

**THE ANALYSIS OF HISTORICAL / CULTURAL
PATTERN DEVELOPMENT AND
CONSERVATION PLANS OF ANTALYA KALEİÇİ**

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ABSTRACT

THE ANALYSIS OF HISTORICAL/CULTURAL PATTERN DEVELOPMENT AND CONSERVATION PLANS OF ANTALYA KALEİÇİ

Historical places are the physical conformation of differential relations and interactions which develop in the course of time at space. In this context; it is not sufficient for an efficient conservation plan to introduce only current urban structure in the preparation phase of the conservation plans.

In this study, the urban development and transformation of historical city center of Antalya Kaleiçi has been analyzed in terms of its cultural periods, and the reflection of this historical urban structure to conservation plan decisions has been examined.

The basic principle of this study is the analysis of urban pattern. In the process of the urban pattern analysis, the urban structure of Kaleiçi settlement is formed by investigating the urban structure features of each historical period and by taking into account the historical and geographical features of the Kaleiçi settlement as well.

Two different urban patterns have been scrutinized in order to bring up the relationship between present and past in terms of urban structure. Consequently, it is stated that the effects of past could be observed in the development of current urban structure.

As a result of the investigation of conservation plan decisions, it is found out that the historical urban structure had not been taken into account adequately when giving conservation plan decisions. Furthermore, another important absence of conservation plans, the interrelatedness of the archeological area and monumental buildings within whole urban structure, are introduced in this work.

In conclusion, it is stated by setting forth the reasons that the examination of the historical urban structure as a whole necessitates not only handling urban structure in the physical sense but also investigating the urban structure in terms of historical and cultural integrity.

In this study, additionally, a methodological approach for the analysis of historical urban structures has been introduced as a model for further conservation plans.

ÖZET

ANTALYA KALEİÇİ YERLEŞMESİNİN KÜLTÜR DÖNEMLERİ AÇISINDAN KENT DOKULARI VE KORUMA PLANLARININ İNCELENMESİ

Tarihi kentler zaman içinde farklı sosyal, kültürel ve politik ilişkilerin kentsel mekandaki fiziksel biçimlenmesinin ürünüdür. Bu bağlamda Koruma planları öncesinde hazırlık aşamasında sadece bugünün kentsel yapısını ele almak ve bu yapı üzerinde çalışmalar yapmak, etkili bir koruma planı için yeterli olmamaktadır.

Bu çalışmada Antalya Kaleiçi tarihi kent merkezinin kültürel dönemler açısından kentsel gelişimi ortaya konmuş ve bu tarihi kentsel yapının koruma planları kararlarına ne şekilde yansıdığı incelenmiştir.

Çalışmanın ana çatısını kentsel dokunun farklı tarihsel dönemleri açısından çözümlenmesi oluşturmuştur. Kentsel dokunun çözümlenmesinde, tarihi süreç içindeki dönemlerin kentsel yapı özellikleri incelenerek, coğrafi özellikleri de dikkate alınarak Kaleiçi yerleşmesinin her dönem için kentsel kurgusunun açıklanması amaçlanmıştır.

Kaleiçi yerleşme alanı içinde yer alan farklı iki kentsel doku örneği, bugün ve geçmiş arasındaki ilişkinin değişim veya süreklilik açısından ortaya konması amacı ile ele alınmış, sonuçta bugünkü kentsel yapısının oluşumunda geçmişteki tarihsel izlerin görüldüğü belirtilmiştir.

Ancak koruma plan kararlarının irdelenmesi sonucunda tarihi kentsel yapının plan kararlarının oluşmasında dikkate alınmadığı, özellikle arkeolojik alanların ve anıtsal yapıların kentsel bütünle ilişkisinin kurulamadığı saptanmıştır.

Sonuç olarak tarihi kentsel yapının bir bütün olarak ele alınmasında sadece bugünkü kentsel yapı üzerinde fiziksel anlamda çalışmaların yeterli olmadığı aynı zamanda yerleşmenin süreç içindeki değişimleri de içeren tarihsel ve kültürel bütünlüğü açısından da ele alınmasının gerekliliği nedenleri de belirtilerek ortaya çıkarılması amaçlanmıştır.

Bu çalışma ile aynı zamanda bundan sonraki koruma planlarına ışık tutması açısından tarihi kentsel yapının çözümlenmesinde farklı metodolojik bir yaklaşımın geliştirilmesi bir başlangıç olarak değerlendirilmelidir.

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CHAPTER 1

INTRODUCTION

Conservation aspect had been considered within structural scale till the Second World War. Conservation attempts for the historical cities of which general character were demolished in post-war period became important. And these attempts shift conservation view to the urban scale.

Conservation of historical environment was first brought up in the conference in Athens in 1931 by International Museum Association. The outcome of this conference was that the historical buildings must be preserved with their surroundings as well. In 1964, the Second Congress of Architects and Technicians united in Venice and the monument discourse evolved from a single building scale to comprehensive settlement content.

Urban scale discourse was first itemized in Turkey in 1973 by the Old Works of Art Law, No.1710. This law regulated important loopholes related to the framework of the conversation politics, for example, historical environment was figured out as a whole legally, the places with historical value were represented as the conservation area, and conservation implementation plans for these areas became compulsory.

1.1. Definition of the Problem

Conservation of historical environment as a whole entity was necessitated in 1973 by the Old Works of Art Law, No.1710. The historical settlement and its buildings must be understood and assessed by their values and qualities properly.

The historical cities are comprised of time, space and interactive relations. They are the products of different relations in time reflected and shaped in the physical space. In historical cities, the cultures of different periods have affected each other or sometimes they devastated the prior traces completely or partially. All of these cultural traces are placed on top of the other or side by side and have formed present urban structure.

An effective conservation plan could be worked out by understanding this formation exactly. However, historical urban conservation areas in our country are

evaluated without taking into consideration its development phases and treated as they just appear today. The works of preparation phase of the conservation plan only deal with current urban structure. Although, the historical structure of the city is mentioned in some works, this is only a representation defining the monumental structures of different periods but nothing more. But, the city must be assessed and perceived as a whole. Hence, the current urban structure should be understood by relating the development and change of the historical urban structure through the periods and also through the spatial structures belonging to a particular period.

1.2. Aim and Scope of the Study

The aim of this study is threefold. First, conveying the spatial development of Antalya Kaleiçi, the historical urban center, throughout history as mentioned in the problem definition. Second, incorporating historical and archeological city with the present city via the assessment of the urban pattern. And last, inspecting the effects of urban structure on the formation of conservation plans and their objectives and planning decisions which have been made and implemented up to now in accordance with this framework. This study is fulfilled to represent an example of methodological aspect for the consequent conservation plans to be done later on.

In this scope, it is thought that the existing historical and geographical data covering the historical city is not adequate to illustrate the urban structure and also urban structure data with this quality could not contain information necessary to make conservation plans. The important point is to understand the underlying factors or reasons of formation of urban structure. Thus, urban structure typologies of the different periods shaping the urban structure are essentials as well as historical and geographical data.

Within the framework of this study;

Not only periodic urban structures of the different periods will be explained with existing general data, but the general urban structures of the periods forming the historical development process of the city will be examined, and its connections with the working area will be established. In this framework, urban structure of each period will be illustrated in Antalya Kaleiçi settlement. Thus, it will be tried to show the

historical/periodic changes and relations which will help to understand current urban structure.

Instead of explaining the qualitative and quantitative features of historical buildings and their remainders, the reasons of these land preferences of these buildings and the relationship between them will be tried to explain.

On the basis of the data at hand, the relationship between the urban pattern and spatial uses at present and in the past will be formed via comparison of them. Thus, the integration of the historical and archeological city and the existing city will be realized.

In the study the economic, political and social structure of the societies shaping the spatial structure of the city will not be mentioned in the definition of the frame of the subject. Certainly, this is essential to explain the physical space. However, it is not possible to include all these factors into the framework of a single study. Thus, the general urban structure features of the historical and cultural periods and the spatial fabric will be examined as much as possible because this structural formation and spatial fabric were the products of the mentioned factors.

Antalya Kaleiçi settlement has existed as a settlement place continuously from the time it was established to the present time. The settlement has become one of the first cities with conservation plan in our country after the legal definition of the urban pattern discourse. The implementation problems of the first plan were worked out and revised by the revision plan made in 1992. Some transformations in spatial use have appeared in the city parallel to the development of tourism sector. The physical structure of the city has not been damaged, even it has reached today nearly without any changes. Owing to all of these reasons, Antalya Kaleiçi settlement is chosen as the working area because of the possibility to compare the spatial structure within the urban fabric of the past and the present.

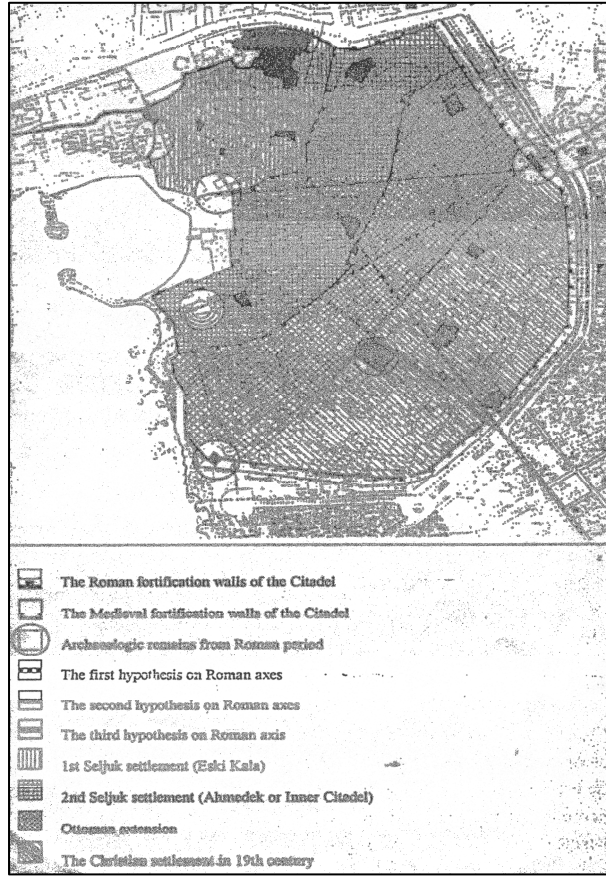
1.3. Literature Survey

There are three works inspecting Antalya Kaleiçi settlement in this frame. The first one is a graduate thesis submitted in 1988 -“Conservation and Restoration Proposals of Antalya Kaleiçi Historical Pattern Research (Antalya-Kaleiçi Tarihi Doku Araştırması Koruma ve Restorasyon Önerileri)”. In the this work, the historical, socio-economic development and structural formation of the area are examined throughout

different historical periods. The development of the urban pattern is tried to be explained by defending structures, religion and social building, cemetery structures, houses, streets, market and commercial buildings. The formation of the urban structure is only considered by displaying the existing data. The urban pattern is divided into three cores in the work, but the reasons for this division are not stated explicitly. The researcher of this work is from the department of architecture and institute of restoration, so the work mostly represents structural assessments of the urban pattern. The decisions of the conservation plan at that date are examined, and restoration work and conservation plan proposals are included into the work (Aygen, 1988).

