval core and the tradition bazaar of the city.

The urban pattern of Kemeraltı, which can be seen in figure 4.5., had been formed spontaneously throughout the history, and had an organic form, which was consist of two different parcel types; the massive urban blocks in which the khans of the city was placed, and smaller parcels which was used by the retail trade buildings (Atay, 1998). Urban Tissue of Kemeraltı differs from the rest of the Turkish Neigborhood, as well as the rest of the city with the multiplicity of interior courts can be seen the massive blocks where khans in the area were placed.

Figure 4.6. Different urban blocks of Kemeraltı.

Urban pattern of the Turkish Neighborhood (Figure 4.7.) shows the typical characteristics of an Ottoman city. The secondary transportation routes, expanses from the main routes; form circuitous lines, matching the sloppy topography of the area. This organic formation is one of the identical characteristics of the settlement. When we consider that, this pattern (Figure 4.9.) overlaps the old gridiron plan of antique city, the city's pattern must have faced a long transformation period, while closing the old cross streets and, forming the semi-public, semi-private cul-de-sacs to become its current organic form (Bilsel, 2000).

Figure 4.7. Turkish Neighborhood

This traditional Ottoman city attitude is based Islamic principles and guidelines. It can be confidently declared that this tradition started when the Prophet Mohammed settled in Medina in 622 AD. The development of building and urban design principles was centered on access and housing, parallel to the Islamic law, which in time become semi-legislative. Those governing principles were already mentioned in the previous part.

Figure 4.8. General views of Turkish quarters (Eşref Paşa Damlacık Ridge)

Figure 4.8. above indicating; the housing formed by mostly wooden houses and neighborhood's organic pattern. Eşrefpaşa graveyard's cypresses trees can be seen behind the neighborhood, which is one of the symbols of the city.

Figure 4.9. Turkish Neighborhood

Urban blocks of the neighborhood (Figure 4.10.) are relatively less dense than the other massive blocks of the city. The general characteristic of the area is the relatively small blocks, created by housing units with gardens surrounded by walls and divided by narrow streets with characteristic dead ends (Figure 4.11.).
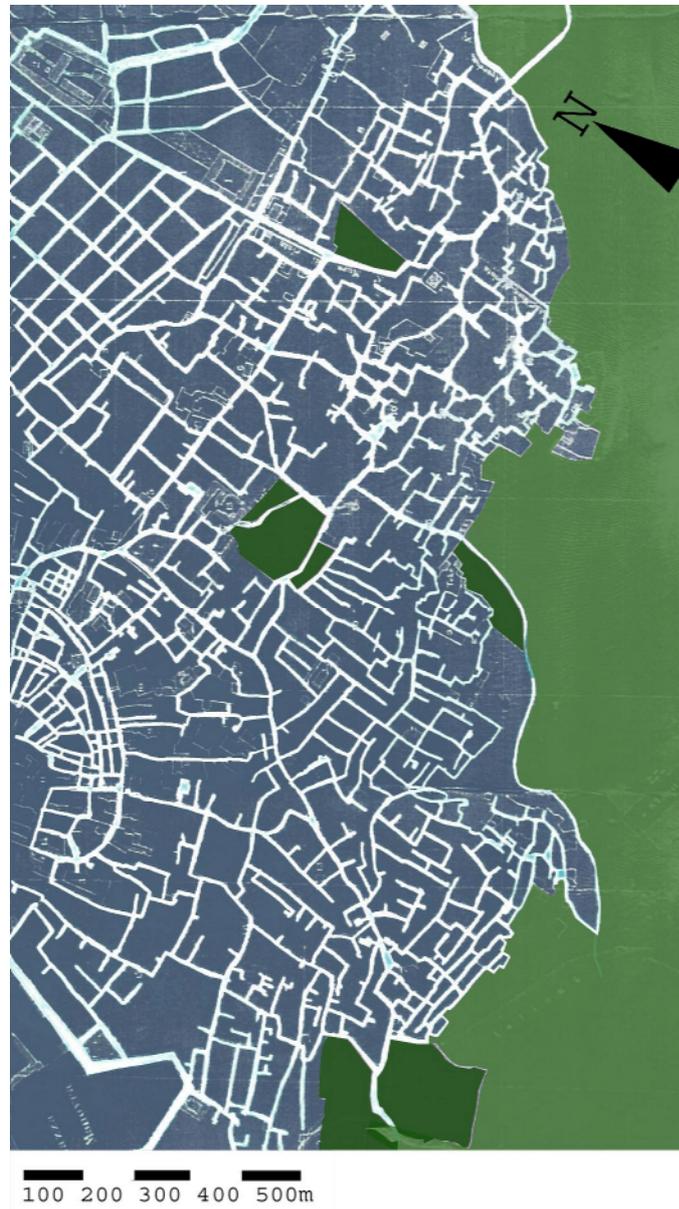
Figure 4.10. Urban Blocks of Turkish Neighborhood
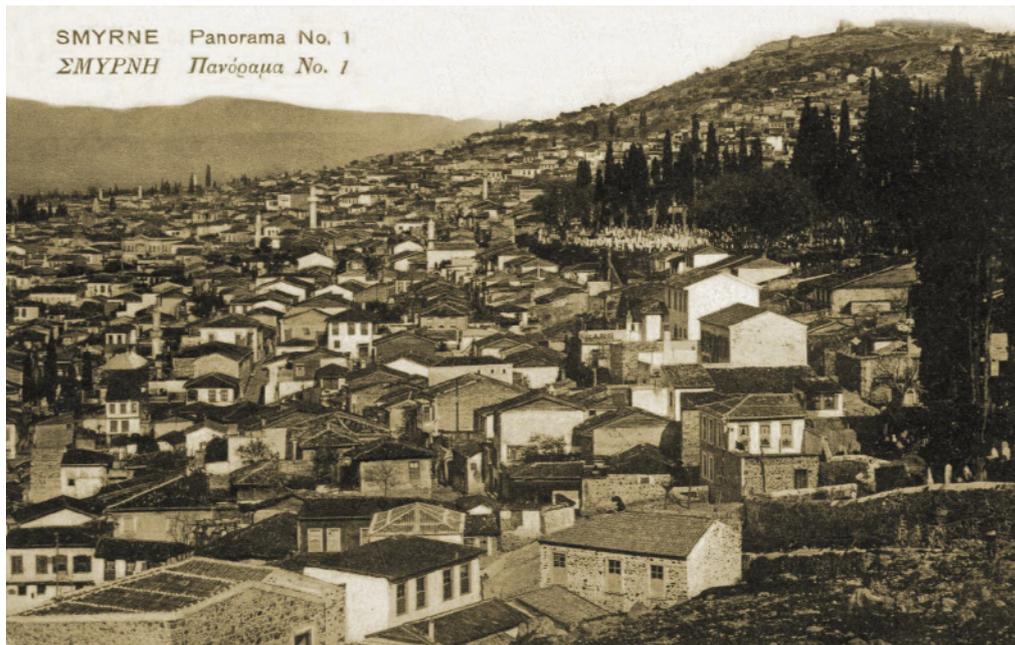
Figure 4.11. Another view of the Turkish quarters, indicating neighborhoods organic pattern, and housing formation.

Figure 4.12. A sketch of a street on the highest peak of Değirmentepe.

Figure 4.12. above reflecting the typical characteristics of the era and Turkish urban formation. Ground reaches a certain height enough to form a sidewalk as also a result of the traditional drainage system in the middle. Eşrefpaşa Graveyard, one of the visual characteristic elements of the neighborhood, can also be seen in the far horizon of the drawing.

Figure 4.13. A sketch of a street from Turkish Quarters.

Even Turkish Settlements show different characteristics sometimes within the neighborhood. This street in the edge of the Turkish quarters which can be seen in figure 4.13. It is possible to see even a rural pattern, opposite to city life, an absolute contrast to the Frank Quarters, representing western life style.

4. 1.2 Urban Pattern of Frank Neighborhood

Frank Quarters was placed along the city's waterfront. The area northeast to the Kemeraltı between Kordon Street and Frank Street was known as the Frank Market. In the area placed northeast of Frank Market, the land use was changing into mostly residential use, after Belle Vista to Punta district in the far north. Those areas were known as Frank Market and Neighborhood or generally Frank Neighborhood.

Frank Quarters' urban pattern (Figure 4.14.) highly differentiates in city's general morphological pattern, among the other neighborhoods of İzmir. Frank Neighborhood indicates the European Society's economical difference from the other ethnic and religious groups of the İzmir as well the social differences. Daniel Goofman in his book called "The Levantine World of İzmir" underlines the situation with following words; "This neighborhood named as Frank quarters, gathers to all economical wealth of the city within its borders" (Goofman, 1995).

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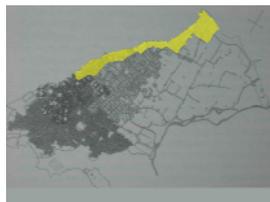
Figure 4.14. Frank Quarters

Frank Quarter's urban pattern is a gridiron form, formed by thin rectangular urban blocks, shaped by directional streets spreading through the seaside (Figure 4.15.). Formation of these narrow streets is highly related to the wind conditions and area's relation with sea. But Frank quarters physical structure, form and pattern is first a reflection of Levantine society's different cultural characteristics and life style, and the general planning attitude is a reflection of pragmatic way of thinking of modern society; a gridiron rectangular rational formation, providing the institutions, living environment, and structures of the new modern way of life and society such as; theaters, cafés, luxurious shops, libraries, sporting clubs, headquarters of important companies, recreational and entertainment facilities and so on.

Figure 4.15. Frank Quarters in 1890. (İzmir Kent Arşivi)

Plan of Frank Quarters in 19th Century above; to the south of the plan the dense pattern of the central area of the neighborhood to the south of the plan. This narrow formation is mostly a result of the wind conditions of the area. The rectangular, continues pattern indicating Levantine Society's rational, western planning attitude. The main street to the east is the famous Frank Street, border of the area to the other neighborhoods of the city. Parallel to it the first and second Cordon Streets as the other main collector and distributor streets. Northern area is another, where the pattern is wider called Belle Vue. Punta (today's Alsancak) can be seen in the far north of the plan.

The area through the northeast from Büyük and Küçük Vezir Khans along the water front, between Kordon and Frank Street, was known as the Frank Market (Figure 4.16.). This area was the center of European society's and İzmir's modern life. Upper classes retail trade was conducted in the district, mostly export goods from Europe were sold in the area like, beverages, furniture and kitchen wares. Area was mostly formed by the Office and large commercial buildings (Ferhane); those large commercial buildings were the main land use element of the district. When the formation process of the area is examined the first morphological quality can be seen

as the urban blocks of the district which were directed to the sea. All façades and urban blocks were directed to the sea when the area was first built. Çınar Atay calls the organization of the area as "unplanned plan". When the area was first planned, there were no spaces left which could be used as streets. But during the application process of the area all parcels left a small space from their property for common use, forming the narrow street pattern of the area. There was also a natural input important in this consideration, related to climate. Like most cities in Mediterranean climate zone, summers are extremely hot in İzmir. Apart from the property relations, one of the main purpose while forming those narrow streets and directing the blocks to the sea, was to maintain the air circulation, especially during the summer by directing and taking the sea breeze from the sea inside the city blocks. This area, which can be seen as a successful example of urban design coherent with the natural factors, was completely destroyed in the 1922 fire. (Atay, 1998)
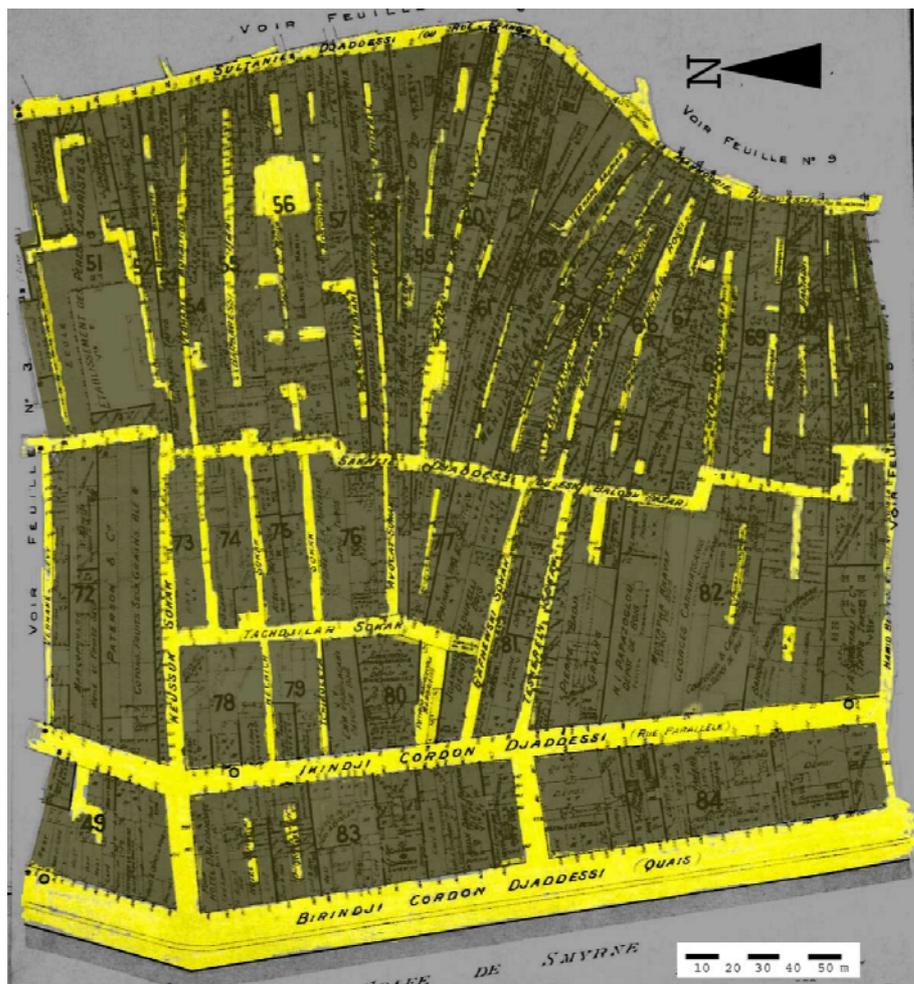

Figure 4.16. Frank Market at the beginning of the 20th Century.