The other research is a Ph. D. work, “Antalya: Architecture Heritage and Development of Urban Pattern of a Middle, Age Turkish City (till the end of the XVIth century) (Antalya: Bir Ortaçağ Türk Şehrinin Mimarlık Mirası ve Şehir Dokusunun Gelişimi [(XVI Yüzyılın Sonuna Kadar)])”, and was published as a book in 2002. The work is a product of a detailed research and has become an important source for this study as well. The buildings which could have remained today and detailed information about them are gathered as a whole in a single source. Moreover, development of Antalya in Turkish period is analyzed in the work with definitions and comments. Although the development of urban pattern is tried to be explained, it is difficult to perceive this structural formation as a whole. The work has an importance, because it represents the development history of Antalya rather than the development of urban pattern. However, the indirect style of the researcher in his explanations makes it hard to define places and areas mentioned (Yılmaz 2002).

Another work is a graduate thesis about urban design for the conservation of Balık Pazarı Junction in Antalya Kaleiçi. In this thesis, the researcher mentioned the structure of the Kaleiçi settlement briefly. The attractive starting point of the study is the map on which the axes of the Roman period are defined. However, the reasons of the appearance of these axes are not explained and it is not possible to understand clearly whether it is an original work or not (Engiz, 1996).



Map 1. The axes of the Roman period
(Source: Engiz, 1996)

1.4. The Method and Research Techniques

The work includes Kaleiçi settlement, the historical city center of Antalya. The urban conservation boundary which was defined by the Conservation Committee Decision of 23.03.1998, No.3736 is accepted as the working area. In some circumstances, outer areas of this border are examined to explain the urban development.

In the first general assessment within the main structure of the work, some detailed researches are made to reveal the urban development of Antalya Kaleiçi settlement throughout history. This phase is fulfilled in three stages. In the first stage, data about the area was gathered to deal with the development and the transformation of the city throughout historical process. For this stage both written and visual documents

have been used. In the second stage, it is tried to adopt the data of the spatial structure to the sketches according to their periods, and some schema maps have been formed from these sketches. In this aspect, the aim is defined as perceiving the urban formation spatially throughout history. In the last stage, the urban fabric of Antalya in each period is based on the urban structure features of the periods. Thereby, the development and change process of urban structure, which has maintained to the present time, is tried to be examined by showing the reasons.

In this frame, every kind of map, picture, engraving photo and schema are examined in chronological data order and the structural condition of each period has been showed on different schema maps. Six important maps are used as the basis in the work. The first one is the schema map of Lanckoronski, who came to the city in 1885 to work. The map provides important data to reveal the structure of the fortification wall and the city gates. The other map belongs to S. Fikri Erten, and shows the structure of fortification wall, city gates and important structures of Antalya in 1911. Through Erten's and Lanckoronski's maps, it is possible to compare the structure of fortification wall and city gates of Antalya in the early XIXth century and early XXth century. The other map is Scarpa's map of 1907s and known as the first master plan of Antalya. The urban pattern of Antalya is first shown on this map. Moreover, a sketch drawn by a Greek living in Antalya before the exchange displays both the street pattern and quarters of different cultural groups in the city. Also, it includes the uses of buildings located along the street from the gate of Hadrianus to Hıdırlık tower. All the acquired data has been marked on the existing situation map of Antalya and Hellenkemper's map. Hellenkemper's map is formed by the integrating all of those maps except the formerly mentioned sketch. map of Hellenkemper has also showed the possible fortification lines in his work.

After the formation of general urban assessment, different patterns are defined in the urban context and some detailed works have been fulfilled on these patterns. Within this frame, two organic pattern samples have been examined. One of them is the grid pattern reflecting the Roman period city, and the other one is the sample reflecting the Turkish-Islam city structure. Assessment works have been done on the patterns in land use, lot-building relations, street form and structure of building plot. Hence, it is tried to reveal the spatial structure of the city in the past and to find reflection of this on the present urban structure.

Last, it is tried to reveal how this urban structure reflects to the conservation plan decisions and objects which have been made up to now. This aspect is fulfilled by examining the plan decisions, because the statistical surveys done before the plan could not be obtained.

The most important problem in this kind of work is the difficulty to reach the data. The scarcity of the works related with the physical structure of the cities is the cause of the problems about obtaining the data. The absence of direct sources concerning the physical space makes researchers unite all the information and data like making a puzzle and form the urban structure. This is the most appreciating part of this kind of work. Antalya is one of the cities of our country having important opportunities and facilities as an important organization, Suna İnan Kıraç Mediterranean Civilizations the Institute of Research (Akdeniz Medeniyetleri Araştırma Enstitüsü-AKMED), exist in the city. The institute has made great contribution to gain the data by its vast archive and researcher staff.

The thesis is comprised of six chapters except introduction and conclusion parts.

In the second chapter, the general geography and history of Pamphylia region and Antalya are explained. Pamphylia region is examined because the appearance of Antalya and the continuity of the city's existence throughout history till today are related with its role within the Pamphylia history.

In the third chapter the general urban structure and the features of the periods forming the urban pattern of Antalya are tried to be explained through samples. The obtained information has been a source to reveal urban fabrics.

In the fourth chapter, the urban development of Kaleiçi settlement is explained throughout history. In this chapter only the data gained is stated by the periods.

In the fifth chapter, all the obtained data till this stage is evaluated on present urban structure. First, urban spatial fabric of Kaleiçi settlement is assessed in different periods, the patterns showing some changes are worked as well as their building use, street structure, plot structure and plot-lot relations with present structural features and so the similarities are revealed.

In the sixth chapter, the planning process of Kaleiçi is involved. The objects and planning decisions of the plans dating different periods in the area are elaborated.

In the last part, all the works are evaluated and the results of this evaluation are stated.

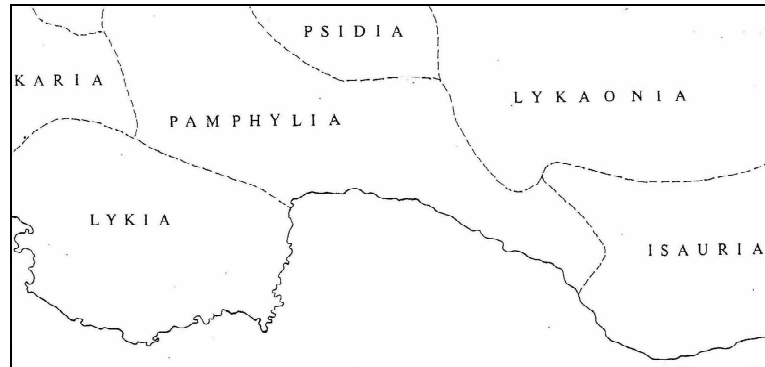
CHAPTER 2

GENERAL GEOGRAPHY AND HISTORY OF PAMPHYLIA REGION AND ANTALYA-KALEİÇİ SETTLEMENT

2.1. General Geography and History of Pamphylia

2.1.1. The Location of Pamphylia Region and Its General Geographical Structure

South Anatolian region includes four districts separated from each other with their natural features. With the antique name of “Cilicia” was separated into two parts. In the east end Adana, Tarsus and Mersin take place on the productive “flat Cilicia (Cilicia Pedias)” and in the west part “mountainous Cilicia (Cilicia Trakheia)” is located. Pisidia including Burdur and Isparta extends to Nevşehir. The area between the west end of the region and Antalya is called as “Lycia”. Including Antalya and ending by Manavgat “Pamphylia Plain” is located along the coast (Bean 1999).



Map 2. Boundaries of Pamphylia region

(Source: Bektaş 1980)

The region which is known as Pamphylia in Antique age is located on Antalya Plain. On the west of Pamphylia “Karaman Stream” takes place and in the east, the

region's boundary ends in Alanya, and extends from the Mediterranean Sea to Taurus Mountains (Toksöz 1959). Pamphylia is located at the middle of the coastal region by the South Coast of Anatolia, and it is surrounded by rough Taurus Mountains from three sides (Saraçoğlu1989).

The important rivers of the region are Düden, Aksu, Köprü and Manavgat rivers. Rivers reach to the Mediterranean Sea almost parallel to each other with appropriate distances. As time passed, productive lands were formed around these rivers as a result of the flood waters generated by melted snow or rain.

Scrub is vegetation of Pamphylia region. Olive groves mostly take place on the inner part of the region. Furthermore, Chian turpentine trees used to make ships are available in the area. (Saraçoğlu 1989).

The connection between mountain region and the plain is provided by passages named as "boğaz". In the west, "Yenice Boğazı" connects Korkuteli and Middle Anatolia and goes through passing the north of Termessos (Toksöz 1959). "Çubuk Boğazı" is located on the northwest of the plain connecting Antalya plain with the "Göller Bölgesi" (Saraçoğlu 1989). At the northeast part of this passage "Döşemealtı Boğazı" takes place. The road passing through this "boğaz" had been also used in Antiquity referring to the tire traces remaining on antique pavements. (Toksöz 1959).

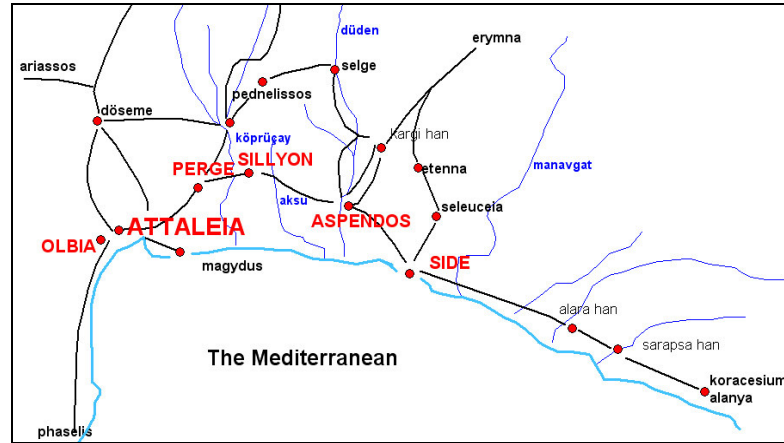
Due to the fact that Pamphylia is surrounded by mountains on three sides and the vast invasion roads in the past were passed by Gülek Boğazı or Middle Anatolia, Pamphylia had been a defended region (Saraçoğlu 1989). In the past, the region was the location of important naval forces. Each coastal state needed naval base for construction and repair of ships, renewal of equipment and crew, supply of food and resting place for the navy. This strategic and defensive location, also had appropriate natural conditions, productive lands, water resources to supply linen, timber, tar, iron for ship construction (Bosh 1957). All the essential features to provide a navy location were existing there.