Punta, today's Alsancak (Figure 4.17.) was organized as a planned residential area in the second half of 19th Century and become one of the privileged districts of İzmir, can be seen in the far north in figure 4.12. Buildings of the area were made of stone and they were reflecting the late 19th Century architecture. Industrial plants were located in this area at the beginning of the 19th Century. Some of the notable European families of İzmir of that period, made investments and bought large pieces of land in the area. The Florentine Aliotti family was one of these families. The avenue connects the Aydın Railway Station and Bellevista was called "Boulevard Aliotti". This transformation of the area from industrial facilities to residential blocks is the first example of planned urban development with speculative purposes in İzmir. (Bilsel, 2000)
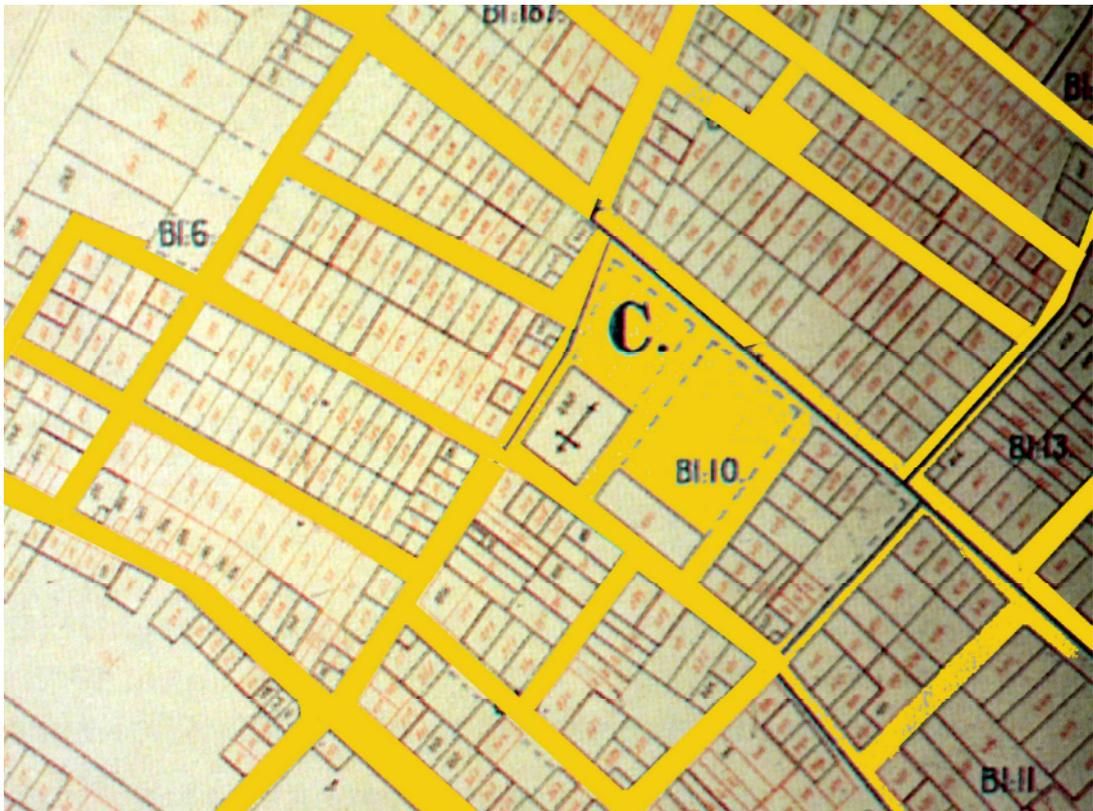

Figure 4.17. Row Houses of Punta District

This residential district of the city, as it can be seen in the plan above, was planned in a gridiron form. The housing characteristic of the area was row houses, which is completely opposite of the introverted housing pattern of the Turkish Neighborhood.

Figure 4.18. Urban blocks of Frank Quarters

Figure 4.18. above indicating the urban blocks of the neighborhood. The intense structure of the central area is clearer in this plan, narrow urban blocks tended to the sea. As the neighborhood extends to the north, the blocks become wider and pattern takes a more perfect rectangular shape according to the application date.

4. 2 Road Network

4. 2.1 Road Network of Turkish Quarters

Road network of Turkish Quarters (Figure 4.20.), if it is needed to put plainly is circuitous and confusing. This circuitous formation can also be seen as an enforcement of the topography of the area, which is quite correct. But it is again not alone enough to explain why this tissue of road network continues when the topography becomes flatter in the northern parts of the Turkish Neighborhood and also in Kemeraltı district. can be easily seen when the figure 4.20 above indicating the neighborhoods road network is examined that it appears to be quite a burden to find any address, or any specific building if the person searching it, does not know where actually that building is, because of the intention, attitude to create semi-public streets with dead ends in order to preserve privacy. Pattern has no continuity and all secondary routes ends with series of semi-public cul-de-sacs (Figure 4.19).
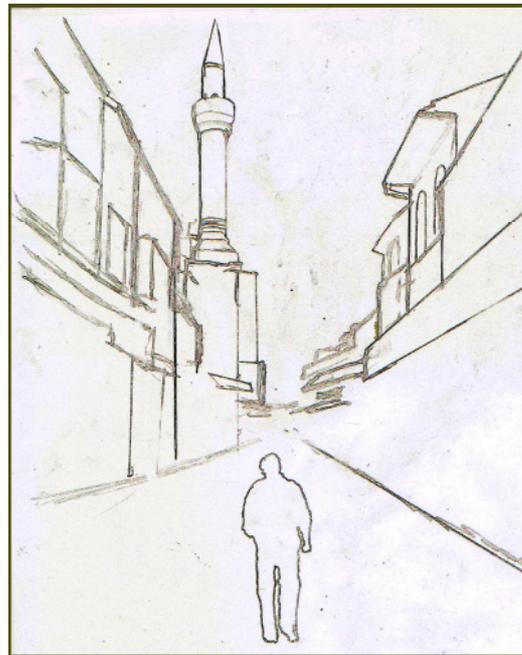
Figure 4.19. A sketch of a public thoroughfare in the trade center.

Figure 4.20. Road network of Turkish Quarters.