2.1.2. Cities of Pamphylia

While in some sources, it is mentioned that there were six cities located at Pamphylia (in the west Olbia and Attallia (Antalya), in the center Perge and Silyum, in the east Aspendos and Side) (Erten 1997, Texier 2002, Saraçoğlu 1989), in other written

materials Olbia was excluded from the region (Erdem 2001-2002, Toksöz 1959, Bean 1999).

During Roman Empire period, the cities in Pamphylia region had different features due to historical and geographical reasons. Side was a harbor city where East Mediterranean countries had trade activities (Toksöz 1959). The golden age till Vth century AC ended with Arabian influxes and natural disasters (Yurt Ansiklopedisi 1983). Aspendos was an appropriate river port for sea traffic on the Eurmedon River (Köprü Çayı) (Toksöz 1959). Ships could sail on the Eurymedon River, so the city did not have only opportunities of the coastal cities but also productive and convenient lands as an agriculturist city (Yurt Ansiklopedisi 1983). Perge developed as a trade city referring its location on the east-west road (Toksöz 1959). The city lived its golden age with the appearance of Christianity, but lost its importance by spread of Islam. It was abandoned in the XIIth century (Yurt Ansiklopedisi 1983). Sillyon was as a military base. Attallia was not only a military base but also a trade city due to the fact that it had a defended harbor and was located on the starting point of the road extending to Middle Anatolia (Toksöz 1959).



Map 3. Cities of Pamphylia

(Source: Ercenk 1992)

Only Attaleia as one of the Pamphylia's cities has remained up to now as well as in the Seljuk and Ottoman periods.

2.1.3. General History of Pamphylia Region

The reason for coming into existence as a city and its power to prevail its importance throughout historical process, even today, is the role of Antalya in Pamphylia history, so, before mentioning general history of Antalya, history of Pamphylia in general will be summarized. Thus, first the historical development of the region will be searched from the beginning of written history of the region to the disappearance of cities except Antalya in this framework.

The Greek period in Pamphylia starts with Troia War. It is told that after Troia collapsed, a racial mixed group came to Pamphylia passing Anatolia, some of them settled down here and the others went towards Cilicia (Bean 1999).

The name of the region was given by Greeks (Texier 2002). Pamphylia is one of the rare Greek named places in Anatolia and Pamphylia means “the land of whole clans” (Bean 1999), “the land where all tribes live” (Bosh 1957). Solyms, Termyls, Lasons and Miliens lived in this region of which origins were Thrace (Texier 2002). Also, it is thought that the name of the region could come from the Greeks’ tradition “eponymous”, to give the name of the heroes to a place, and so the name of the region could be given in relation with the Mopsos¹’s daughter Pamphylia, or his sister-in-law Pamphyle (Bean 1999).

In VIth century BC, Lydia Kingdom controlled the whole Western Anatolia except Lydia and Cilicia. This domination had continued for 540 years. In 546 BC, Persians took place of Lydians. After Persians was defeated by Athens King at Salamis and Plattaia in 479 BC, “Delos Union” was established to prevent Persian danger to appear again. Athens was the president of this union and all the cities in Western Anatolia –Greek or not, small or great- joined to it. In this period Pamphylia, Lycia and Cilicia were occupied by Persian navy (Bean 1999). In 468 BC, the war taken place around Eurymedon (Bosh 1957, Bean 1999) was one of the two important wars in history of Pamphylia. After that war sovereignty of Persian did not realized once more, however, later Persians moved to Anatolia again, and Alexander the Great ended the Persians occupation during his Asian campaign. Alexander the Great first got Perge, then Aspendos without struggle, but he was not successful at Sillyon. After Alexander

¹ Mopsos is one of the three leaders of the migration to the region and going on through Cilicia after Troia War (Bean 1999)

the Great's death, three great kingdoms were established. After 280 BC, Pergamon Kingdom was established by the way Attalos branch got strength at Pergamon and the number of kingdoms increased to four. In this period, Pamphylia region was under the rule of Seleukos which was one of these four kingdoms. In 190 BC, in Magnesia (Manisa) War, Seleukos was defeated and the lands of Seleukos were joined to the Roman Empire. However, Roman Empire did not have any aim at these lands, the Empire gave these lands to Pergamon Kingdom. Attalos the IInd moved to Selge –the city of Pisidia- to end the rebellion. He was not successful. However, he got a part of Pamphylia. The cities in Pamphylia were guarded by Romans. Hence, Attalos needed another harbor city in the region, he established Attaleia (Antalya) (Bean 1999).

In 133 BC, the lands of Pergamon were added to Roman Empire with the last king's testament. Later, the area had joined to Asia province in 129 BC. However, Pamphylia became independent because it was appropriate to develop piracy. Romans did not give importance to southern coasts until pirates got strength and started to destroy the Roman lands (Bean 1999, Yurt Ansiklopedisi 1983). When pirates became danger for these lands, Romans established a province called "Cilicia", but this province did not include any part of the region of "Cilicia". It included Pamphylia and its north and northwest. The aim of the establishment of this province was to stop the pirates and so it was called by this name meaning "pirate". In 67 BC, Pompeus got a victory near Karakesion, and this sea victory was the end of the power of pirates in the area (Bean 1999).

In Ist century BC, internal upheavals ended with Actium Sea War in Roman Republic period. The owner of the victory, Augustus, established an empire (Bean 1999). While the lands accepting Roman sovereignty were divided into provinces, in the Mediterranean coast, the kingdoms located in Pamphylia, Lycia, and Cilicia's cities accepted their devotion to Rome continued their existence.

In 43 AC, Pamphylia and Lycia, two opposite regions in terms of land and demography, were started to be ruled as a single province. Lycia-Pamphylia province had lasted till IVth century AC (Bean 1999, Yurt Ansiklopedisi 1983). In this phase, both regions kept their own power and features (Bean 1999).

Diffusion of the Christianity in Pamphylia started with the birth of the Christianity. It is known that Pavlus started his propaganda of diffusing the Christianity in this region. By 330 AC, acceptance of the Christianity by Byzantine speed up the spread of the religion over Anatolia. In the VIIth century, the new religion-Islam- caused

Arabian Invasion in the region. The invasion caused many Pamphylia cities to be harmed. Many cities were abandoned or disappeared. Only Attaleia prevailed its presence (Yurt Ansiklopedisi 1983). Thus, it was not possible to mention about Pamphylia and its history as a region any more.

2.2. History and Geography of Antalya Kaleiçi Settlement

2.2.1. General Geographic Features of Antalya Kaleiçi

At the beginning, the city of Attaleia was located in Antalya Kaleiçi area. Antalya Kaleiçi settlement or with the original name “Attaleia” was the west peripheral city of Pamphylia. It was established in the bay around the plain which lie between Akdağ and Beydağları in West Taurus on the Teke Peninsula (Erdem 2001-2002). The city still takes place on the cliffs with 20-30 meters height around a small bay. The harbor which shielded against the wind and had no risk to fill over with sand had the capacity to accommodate fleets larger than an old middle-age fleet (İslam Ansiklopedisi). The overlay of the city resembles rising of terraces like the form of a theater. (Beaufort 2002).

Antalya is known as a very hot city in summers. The moisture in the air advances the feeling of heat more than its normal degree. The temperature rises to 40 C in the midday. In winters the weather is generally warm. The rains starting in autumn continues till spring. It is too rare to see frost and snow in winter.

In Antalya, dominant wind direction is northwest. The hard wind blows from southeast. The wind coming from south and southeast makes the winters cool and the summers dry and hot (Antalya Belediyesi Başkanlığı 1974).

Due to the fact that the city is located on the roads passing from Çubuk Boğazı and Yenice Boğazı, it developed as a trade city from its establishment till today.

2.2.3. The History of Antalya Kaleiçi Settlement

Antalya is one of the oldest settlements in Anatolia. In 2000 BC Antalya and its surrounding was called as “Arzava lands” by Hittites (Memiş 1995).In the period of

Arzava Kingdom, Antalya was ruled by Hittites, but after the kingdom had fallen, the city was first dominated by Lydians and then Persians.

In 334 BC, the ruler of the whole Anatolia, Alexander the Great, expanded the growth of sea trade in coastal cities and then Seleukos improved this development in trade. These improvements of trade in Mediterranean coasts brought the opposition of the Romans on the Side and Seleukos in 190 BC. After the superiority of the Romans, Antalya and its surrounding joined to the Pergamon Kingdom with Apameia Pact in 188 BC (Erdem 2001-2002). Pergamon fleet was not able to invade Side and they had needed a new harbor. Thus, Attalos II (159-138 BC) constructed a new harbor by Antalya Kaleiçi settlement (Bosh 1957).

In this period, Antalya was “a *first degree military site, supporting point of Pergamon fleet, and a strong castle needed to dominate Pamphylia plain.*” (Bosh 1957). Because of the fact that the city was located by the starting point of the roads reaching to Anatolia (Toksöz 1959), its importance increased in trade.

137 BC after the death of Attalos, Attalos the 3rd became the new ruler. In 133 BC due to the testament of Attalos III, the lands of the whole *Pergamon* kingdom joined to Roman Empire. Thus, Antalya became a Roman city. However, Romans were not a navigator nation and navigation receded in that time, especially piracy increased in South coasts in Anatolia in this period (Bosh 1957). Romans were not interested in South coasts until the appearance of pirates (Bean 1999). Until 79 AC, Roman Empire could not get an entire domination over the region (Çimrin 2002b). In 203 AC, the residents of Antalya obtained rights and special privileges by their devotion to the Roman Empire (Erten 1997).

After the division of the Roman Empire in two parts in 395 AC, Antalya stayed within the boundaries of Byzantine Empire (Çimrin 2002b). In this period, Antalya had a significant role in military power, religious importance and trade. It became an important harbor of East Mediterranean. After the spread of Christianity, it was the center of the Bishop and the “Cibyrrhaeots Theme” which supplied men and equipment for the fleet of Byzantine (Foss 1996). By the Xth century, Antalya had great contributions in economic means to Istanbul, as an important city of Byzantine. In 1083-84, Antalya Bishop became the church metropolitan. Thus, it emerged from Perge/Sillyon metropolitan and became independent (Çimrin 2002b). Also, it became the stopping point of Crusade Armies (Erdem 2001-2002). During Byzantine period,

while other antique cities were destroyed, Antalya was the only city left existing in Pamphylia region due to its vigorous fortification walls against enemies (Foss 1996).

The first Turkish invasion in Antalya was in 860, but the city was gained back by the Byzantines. In XIth century, the rulers of the city were the Turks and Byzantines, alternately. Antalya remained as a strong castle city of Byzantine till the end of the XIIth century. In 1204, by invasion of Istanbul (Constantinapolis) by Frank Crusades and Venice, the relation between Antalya and Byzantine was cut off (Çimrin 2002b).

Antalya was an important city for Seljuks. Their economic development was dependent on trade; so they had to get the harbor cities on the Mediterranean and Black Sea. Antalya gave great contributions to Seljuk in both strategic and economic meas. The city supported the connection of Anatolia with other Mediterranean countries and the city also was on the route of merchants coming from Egypt, Syria and Babylon to Anatolia.

Due to difficulties of the merchants coming from Anatolia and problem of robberies of the caravans coming from Egypt by sea, the invasion of the city was necessary for Seljuk. Thus, Antalya was invaded by Gıyaseddin Keyhüsrev in March of 1207. However, this sovereignty did not last so long. After the death of I. Keyhüsrev during the war, the Christians living in Antalya regained the city by the support of the Cyprusians. This rebellion in 1212 resulted in the second invasion of the city. (Yurt Ansiklopedisi 1983, Çimrin 2002b). The first known trade pact was made in 1214 with the Cyprus king. In this period, Antalya became the single harbor of Seljuk's opening to Mediterranean. Hence, trade continued to develop. While many Anatolian cities were damaged by the confusion over the Peninsula and also by Mongol invasion, Antalya was not influenced by these. Antalya and Alanya were used as the coastal settlement and the location of the naval force of Seljuks during winter seasons (Özdemir 1994, Yurt Ansiklopedisi 1983, İslam Ansiklopedisi). By the middle of the XIIIth century "Ahi" and "Bektaşî" cultures which were spreading among Turcomans came to the city (Çimrin 2002b). After Sultan İzzeddin, the growth of trade and economic developments regressed. In 1308, after the State of the Seljuk came to an end in Anatolia, independent principalities (beylik) were established. Hamidoğulları¹ Principality was located in the vicinity of Lakes Region and Antalya (Özdemir 1994, Milliyet 1985).

¹ Hamidoğulları was a branch of Teke ancestry, of which Seljuks located around the Byzantine boundaries as a peripheral state.

İlyasbeyođlu Dündar Bey got hold of Antalya and left the state to his brother, Yunus Bey. This second branch of Hamidođulları was also known as Tekeođulları (Milliyet 1985). The city was under the domination of this Principality During this phase, Antalya was included to Cyprus kingdom for 12 years (Antalya Belediyesi 1990). It kept its significance in the principality period as well as in Seljuk period.

Antalya joined to the Ottoman Empire during Yıldırım Beyazıt period. Tekeođulları and Karamanođulları attempted to regain the city in 1402, in Ankara War, but they were not successful (Milliyet 1985). Antalya became the center of “Teke Sancađı”, one of the 14 “sancaks” of which center was Kütahya. In 1813 it was connected to Konya Province and became one of the five “sancaks” (Çimrin 2002b). In the archives of Abdülmecid period, Antalya was called as “Teke Sancađı” (Milliyet 1985). In XIXth century, due to the land loss of Ottoman Empire, it was known that many immigrants settled down in Antalya (Antalya Belediyesi 1990, Milliyet 1985).

In 1913 the city became an independent “sancak” named “Antalya Teke Sancađı”. Ottoman Empire had to sign a pact that gave special privileges to Italians over this area because of being defeated in Balkan Wars. In spite of the attempts of the Italians to form a colony in Antalya, they were unsuccessful at the time being. However, in the First World War, Italians were by the winner side and longed to possess the city again. Blocking of the seaways damaged Antalya in economic sense. Antalya lived great difficulties in National struggle years and the city was invaded by Italians on 28 March 1919 by referring to Mondoros Armistice Pact. The two-year Italian invasion ended on 5 July 1921 (Çimrin 2002b).

During 1923-24, 23000 inhabitants of Antalya was constituted by Arabian, Cretan, Greek immigrants and Turks. Beside this, many Greeks, Armenians and Jewish people were the residents of the city. Atatürk brought Turkish immigrants from Selanik and Crete in replace of the Greeks who had lived in the city (Çimrin 2002b).

CHAPTER 3

GENERAL FEATURES OF URBAN STRUCTURE IN HISTORICAL-CULTURAL PERIODS

3.1. Cities in the Hellenistic Period

The Hellenistic period in Anatolia starts with occupation of Anatolia passing Helespont (Çanakkale Bay) by Alexander the Great-king of Macedonia in 334 BC. This period had continued to 30 BC. Alexander the Great established an empire including lands of Anatolia, “Maveraünnehir”, India, Mesopotamia and Egypt. This vast geography of the empire caused the birth of a new culture mixed of the east and the west. “Hellenistic culture” has been defined as the mixture of the east and west cultures and east culture was dominantly seen in east lands (Cezar 1977). Alexander established new cities in invaded lands, built new military bases for his navy. The cities were built in Greek style, providing the union of Greeks and the native people. Greek immigrants that settled down the cities had a key role in spread of their culture. (Cezar 1977) All the native kingdoms in Anatolia adopted the Hellenistic culture. Especially, it is known that the Pergamon and the Bithinia Kingdoms were close to the Hellenistic culture (Akarca 1987).

In choosing the settlement area for the establishment of Hellenistic cities, besides the geographical position of the area, strategic and economic factors were also important. (Wycherley 1993). The topography was an important element for Hellenistic cities. The most important factor in establishment of cities was the existence of productive lands and water resources (Akarca 1987). As differentiated by topographical properties, the cities were generally located near streams, in valleys, at coasts, at the skirts of hills and on the important routes (Cezar 1977).

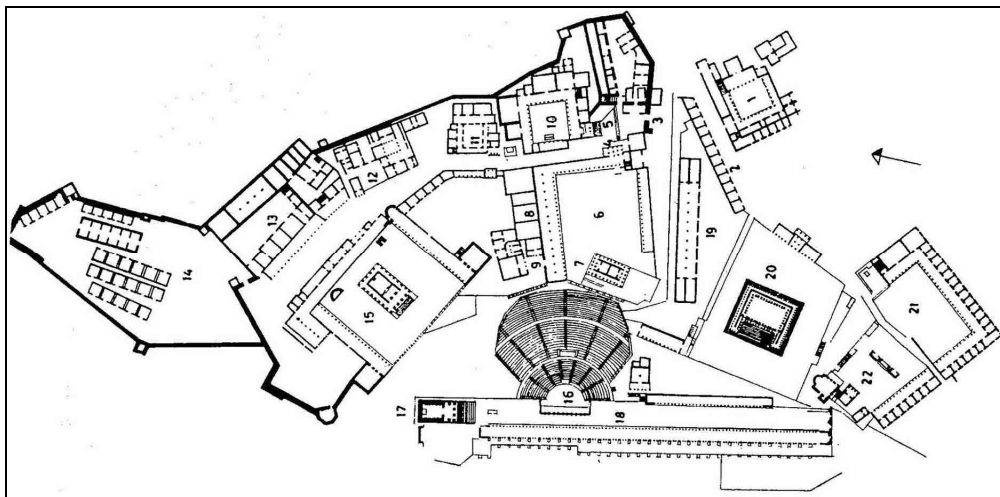
Akarca (1987) separates the coastal settlements into three categories having peculiar shape for topographical reasons: First, the cities located near the harbor form a “fan” shape, rising like a large amphitheater and have crescent shaped city walls. Rodos, Knidos, Pire, Halikarnassos were the examples of this group. Antalya could be shown as an example of this group according to its city wall structure and city form.

Second, coastal cities were the settlements which were sided to the shore, located on the islands or peninsulas (Miletos, Side, Old Smyrna). And the others located on a little hill or a plateau (Amisos, Notion) (Akarca 1987).

Cities were generally formed by small settlements. Beside this, other factors of establishment of new cities were immigrations or occupation and riveting the invasion (Akarca 1987).

Plan of Hellenistic cities was rooted to classical Antique planing traditions. Especially, due to being the most convenient and quickest method, grid planning applied to first established cities located in hostile territory. Gridiron plan was an indicator of military and strategic role of cities. Building complexes had coordinated designs which grow symmetrically and fit the rectangular building blocks. Monumentality and grandiosity were the important features of the Hellenistic cities. These features fused with existing Greek architectural and urban traditions (Owens 1992).

Cities of Goritza, Demetrias, Antioch, Damascus were planned in Hellenistic period. These cities have gridiron plan. However, Pergamon transformed by Attalos II has a different plan from others. The city is the most effective among others considering its monumentality. The city expended to the terrain effectively (Owens 1992).



Map 4. Plan of Pergamon
(Source: Morris 1994)

One of the basic components of Hellenistic cities is the fortification walls surrounding the city. These walls are quite high. A visitor is firstly impressed by the

fortification walls, the walls make the enemy hopeless. The fortification walls were first started to be constructed in Ionic cities to prevent attacks from enemies. Later, they became a tradition. The fortification walls were shaped in accordance with topography. The length of the Hellenistic walls was neither proportional with the residential area of the city nor the population of the city (Wycherley 1993). The fortification walls generally did not affect the city plans, because these walls surrounding the cities were wider than their boundaries of settlements (Akarca 1987, Owens 1992). The fortification walls of the city sometimes were divided by inner walls (Diteikhisma walls) to increase the defensive power of the area. They created new defending lines over topography or separated the residential areas. Walls, towers and entering doors of the cities were the architectural elements of fortifications (Akarca 1987).

The acropolis, the agora and the theatre are basic architectural and spatial components of Hellenistic cities. The religious core of the city is formed by the acropolis. The acropolis is located on the topographically highest point of cities and it has a symbolic meaning. Acropolis is the most important area of the city where the gods and goddesses live. The greatest temples are located there (Wycherley 1993). Acropolis resembles *a castle looking to the city from a hill top*. It is known that in some cities, the acropolis is surrounded by fortification walls (Cezar 1977). The city spreads around the acropolis or on one side of it in circles (Wycherley 1993).

Agora is located at the central point of the city where the residents come together for philosophical, political etc. discussions and dialogs (Wycherley 1993). Usually the main axes of the city intersect at agora (Akarca 1987). It is both the public area and the center of cities. It is the heart of the cities, and the focus point of planned cities. Thus, it is located in the center of settlements as much as possible (Morris 1994). In harbor cities, the agora is located near to the harbor. The roads with columns reaching to the area are the important features of the agora region. Temples take place around it. As time passed, the most important part of the city had become the agora region (Wycherley 1993).