4. 2.2 Road Network of Frank Neighborhood

Like the urban pattern, Frank Quarter's transportation network (Figure 4.22.) shows opposite characteristics to the Turkish Neighborhood. While the main and secondary roads and walkways were discontinuous, in Frank Neighborhood in contrast it is continuous and every street has a connection to each other and clear relation with the general collector-distributor routes like Cordon and Frank Street.
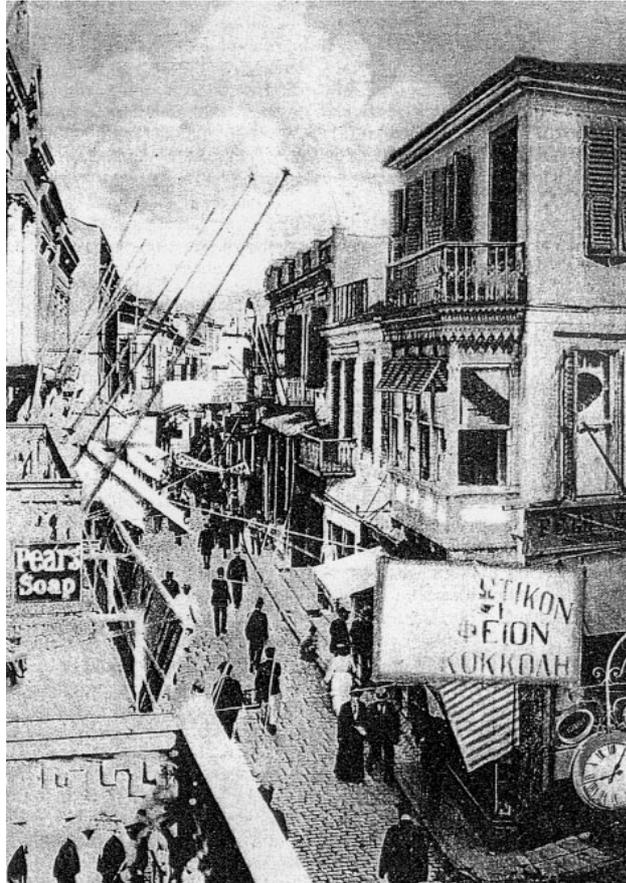
Figure 4.21. Frank Street

Frank Street (Figure 4.21.) had a key position in the areas transportation network as one the main streets as well as is importance in the neighborhood's social and economical life with the facilities and shops taking place there.

Figure 4.22. Road Network of Frank Neighborhood

4.3 Use of Public Open Spaces

4.3.1 Use of Public Open Spaces in Turkish Quarters

Public open space as a concept is way distant from both the physical formation of the city and Turk Society's life style. Apart from the small squares in Kemeraltı, around Hisar Mosque and Sadırvan Mosque, only public open spaces appears to be the graveyards indicated with green color in Figure 4.25. and the spontaneously formed small spaces (Figure 4.23. and Figure 4.24.) outside of cafés consists of chairs placed randomly without any border or space definition, where only men gathers to smoke water pipe an drink coffee.

Before 17th Century, in the area where Hisar Mosque was placed, there was also city's castle and a square between them, near the inner harbor of the city. (Kıray, 1972) İzmir's harbor was located in that area at that time. During the process in which the sea had been filled and new functions replaced the castle, this square had been maintained. The nearby environment of Hisar Mosque had always been the center of the city. According to Çınar Atay this square was used for displays of political power. (Atay, 1998)

As an opposite term to the public open spaces cul-de-sacs one of the most important characteristics of Turkish quarter's morphological pattern with areas organic form also should be mentioned in this section as well to indicate the strong contrast to Frank neighborhood.

Figure 4.23. A photo from Turkish Quarters showing the public open space usage.

Figure 4.24. A photo from a similar open space in Turkish Quarters.
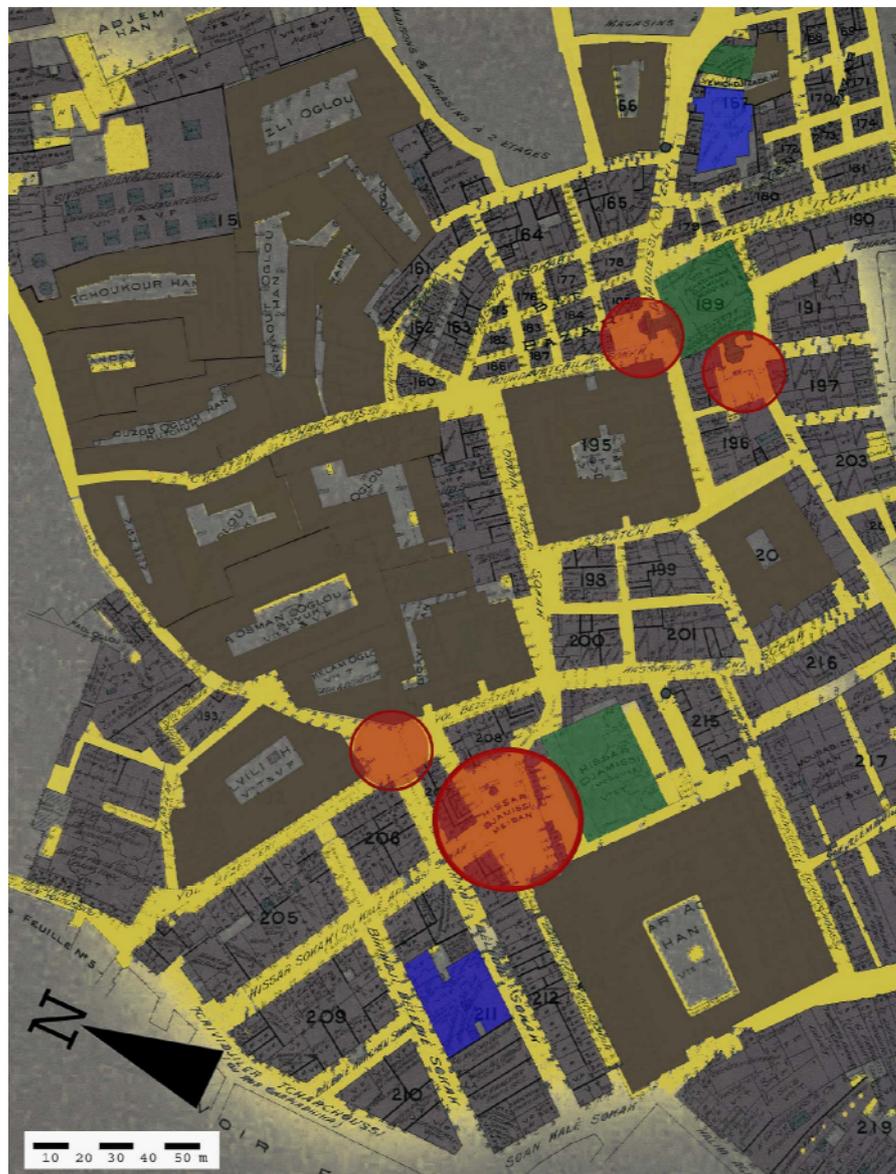
Figure 4.25. Squares of Kemeraltı District