In the building process of theatres, acoustics is considered as the most important feature of the building. Theaters usually were located according to the topographical and natural structure of cities without damaging the natural site. The skirts of hills in which this position provides advantages in construction are generally preferred to build theatres. The theatres in the Hellenistic period are united with the city and the scenery. The audience has the opportunity to see the city and the sea above the stage (Aydingün 2004).

In the structures, marble and stone were used as construction materials. It is known that marble was used at the floor of the theatres in some cities like Ksantos, Myra, Ephesus, Nysa, Hierpolis (Aydingün 2004).

3.2. Cities in the Roman Period

Roman period starts with the joining of Pergamon to Roman Empire and the spread of the Roman Empire in West Anatolia in 133 BC. In 100 BC, the region from the whole Anatolia to the Euphrates was divided to eight provinces; Asia, Pontos, Bithynia, Galatia, Kappodokia, Cilicia, Lykia and Pamphylia (Mitchell 1996).

When Romans came to Anatolia, the most vigorous part of the Anatolia was the western region. Romans continued to protect this vitality. Moreover, they established new cities in inner Anatolia and on the coastal side of the region. The most important factor for spreading to inner Anatolia in this period was the roads as it was in the Hellenistic period. In spite of the fact that Helens used the roads of the Persians, Romans attempted to construct new roads in Anatolia. Romans gave importance to construction of new roads which proved the essence of the roads for the development of the cities in military, cultural, administrative and economic meanings (Cezar 1977).

In the Roman period, cities of Anatolia became attractive in economic and cultural means and the number of the cities increased. Immigrations from Italy and Greece to these cities had started. Vast construction movements appeared in IInd century BC in these cities (Cezar 1977).

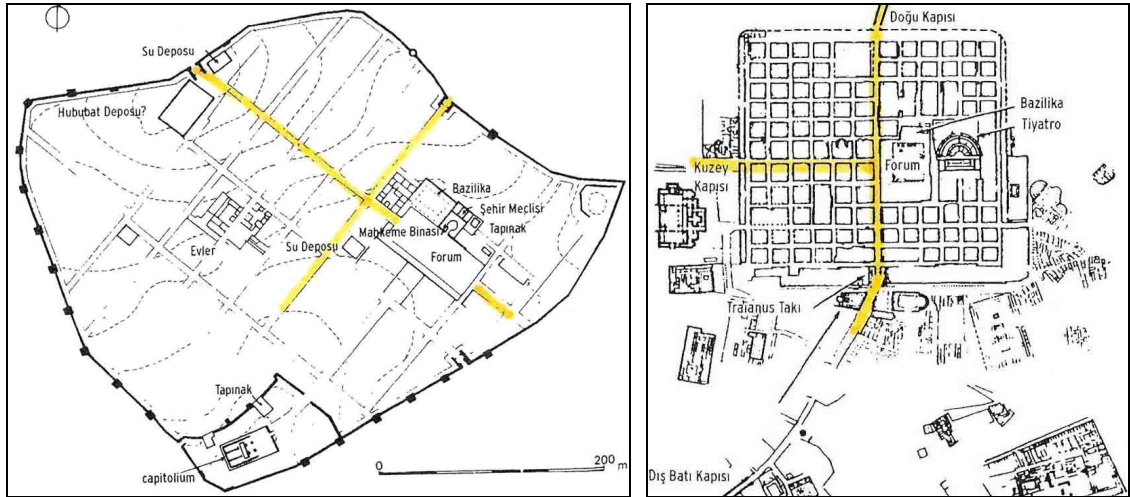
In IInd century AC, a visitor coming to a Roman city first met cemeteries out the fortification walls of the city. The graveyard groups were generally *composed of decorated buried room in a small courtyard but sometimes composed of two-floored small buildings*. After the graveyards, the fortification wall with towers on its two sides taking place on the entrance of the city. The door also indicated *the status and the power of the city*. It had a monumental value. In the city, temples, commercial buildings, local administrative buildings and the public buildings were placed. Beside the buildings the other two important elements of the city were streets and the forum as open spaces. (Thorpe 2002)

Streets were the main roads providing the connection between the city doors forum and the public buildings (Thorpe 2002). Two main axes formed the street

structure of the city. One of them is called “decumanus” passing by the city center, the other one is “cardo” cutting the decumanus in right angle (Morris 1994). Main streets were colonnaded (Owens 1992).

Forum creates *the core of the public life*. In organic unplanned cities, forum is the open space where commercial, judicial, religious, political and public activities occur like bazaar place, passageway, election place, census area and gladiator arena. In planned cities, forum which was surrounded by buildings was the main area of cities (Thorpe 2002). Although forum could be seen as the Hellenistic agora, it differs from agora with respect to structural features. While agora is an open public space in the city, the forum was surrounded by shops, offices (Owens 1992). It is located on the place where “decumanus” and “cardo” come across (Morris 1994) and adjacent to basilica. The dimension of the forum was determined by the population of the city (Vitruvius 1993). By time, the activities taking place in the forum changed and new specialized bazaars were formed as bull, pig, fish, vegetable and slaves. The activities related to law and local administration kept their importance over time (Thorpe 2002).

Ostia, Cosa, Timgad in Algeria are typical examples of Roman cities.



Map 5. City plans of Cosa and Timgad

(Source: Thorpe 2002)

Cities which had been planned in Hellenistic period carried on the original plan under the Romans like the city of Antioch. As time passed the original plan included the whole area of the city. In Asia Minor, there were alterations in existing cities. Cities

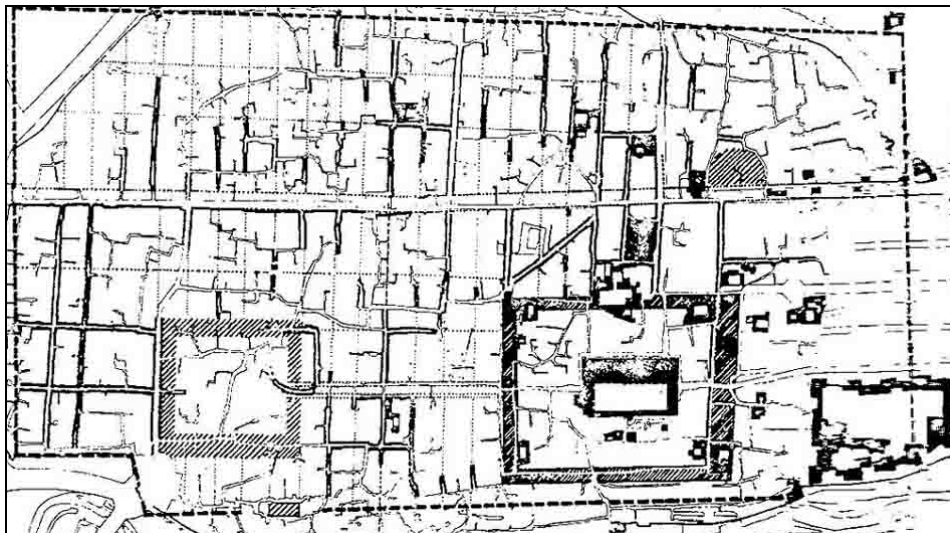
became large and embellished new buildings were added and old structures were renovated. (Owens 1992)

3.2.1. Destruction of Ancient Gridiron Pattern

There is not exact period when the gridiron pattern of Ancient Era started to be damaged. In his book, Cerası (1999) have some opinions belonging to other researchers on this subject; As Bartsch, this destruction started with the invasion of Turks. On the other side, according to Claude the destruction began in Byzantine period and also Runciman, Grünebaum, Wulzinger and Watzinger bring forward that these plans had been abandoned since Byzantine Period.

Although it is not known the exact period of the destruction of gridiron plans of Ancient Era, its traces could be seen in today's cities which their establishment based on the Ancient Era.

Damascus in Syria is the best example of these cities. Damascus was planned as a gridiron form by Romans in AD 2. After Turks had come there, the form of the city had been demolished in the course of time. Like Damascus, in Athens, spaces between the structures were filled by the residences of Muslims (Morris 1994).



Map 6. Damascus, organic growth of streets underlying Roman gridirons
(Source: Morris 1994)

In Anatolia, there are some cities which carry these traces. In Izmir gridiron pattern is seen around the agora in the Turkish quarter that locates on the skirts of antic theatre. Streets and cul-de-sacs are in alignment by the agora. Also, in Hisar quarter of the city of Bursa, the trace of gridiron plan could be seen today (Pinon 2000).



Map 7. Traces of Gridiron Pattern in İzmir and Bursa

(Source: Pinon 2000)

3.3. Cities in the Byzantine Period

After the division of Roman Empire in two, Byzantine Empire took place of the Eastern Roman Empire. Although Byzantine Empire was established on the basis of Roman Empire, an important change was seen over the cities. This change could be seen as a result of two basic reasons. First, the capital city of Byzantine empire was Constantinapolis (Istanbul). Second, the Christianity was accepted as the official religion of the Empire.

The capital city was Constantinapolis, so Marmara became the most important region of the Empire. All the construction dispositions and investments occurred in this region (Cezar 1977). This situation caused great Roman cities in Aegean region to become smaller (Cezar 1977). While Ephesus was the gate of roads reaching to sea in Hellenistic and Roman period, in Byzantine period Constantinapolis became the new important harbor instead of Ephesus. As a consequence, Istanbul and its neighborhood gained importance in commercial sense (Cezar 1977).

In the reign of Constantine the Great (324-337 AC), after the acceptance of the Christianity as the official religion in 395 AC that is accepted as the beginning of the official history of Byzantine, Byzantine cities took the place of Roman cities (Cezar 1977). The physical structure of the cities was influenced by this situation. Churches as the most important symbol of Christianity had a crucial role to shape the cities. Temples of the antique age were destroyed and churches were constructed over them. Theatres started to lose their importance. Because it is thought that they were related with paganism and its cults (Tanyeli 1996).

Tanyeli (1986) explains the Anatolian cities of this period with two models – multi-fragmented cities and castle city- according to the common features of the cities. In the multi-fragmented city model, small and separated settlements are located over the settlement area of the antique city. Each unit had its own cemetery and church. Areas not having residential functions were used for vegetation. Hence, the main economic resource was farming and there was no organized trade area. Tanyeli shows Sardis, Priene, Pergamon (Bergama), Ephesos (Efes), Konstantinopolis (Istanbul) as examples of this type of city model. In the castle-city model, most of the settlement areas are encircled by the fortification walls. This fortification walls belonged to antique age as well as Byzantine period. The area surrounded by the fortifications was small. There was an inner castle in the cities where administrative and military functions took place. The commercial area of the city is organized. Commercial activities could either located in the city or out of the castle. Out of the urban, there was farming land and low density slum area. Ankyra (Ankara), İkonion (Konya), Amaseia (Amasya), Symrna (İzmir), Trabzon, Prusa (Bursa), Kolonia (Şebinkarahisar), Attaleia (Antalya) and Kaesareia (Kayseri) could be shown as examples of this type (Tanyeli 1987).

Before the Byzantine period, there were many cities from antique age in Anatolia and the geography of Anatolia was shaped (Cezar 1977). By VIIth century, the construction of fortification walls in the cities increased against raids of Arabs. Cities started to regress to the acropolis and surrounded by walls. Some cities in west Anatolia were used as defending settlements, some other cities took some precautions for city defense (Cezar 1977). After raids of Arabs, cities in Anatolia started to get smaller and converted to villages (Kuban 1975). Even more, after that century, it is said that some antique cities disappeared (Kuban 1975, Aktüre 1985), or moved to other places (Aktüre 1985). Beside this, at the important harbor cities of Byzantine, economic vitality was experienced, because Italian Republics (Venice, Genoese, Piza, Florance,

Ankara, and Sicilian) had colonies in Byzantine. First privilege was given to Venice in 992. Thus, they started the commercial activities in Aegean and the Marmara coasts. Also, Byzantine Empire used Italian navy in Crusades which made them to settle down in Byzantine cities. Because of the privileges given to Venice, the first colonies in Byzantine cities were established by them. This situation reflected to the physical structure of cities. A Venetian bazaar was opened in Istanbul, and new bazaars were opened Abidos, Phokaia, Chios and Antalya (Cezar 1977).

During Byzantine period, the grid or chessboard city plans of Antiquity disappeared in urban fabric, instead of this *spontaneous organic pattern of Middle age* was used. In this period, a new construction type was implemented without regarding the old pattern of cities. For instance, the new “kastron” was located on the old theatre (Tanyeli 1996).

The mosaics in the courtyards embellished the houses of rich traders in the Byzantine cities. The owner’s name of the house was stated on the entrance walls. Houses had generally two storeys. They were organized around a central room. This room was used to accept male guests. At the upstairs, family rooms were located and the second flat was supported with stone or wooden columns. In the courtyards there were wells or cisterns to provide water needs (Rice 1998).

3.4. Cities in the Seljuk Period

After Malazgirt War in 1071, Turks settled down through Anatolia. This resulted in change of religion and cultural structure. By that time, Anatolian cities had started to be Muslim Turkish cities instead of Christian Byzantine cities.

In this period, Turcoman citizens originating from Iran or Turk and the native people of Anatolia lived together. These two different groups started a new period in Anatolia; they sometimes reached agreements after disagreements or sometimes lived together or apart. The disagreements in this period were usually among nomadic and settled Turks. These disagreements created a “dual settlement system” (ikili yerleşme sistemi) in Seljuk period. In the border-end region, out of the west boundary of Sinop-Ankara-Denizli, Antalya line, had low population because of the large number of scattered nomadic people living there. The eastern region was more developed in

commerce and had rural and settled features. It was stated that, nomadic people were not settled in cities of Alaiye, Antalya, Konya, Kayseri, Sivas (Tanyeli 1996).

After the occupation of Anatolia by Turks, beside the existence of nomadic people, there were citizens that escaped from Mongolian invasion originating from Iran and Central Asia. Citizens came from Maveräünnehir, Horosan and Iran also brought their own life styles and customs which contributed to form the cities. Especially, the urban structure of Iran and West Turkistan affected to Anatolian settlements (Tanyeli 1987, Cezar 1977). In this point, it is important to understand the urban structure of Iran and Turkistan.

The cities of Iran and Turkistan were composed of three elements. The first element “Şehristan” was the main city where aristocrats lived and craftsmen densely took place. “İçkale” was located in the şehristan and included palace and administrative parts. “Rabad” or “Birün” was the part detached from şehristan and included commercial activities (Kuban 1975).

The cities could be divided into three groups with respect to transformation and development, after Turks came to Anatolia

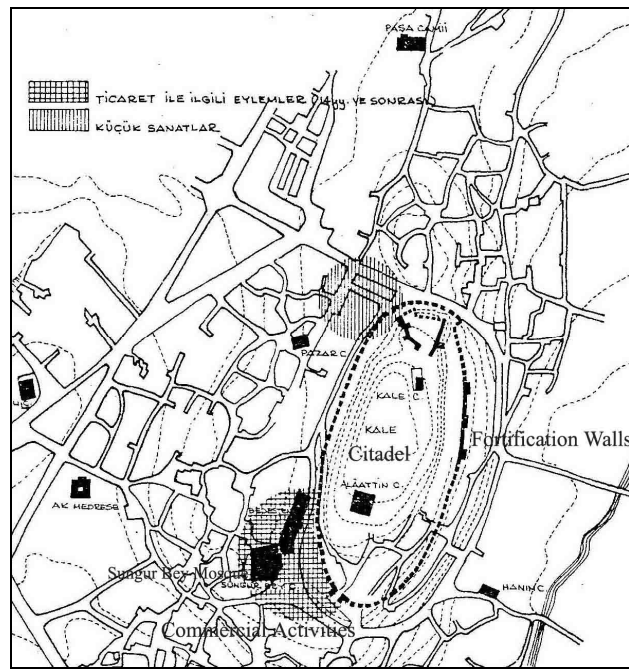
1. Settlements where people usually moved and lived in the old city. In these cities, great changes did not occur (most of the settlements of this period belong to this group)

2. Settlements which were located on or around the destroyed cities (Ankara, Sivas, Kayseri, Konya)

3. Settlements which were reestablished by the Turks (Erzurum, Amasya, Erzincan) (Yinanç 1944)

The forming of the structure of cities in Seljuk period, religion was an important factor like in Byzantine period. Turks settled down on the ancient cities, converted the churches to mosques at first and started to construct new mosques in new areas. The most important factor shaping the cities was “Friday Mosques” (Cuma Camisi). Cezar states that a place is called as a Muslim-Turk settlement in the case that *the settlement has enough Turks to compose a Muslim community to pray in Friday and a mosque with minbar*¹. This mosque was located where all the community could reach easily. The mosques were the most magnificent and great architectural structure of the city. They were usually near the bazaar and the gate of the city (Cezar, 1985a). In some Seljuk cities these mosques are called as “Great Mosque” (Ulu Cami) (Aktüre 1985). There

could be more than one Friday Mosque regarding the size of the population of the city and the development of the settlement. In this case, the greatest and remarkable one forms the core of the city. Because the bazaar is located around the mosque, all the main roads of the city come across at that point (Cezar 1977). The Friday Mosque (Cuma Camisi) does not have superiority over other mosques, there is just a hierarchy between the mosques and “masjit²”s. Beside this, the Great Mosque (Ulu Cami) notion appeared with Ottomans. Great Mosque (Ulu Cami) is the oldest and the biggest religion structure located at the center of the city by the marketplace (çarşı) as an element of urban landscape (Tanyeli 1987).



Map 8. Location of commercial activities in Niğde in Seljuk Period

(Source: Aktüre 1975)

When the Seljuks first came to Byzantine cities, the market places were set up on the area of Byzantine market places. Some buildings were constructed like inn and “medresseh³” near religious structures in time which also resulted changing the place of the trade center. However, instead of an organized center like in Ottoman cities a commercial area is shaped around a single or more structures (Cezar 1985b).

¹ Pulpit beside the mihrab reached by a long straight flight of steps.

² Small Mosque which is not used for the Friday noon prayers.

³ Theological school attached to a mosque.

As it was mentioned before, the urban structure in Iran and West Turkistan reflected to Anatolian cities. In Anatolian Seljuk cities, there was inner castle or “ahmedek” like in Iran and west Turkistan. Tanyeli emphasizes the difference between “inner castle” and “ahmedek”. In ahmedek, only military function of the city took place, but inner castle included palace and some settlements beside military functions. Ahmedek belonged to the Seljuk period but inner castle was seen in the periods before Turks (Tanyeli 1987).

Another important feature of this period is the location of a building group composed of social structures, like mosque, medresseh, public bath (hamam), hospital. This building group is called as külliye (Aktüre 1985).

Another element shaping the urban pattern of Seljuk city is the houses. Houses were constructed close to each other (Kuban 1975), to keep the privacy (Cezar 1977). Thus, there is no direct passage from street door to the house. The person who wants to enter the house first comes to the courtyard of the house.

In this period, different religions and ethnic groups lived together in the cities, so living areas of these groups were divided into different neighborhoods in the city (Kuban 1975).

Trade developed greatly in Seljuk period. Important trading roads passing from Anatolia became the main locations of caravansaries (kervansaraylar) built on these routes. Construction of caravansaries showed the efforts of Seljuk to improve trade activities (Cezar 1977).

3.5. Cities in the Ottoman Period

Muslim-Turkish cities started to appear in Seljuk period and quite developed under Ottoman rule in Anatolia. Although the continuity of Seljuk cities was seen in the Ottoman period, some distinctive differences appeared. The most remarkable one is the fortification walls around the city were not important in the Ottoman city any more (Cerası 1999, Kuban 1975). Urban development occurred out of the city walls by forming new neighborhoods (Kuban 1975). The city started to spread along the roads going out of the city gates (Pinon 2000). Agricultural areas transformed into settlement areas. New urban pattern had traces of agricultural pattern. Roads between gardens and fields transformed into streets (Cerası1999, Pinon 2002). It was not required to

construct new fortification walls in cities which their boundaries enlarging. And existing walls were not repaired, as they were in Seljuk period. Moreover, fortification walls lost the importance as an urban component during this period.

Another difference is that the Ottoman city center was composed of economic activities such as trading establishment and workshops. Social infrastructure of the city was not located out of the specified regions but also started to be build in residential areas (Cerası 1999). They spreaded within the city and also were constructed out of the walls. However, in Seljuk cities, both social structures and economic activities were located only in city center.

There were not any administrative buildings in the city because government officers used their own houses to work. For this reasons, the function of the inner citadel disappeared in the Ottoman city. Inner citadel was transformed into a neighborhood-like others (Cerası 1999).

In Ottoman cities, the urban area is divided into regions; residential, commercial, sociocultural purposes (Cerası 1999).