Cul-de-sacs (Figure 4.26. and Figure 4.27.) are semi-public, semi-private formations which are shaped in the framework of Islamic teaching of privacy, which was already mentioned in the fourth chapter. The use of cul-de-sacs was decided by the agreement of the neighbors who are using it, since it was a semi-public area used by all them or in some cases the street ending with a cul-de-sac, could be occupied by the members of the same family.
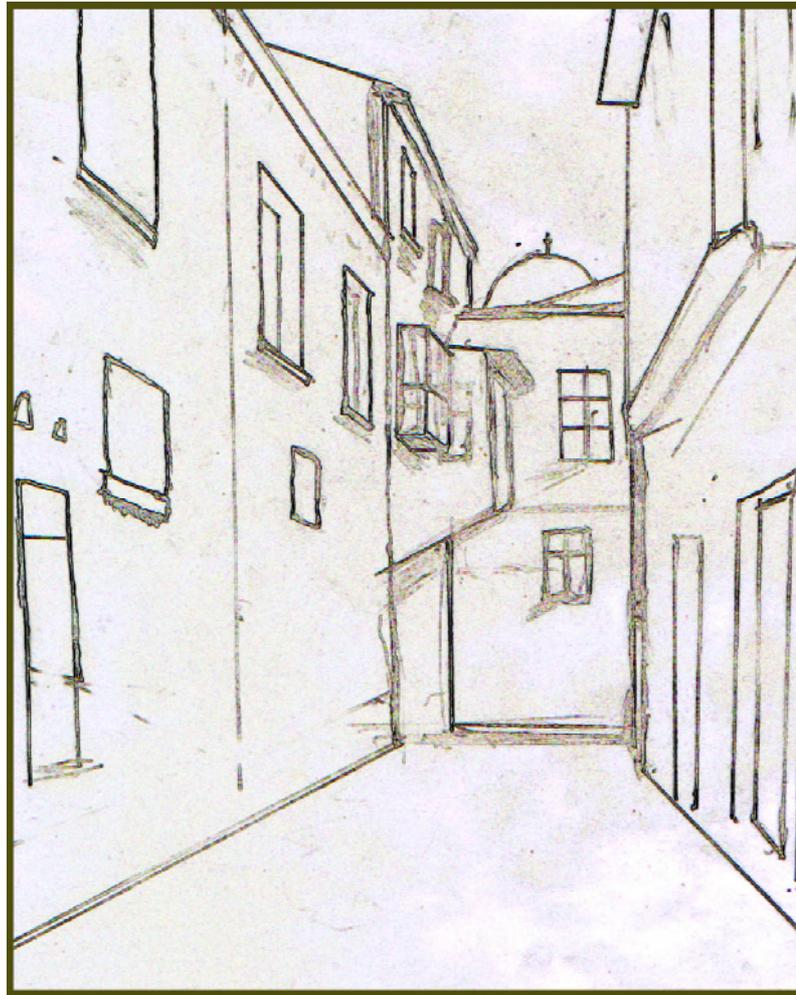

Figure 4.26. A sketch of a cul-de-sac, in Turkish quarters

Figure 4.27. Plan of the Turkish Quarters highlighting Cul-de-sacs of the neighborhood.

4.3.2 Use of Public Open Spaces in Frank Quarters

The use of public open space is again in complete contrast with the Turkish quarters. While it was nearly impossible to speak about public open space concept while examining the Turkish Quarters morphological structure, there was a highly concentrated usage of public open spaces in the Frank Neighborhood. However the public open space formation is a little different here from the tradition understanding of squares creating public open spaces. Kordon Street (Figure 4.29.) forms a unique public open space structure along the waterfront of the city, with a linear structure (Figure 4.27.).

As it can be seen in the example picture below Kordon Street creates a linear wide open (Figure 4.28.) area through the neighborhood, which was eventually used by the European society of the city. In the mornings and usually by evenings merchant and traders of the city were coming here for a walk and discuss mostly business with the other Europeans of the city.

Figure 4.28. The wide open area in front of city's biggest and most popular hotel on Kordon street. (Huck Hotel). Open space used by the public is highlighted with blue.

Figure 4.28. Another example from Kordon street, from the area knows as Belle Vue or Belle Vista.
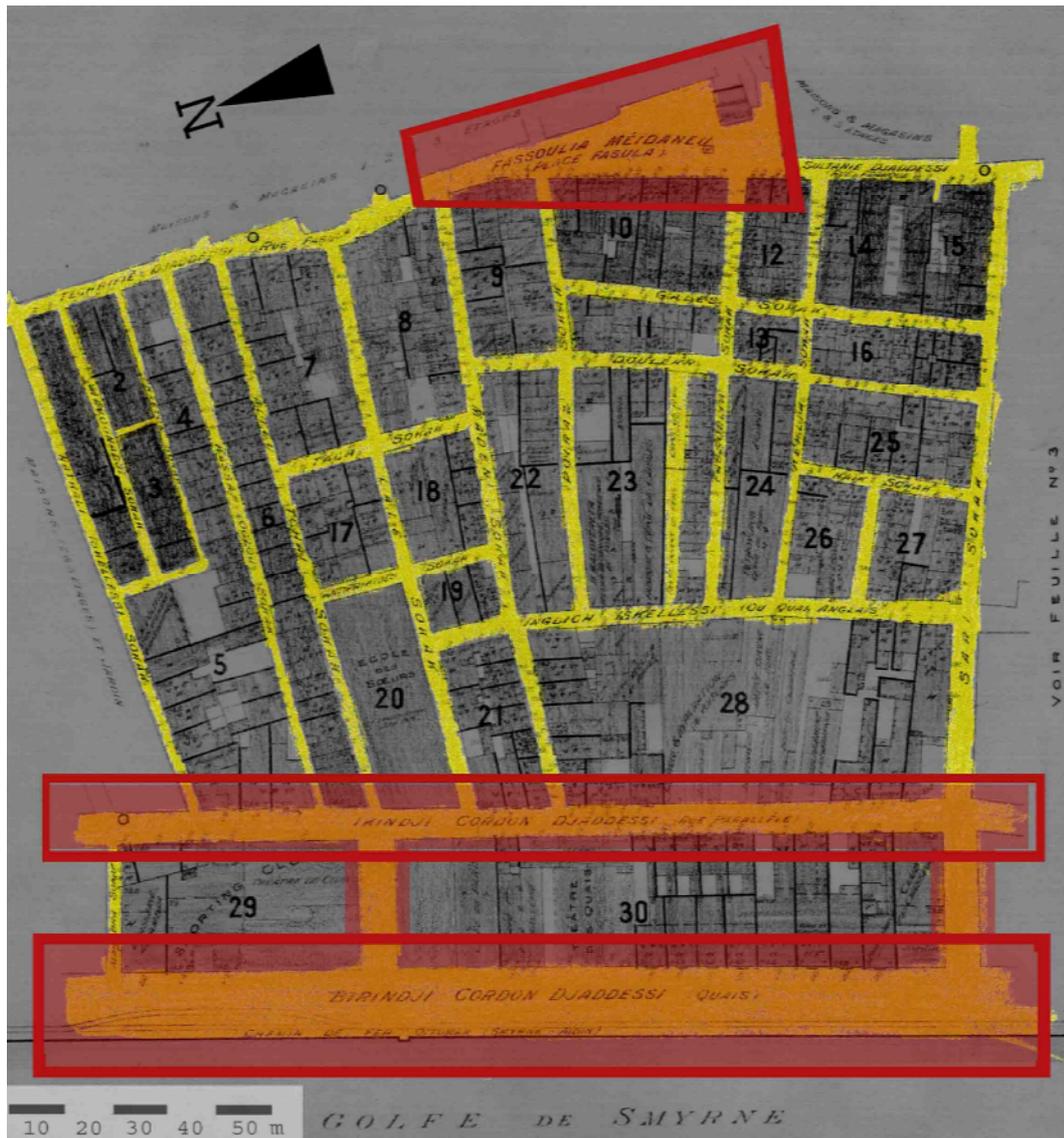
Figure 4.29. Plan of Kordon Street in Frank Quarters

4.4. Unique Architectural, Design Elements

4.4.1 Khans of the City

As it has been mentioned in the previous parts demands of the increasing quantitative European population in the continent has changed from cereals which they had began to provide from South American countries for cheaper costs, to luxuries goods like grape and fig. this new demand and new trade relations occurred in the city with this new development in 19th century, different structures and special organizations formed within the city. One of these formations creates one of the dualities of İzmir; different types of khans in the city. One of them is the traditional khans located in the Kemeraltı District with courtyards (Figure 4.31.) . The other one is the new type of

khans without the courtyard mostly used as depots in the Frank Quarters (Figure 4.30.).

Figure 4.30. Examples of new khan types formed in the city after 19th century.
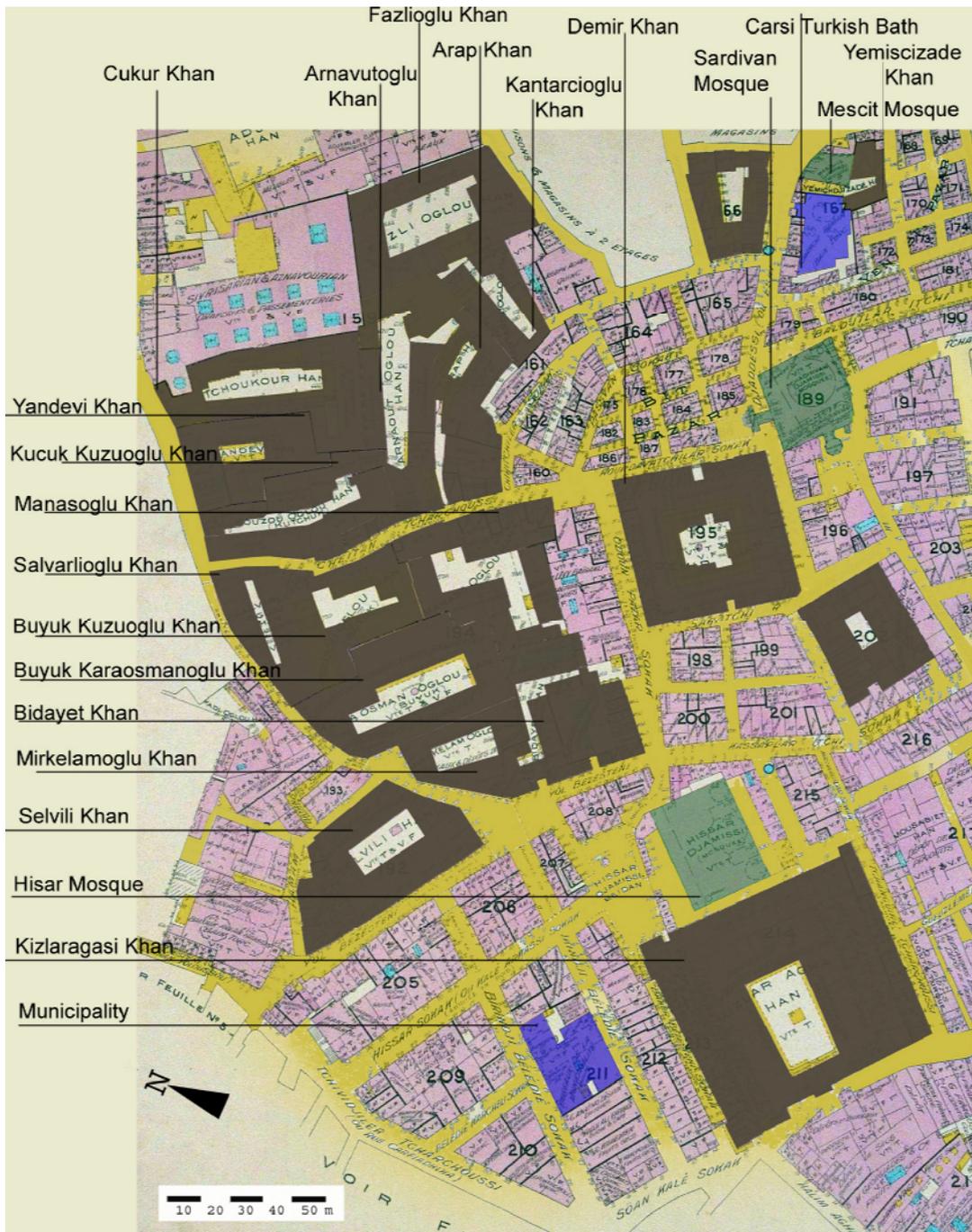
Figure 4.31. Traditional khans with courtyards in Kemeraltı.

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4.4.2 Comparison of Façades in terms of design principles

4.4.4.1 Symmetry

When the façades are examined as a whole, symmetry as a design element can not be seen in Turkish quarters (Figure 4.32) of the city, but it can be however seen as a design consideration in almost all the façade elements like; windows and doors. In Frank neighborhood symmetry, like Turkish quarters, is also a basic design principle can be seen in most of the façade elements (Figure 4.34.). In addition to this it can also be seen in the general characteristic of the whole façade in some examples, especially in the central area (Figure 4.33.).

Figure 4.32. Section of a house in Turkish quarters.

Figure 4.33. Section of buildings with symmetry as a primary design principle from Frank neighborhood.

Figure 4.34. Examples of different door types from Frank Quarters.

4.4.2.2 Repetition

Repetition as another basic design principle can be seen in many structural elements in the façade characteristics of both Turkish and Frank districts; overhangs of the buildings especially in Frank quarters, intensely in Punta district's row houses (Figure 4.35.), doors and windows in both neighborhoods.

Figure 4.35. Example from row houses from Punta district in Frank quarters.

4.4.2.3 Rhythm

Repetition of the similar façade elements like; windows and doors, in both Turkish and Frank quarters creates a rhythm instead of forming a monotonous pattern. This rhythm brings momentum to street patterns in both neighborhoods, especially in Frank quarters. (Figure 4.36.)

Figure 4.36. Façade examples from Frank and Turkish quarters.