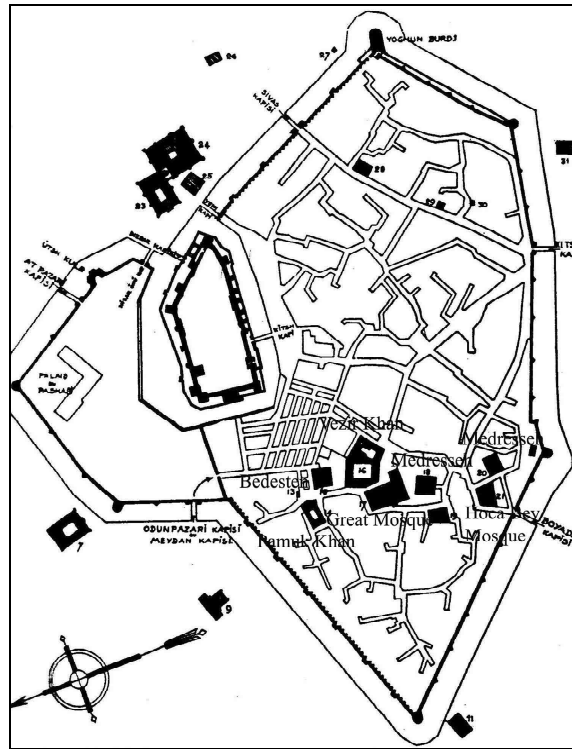
Like in Seljuk cities and other Muslim cities, privacy is a key factor shaping the residential pattern in Ottoman cities. Connections between the houses and the streets are generally provided by the courtyards, instead of direct passages. The shape of the courtyard is organized with high walls to keep privacy. The house is located in order to benefit from the climate and landscape in the most appropriate way. Residential areas take place in the reserved areas near large building complexes and public buildings. It is completely different from commercial area. As the residential areas are apart from the trade activities, they do not have an exact separation from religious and cultural activities. Sometimes, mosques and the churches with schools and cafes form the center of residential neighborhood (Cerası 1999).

In Ottoman period, location of the commercial center of the city at the time of Byzantine and Hellenistic periods was not changed and it is stated that the place of bazaars were the same in Constantinapolis (Istanbul), Thessalonica (Selanik) and Damascus Şam (Cerası 1999). It is known that location of commercial areas in the cities of Seljuk period were the same as in the Byzantine cities. However, beside the Seljuk mosques and medresseh, construction of inns changed the situation of the commercial areas (Cezar 1985b).

In Ottoman cities commercial and merchant buildings were densely located by the street or streets where shops and workshops took place and in marketplaces (çarşı). Fairs

and çarşı that were set weekly in open places are called bazaar (pazar). The first stage of occurrence of çarşı was provided by the bazaars near the city gates (Cerası 1999).

Cezar (1985b) examines the formal development of commercial area and its location within the Ottoman city by using sampling method. According to this work, it is stated that commercial area in the Ottoman city developed in the same place as it was in Seljuk period except Bursa¹, and also this development occurred inside the walls of the castle or out of it close to the walls. As mentioned before, bazaars outside the city gate affects the form of çarşı, so in Ottoman city -after Seljuk period- it is needed to locate çarşı near city gate and around fortification walls. In Ottoman period, bedesten² forms the center of commercial area (Cezar 1985b), also inns, small shops and arasta³ take place in çarşı. Moreover, çarşı has its own mosque. Street system in the center of çarşı is organized with a right angle as a planning order. However, it is not considered or implemented in the extending parts of the çarşı (Cerası 1999).



Map 9. Kayseri, part of the inner city
(Source: Cezar1985b)

- ¹ Çarşı in Bursa is ordered in a reserved area after the city is occupied by Ottomans (Cezar 1985b).
- ² Vaulted and fireproof part of a bazaar where valuable goods are kept
- ³ Two ranged of shops parallel to each other that are constructed along single and the whole building group.

An exact differentiation of religious and cultural activities from residential area is not observed, like in commercial activities. The buildings of religious and cultural purposes could either take place in residential units or in *çarşı* where commercial activities exist (Cerası 1999). As it is mentioned before, there is a mosque belonging to *çarşı*. These mosques are the main mosque of the city and called as Friday Mosque (Cuma Camisi) or Great Mosque (Ulu Cami) because of the Friday prays are fulfilled here. They were maintained throughout the period of Seljuk till Ottoman period. Beside the mosques, baths and medresseh are included in the *çarşı*.

Ottoman cities had organic street pattern. Kuban explains the reason of organic street pattern as a factor of structure of ownership (Kuban 1975). Pinon (2002) stated that, at the first sight in the Ottoman cities, there was no hierarchy of streets. But when the cities are analyzed, there are main streets in the cities, actually. In the same way, Cerası (1999) specifies that the main streets are always found in Ottoman cities. The trace of the main street based on the prior of the Ottoman period. It could be related to Hellenistic or Byzantium period. There were inns and bazaars arrayed in a row (Cerası 1999). Pinon (2002) gives a name to principle road as “matrix streets”. These streets reach to quarters or connect center to surroundings. Constructions become dense throughout the streets (Pinon 2002). Beside this road, cul-de-sac which formed spontaneously takes place in Ottoman cities.

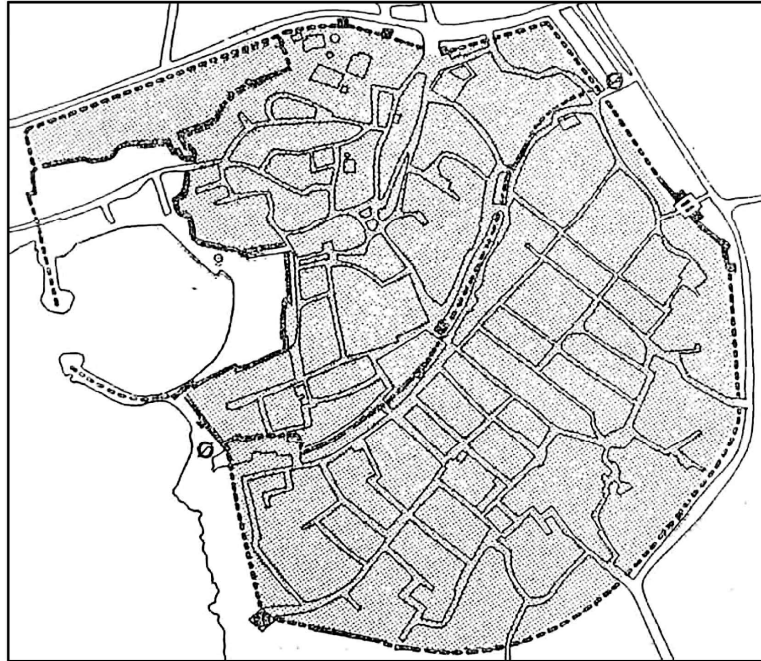
CHAPTER 4

ELEMENTS OF THE CITY STRUCTURE IN HISTORICAL PERIODS OF KALEİÇİ

4.1. Kaleiçi in Antique Age

It is not reasonable to accept that the city was firstly constructed in Hellenistic period. It is known that there was a small settlement called Korykos in Antalya before the establishment of the city by Attalos II, the king of Pergamon (Bosh 1957). However, the correctness of this is not confirmed exactly.

The city was set up in Hellenistic period and there is no accurate information about the structure of the Hellenistic city. Tanyeli (1986) estimates that the city enlarged through the east side with encircling the harbor in this period. On the other side, Yılmaz (2002) brings forward that the city was surrounded by fortifications and the settlement was densely located at the north of the harbor.

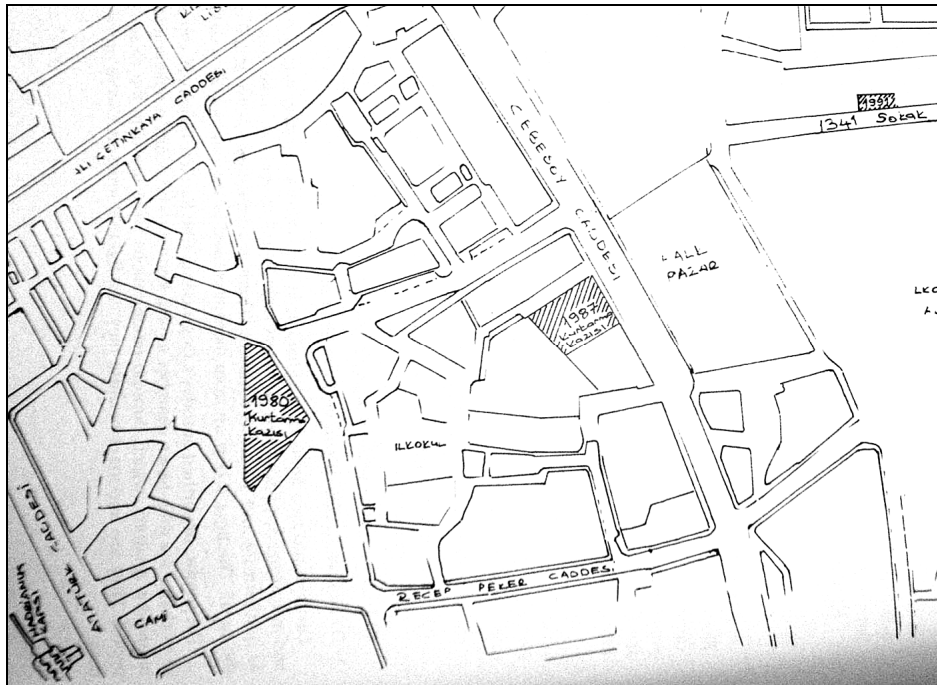


Map 10. Antique Age in Kaleiçi according to Tanyeli

(Source: Tanyeli, 1986)

The walls protecting the city from attacks are one of the common characteristics of Hellenistic cities. Yılmaz states that there were no remain of the walls belonging to the Roman period in her study. Some remains have been discovered below the ground during constructions. The gate of Hadrianus was found one meter below the ground. (see picture1). So it is not a proper aspect to make some estimation about the urban structure of Hellenistic cities without any archeological excavations. There could be some estimation about the location of important buildings and the basic general structure of the city via topographic inferences.

Within this period, cemeteries were located along the roads or in groups out of the city gates. After the archeological excavations in the eastern side of the marketplace in Kızıltoprak quarter, which excavated in the period 1992-93, some cemetery remains belonging to early Hellenistic and early Roman period were revealed. Furthermore, remains of another cemetery dating from I-IVth century BC were found around this area in 1987. In 1980, around the city center and close to the gate of Hadrianus, some cemetery remains dated to Late Roman and Early Byzantine Era were found (Büyükoğlu and Tibet 1999-2000).