4.4.3 Comparison of Architectural Elements in terms of style and material

Building typologies of İzmir , like the urban patterns of the city, is various both in terms of style and materials used, matching the different districts of İzmir like the other components of the city. Differentiation of the materials mostly a condition caused by the economical diversity of the city. While the houses in Turkish quarters were made of wood and mud brick, buildings in Frank quarters which were designed with an 19th Century Neoclassical design attitude, (Kuban, 2001) were made of stone and brick (Kıray.1972)   Why it has been mentioned by many writers that the architectural style of the Frank Quarters as 19th Century Neoclassical Style. It is still possible to the effect of the location they were build. When the figure 4.37 is examined, it can be easily noticed that apart from the differences in the others parts of the buildings and the different materials used, both structures have similar bay windows. Çınar Atay defines this similarity as; this 19th Century European style buildings had interpreted the fundamental lines and elements of Turkish-Ottoman Architecture (Figure 4.37.).(Atay, 1998)
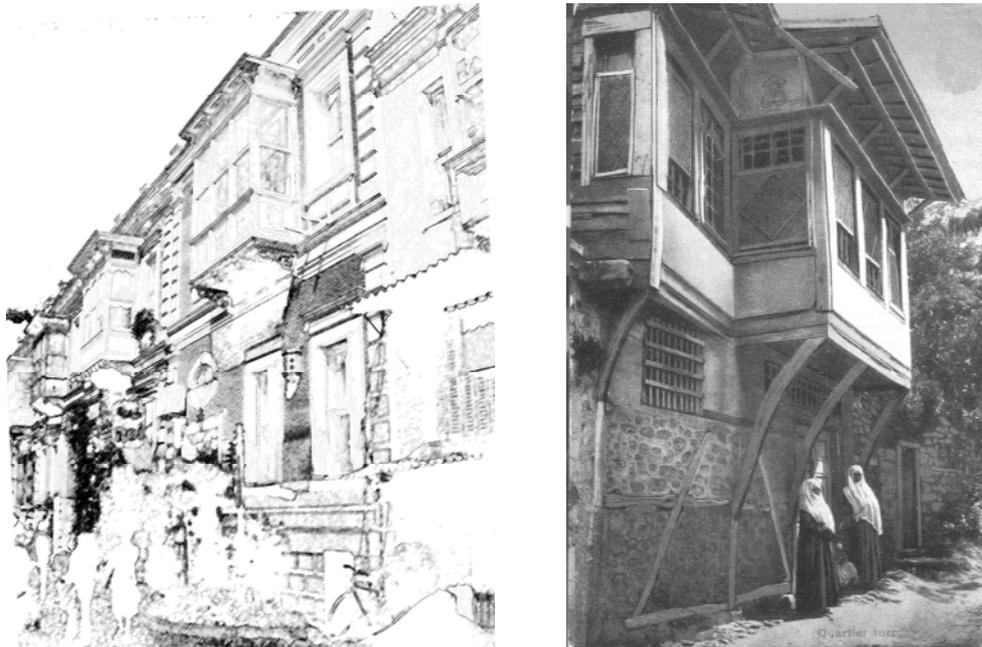
Figure 4.37. Examples from Frank (left) and Turkish (right) Quarters

4.4.4 Use of Walls in Turkish Quarters

Use of walls (Figure 4.38. and Figure 4.39.) is one of the unique characteristics of Turkish quarters which is a practice with complete contrast with the housing attitude in Frank neighborhood. Use of walls is very common in the neighborhood as a reflection of the privacy principle of Islamic teachings and life style. All private gardens are surrounded by walls around two meters to three meters height and in some examples the residence is completely surrounded by them.

Figure 4.38. Use of walls in Turkish Quarters.

Figure 4.39. Use of walls in Turkish Quarters.

5. EVALUATION AND CONCLUSION

In the writings of 19th century İzmir was labeled as both a western and as an eastern city. Orientalist with proclaims like Gauttier d'Arc's wrote phrases like "There, the whole Asia can be found" and did not hesitate to write; "the bright dreams of Arabian fairy tales becomes real, there; East grows, with its all color patterns, all splendor, ostentation and with its old supremacy" ignoring the half of the city. Those who did not even leave the Frank Quarters declared the city as the "Marseilles in the edge of Asia Minor". But as we come close to the end of this study, one thing is certain; 19th Century İzmir was a city of duality, where both the European society living in the transition period from the traditional society to modern society; showing all the rationalist characteristics of the western society after Enlightenment, in terms of business affairs, social relations and of course in terms city planning and the other group, Turks; continue to live in their traditional religion based life while they maintain their traditional-vernacular architecture and city planning attitude. While one of the groups was forming a gridiron urban pattern, in order to maintain the maximum amount of efficiency in daily life activities, the other group in contrast; forms an organic pattern in the same city in consideration of the religious laws and to maintain the religion based traditional principles.

The first thing to mention in the evaluation part should be religion. Religion has considerable effect on both societies, especially on Turkish Society. While religion seems to be in a secondary position in European's life when compared to Turkish society, it still undertakes an important role as a notion that binds the society together. But its effects on Turkish community are far more consequential than that, both in terms of being the major determination component of both society's life style and physical structure of their living environment.

As a result of the highly sloppy topography in the skirts of Kadifekale, Turkish Quarters have formed discontinues and a highly organic pattern. But this fact does not change the reality that the neighborhood continues to form semi-public cul-de-sacs as

the topography becomes flatter. Formation of those cul-de-sacs alone during city's evolution tells many things about how cultural properties of a social group could be the key factor in one city's formation, when it is considered that area was once had an gridiron pattern during Hellenistic period, and that old pattern of the antiquity was replaced by an organic pattern formed by semi-public cul-de-sacs, the power of the new civilization project proposed by Islam, and the design principles its tradition created throughout history, in the framework of privacy concept in this specific example, becomes more clear (Figure 5.1.).

In contrast to these, the very fabric of European society could be seen as economic relations and mundane profits, as a result of growing individualism attitude in the society. In order to provide maximum efficacy in daily life activities and trade relations, European Society of the city form a gridiron pattern in the districts occupied by them.
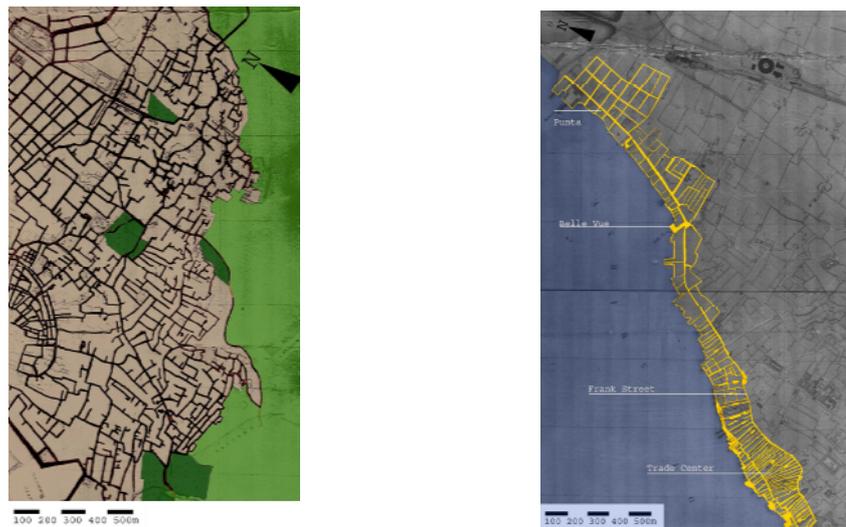
Figure 5.1. Turkish Quarters (Left) and Frank Quarters (Right)

It is very meaningful that both societies' living environments overlap the different socio-economic patterns of the city (Figure 5.2.). While the Frank neighborhood overlaps the high income groups, Turkish quarters overlaps the lower income groups. While economy appears to be the major motivation and purpose of the European society, Turks mostly stays out of city's business affairs, especially the new trade relations of the new age and new regional and continental conjuncture. This could be seen as a result of Islamic attitude which does not give much importance to mundane riches, which however in conflict with another Islamic teaching and practice that places trade into a key position in daily life activities. If it is considered that Turks'

still continue to conduct the lower retail trade activities and the tradition caravan trade in, traditional caravanserais with courtyards in Kemeraltı District, this dilemma could be seen as a result of Turkish society's ongoing strong connection to traditional values.
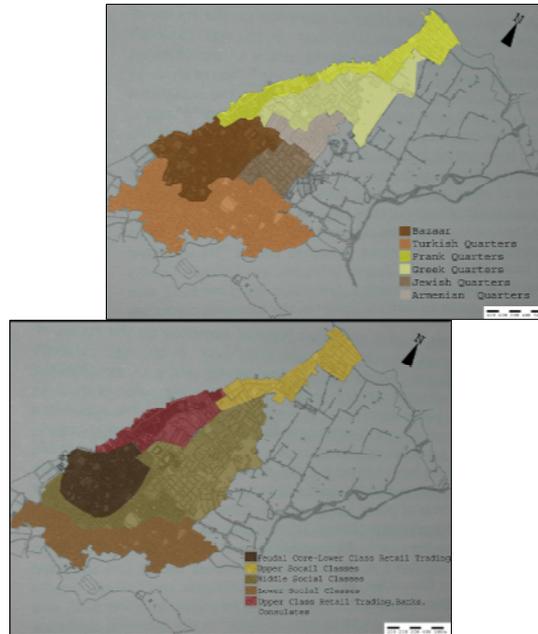
Figure 5.2. Neighborhoods of İzmir (Left) and Socio-economic pattern of İzmir (Right)

This socio-economic difference also affects the architectural inputs of the city like materials used in buildings. While stone and brick are the main components of the buildings in the Frank neighborhood, cheaper materials like mud brick and wood are commonly used in Turkish quarters.

When both society's life styles and the public open spaces formed in their neighborhoods are compared, we observe that the extroverted European society of the city, forms unique wide public open spaces like the linear urban formation along the waterfront, in Kordon Street which answers the social and trade relations of the society. While as a result of the introverted life style proposed by Islamic teaching, some few public open spaces formed within their living environment, limited to a few small squares formed around major mosques of the city, in Kemeraltı and the undefined small open spaces inside the neighborhood, mostly used as cafes (Figure 5.3.).
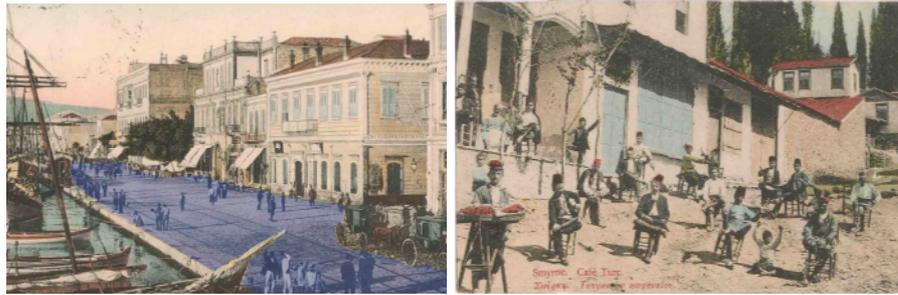
Figure 5.3. Kordon Street (Left) and an open space in Turkish quarters used as café. (Right)

Again in contrast to Frank neighborhood, Turkish community as a result of privacy principle of Islam, forms introverted residential areas, accessible by semi-public cul-de-sacs and surrounded by walls, while the housing type in Frank quarters are row houses, inside urban blocks connected to each other with a gridiron pattern (Figure 5.4.).

Figure 5.4. Row houses of Frank Quarters (Left) and Turkish Neigborhood (Right)

It is easy to recognize the effects of the natural inputs in both selected areas morphological formation. In Frank Quarters central area for example; wind conditions plays a key role in the formation of the physical environment and the formation of the narrow street pattern, but this criterion does not lead for a change in the rectangular, gridiron formation of the whole neighborhood and does not disallow the circulation network's continuity. Again like the similar example given for the Turkish Quarters as before.

Evaluation Table				
Social and				

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Economical Comparison				
	Turkish Society		**European Society**	
Population	*Between 42000 and 96250 depending on the source and year		*Between 6000 and 37000 depending on the source and year	
Economic Status	*Turkish society was formed by lower income groups of the city		*European society was formed by high income groups of the city	
Major Cultural Themes	*Religion (Islam) *Tolerance and Clemency *Privacy *Harm *No class consciousness *No woman participation in business affairs. Limited woman participation in social life. *Introverted community		*Individualism *Trade relations and profit based daily life *Religion (Christianity) *Class consciousness *No woman participation in business affairs *Extroverted Community	
Comparison of the Physical Environment				
	Turkish Quarters		**Frank Quarters**	

Urban Pattern Residential	*Organic form *Couryarded houses surrounded by walls		*Gridiron from *Row Houses	
Urban Pattern Commericial Areas	*Organic form, formed by massive urban blocks		*Gridiron, rectangular pattern formed by narrow streets in consideration of wind conditions	
Landuse	*Khans with Courtyards(13) *Mosques(17) *Lower income retail trading		*Facilities of the Modern World; *Banks(7) *Consulates(19) *Insurance Companies(4) *Office buildings. *Higher Income Retail Trading *Catholic Churches(3)	
Use of Public Open Spaces	Only the small squares around Hisar Mosque and Şadırvan Mosque in Kemeraltı and the spontaneously formed open spaces used as cafes.		Kordon Street as an unique wide public open space along the waterfront.	
Transportation	Cul-de-sacs		Rectangular, open ended streets.	

		75		
Architectural Elements				
Materials	Materials like mud brick and wood were used.		Materials like stone and brick were used.	
Style	Represents the Traditional Ottoman housing style.		Reflecting the 19th Century Neoclassical architectural style, and at the same time interprets fundamental lines and elements of Ottoman Architecture.	

Table 5.1. Evaluation Table

Findings displayed in the evaluation table above emphasize and strengthen the previous discussion of the evaluation part, showing the similarities and mostly the differences between the social groups, as well the differences in their living environments. While the European society forms an elite minority with population between 6000 and 37000 depending on the source and year, and controls the wealth of the city, the Turkish society with population between 42000 and 96250 forms the majority and the low income group of the city. As it has been mentioned many times before the European Society of the city shows characteristics of the modern society with class conciseness and qualities like individualism while the Turkish society have not yet accept those modern notions and continue their traditional life style mostly

formed in the framework of Islamic principles and teachings. When the land use part of the table is examined it can be seen that, the modern world facilities like the banks and insurance companies, completely takes place in the European quarters of the city, while Kemeraltı maintains the traditional khans of the city. It is very meaningful that none of these modern world institutions take place in the Turkish quarters. Also the numbers of religious buildings gives many clues about city's dual structure. Without doubt population and the history of the city also another important determinants for the number of religious buildings in İzmir, but I believe it still reflects community's attitude towards religion. Apart from the numerous differences of both societies and their living environments, societies of the city were not completely separated from each other, at least the Europeans of the city. Best example for this could be the reflections of the Ottoman Architecture in the residential buildings in the Frank Neighborhood, which show similarities to the Ottoman housing attitude, especially with their overhangs. However this fact appears to be primary similarity of the communities. Turkish society appears to be more isolated, trying to maintain their tradition way of life. Power of this civilization project proposed by Islam and nearly opposite social structure of the Europeans of the city can be yet alone seen in the organic and gridiron urban patterns of both societies' living environments.

To define the formation of a city's morphologic structure many different natural factors can be listed; like topography, climate, and geomorphology with cultural elements like religion, traditions, social structure, politics, and economics. Apart from the incontrovertible effects of natural inputs, I strongly believe this study has shown the crucial role of culture in this process. If we consider "culture" as a concept in an expanded way than local culture of a community, in a wider view as the every act, condition and behavior related to human begins, separated from nature and natural world, then we can say city is itself a part of the cultural world without hesitation. If architecture is filling the in-between the earth and the sky over nature, culture is what fills it.

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RESUME

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