Map 11. Location of the excavations
(Source: Büyükoğlu and Tibet 1999-2000)

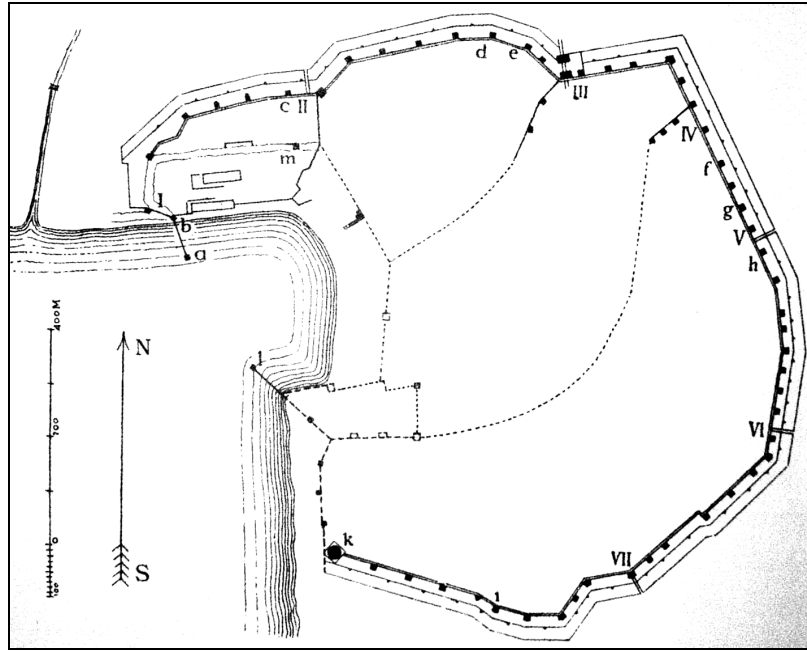
During Roman period, fortification walls were built covering the area on the southeast of the city (Tanyeli 1987, Lanckoronski 2005). It is known that the remains of Antique Age were used as construction material in building the fortifications walls (Lanckoronski 2005). In this period, the most significant structure of the city was the monumental gate for the honour of Hadrianus in favor of his visit to Antalya. This monument known as “Üçkapılar” or the gate of Hadrianus nowadays was constructed in 130 AD. The entrance door of the city is also named as of Perge Gate (Lanckoronski 2005) and Flower Gate (Çiçekli Gate) (Erten 1997). The door is accepted as the starting point of the way reaching to Perge, Aspendos, Sillyon and Side, the most important cities of Pamphylia (Erten 1997).



Picture 1. Hadrianus Gate in 2005

Erten brings forward a second gate constructed for Hadrianus, in addition to the gate of Hadrianus. The door was located on the west part of the city and destroyed by Mazhar Paşa (1260-1844). It was the beginning of the way to reach Olbia, Phaselis, Termessos, Sagalassus, Kretopolis on the west. It is known that the gate was located in Tophane and named as Tiberius Gate. It is thought that there was a sculpture referring to Zeus, one of the most important Gods of Greek, or Poseidon, the God of Sea. (Erten 1997). It is possible that the gate numbered as II on Lanckoronski’s schematic plan

drawn in 1885 is the same gate. However, neither İbn Batuta nor Evliya Çelebi and also Lanckoronski did not mention the gate as a “monumental structure”.



Map 12. Schematic plan of Antalya in 1885
(Source: Lanckoronski 2005)

It is known that the tower on the south of Hadrianus Gate was constructed by Iulia Sankta who lived in the reign of Hadrianus by paying her assets (Bosh and Atlan 1947). Due to similarity of infrastructure and construction technique, it is assumed that the tower on the north of the main gate was built at the same period with the gate and the south one (Yılmaz 2002).

It is estimated that cylindrical form which based on a square platform on the southwest of city was constructed in Antique Age (Erten 1997, Lanckoronski 2005). Nowadays the structure is named as “Hıdırlık Tower”. There are different views on the function of the tower. These opinions take place in Erten’s book; according to Pani Beri this building is a monument which was built for the death of an important person and at this point there must be a gate opening to Magydus and Lara, other researchers thought that it is a lighthouse where also war equipments were kept there (Erten 1997).

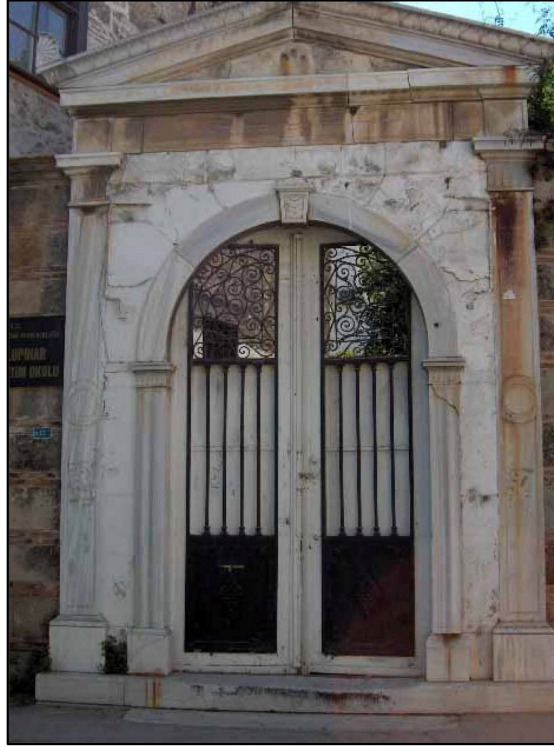


Picture 2. Hıdırlık Tower in 1920 (source: AKMED Archives)

It is accepted that there should be a temple (Kunar 1997) which was built in Antique period (Aran 1970) located at the center of the city. At present, “Kesik Minare” is situated here. Furthermore, there was a circle shaped temple and temple of Tyche located by Agora on the intersection of Hesapçı and Sakarya streets in the center of the city (Çimrin 2002a). The existence of these two temples and location of agora in the city is indicated only in this study.

Lanckoronski (2005) clarifies that there were Roman columns belonging to a temple or an arch which is a part of entrance door of Turkish school today. This building must be Dumlupınar School still having the same function. The columns still exist at the entrance. Today, it is possible to see the columns placing in fortification walls and in front of the doors of buildings as a decoration element (see picture 3).

Evliya Çelebi wrote in his travel notes about the existence of a written inscription taking place on the door of Yivli Minare Mosque also known as Alaeddin Mosque. This inscription is dated to one of the pre-Christianity period (Danışman 1971).



Picture 3. Roman columns in Dumlupınar School in 2006



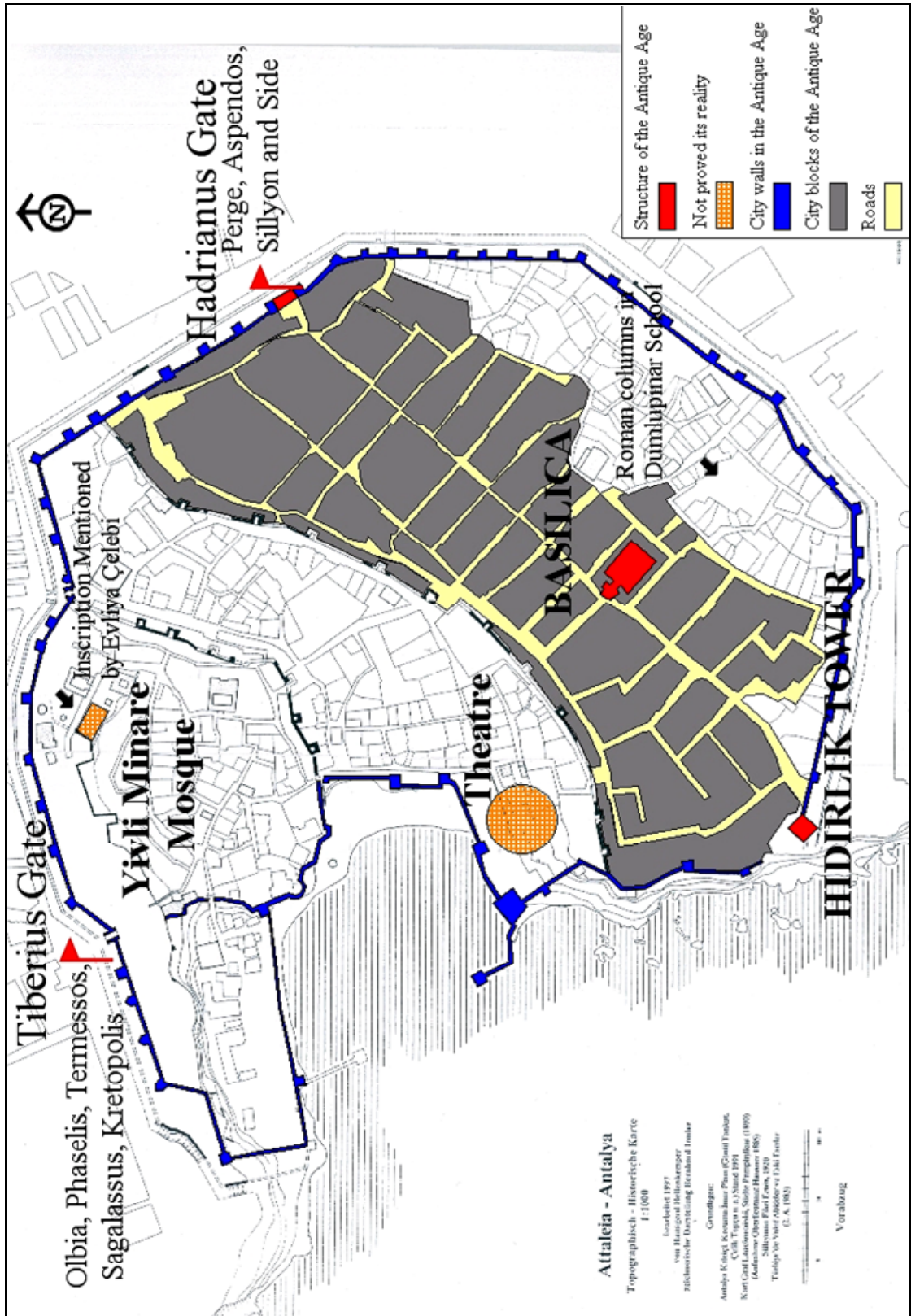
Picture 4. Roman columns in front of the door and in the fortification wall in 2005

Also, there should be a theatre in the city where the visitors came across with many Greek and Roman remains. Lanckoronski (2005) noted that they saw some remains of the theatre during his studies in Antalya by 1880. Erten (1997) defines the

location of the theatre over Mermerli Park. According to the exhibited inscriptions of Kaleiçi at the museum of Antalya, there were Kaesar plays in every four years. It is not precisely known where Kaesar plays which gave honor to the host city occurred in Antalya (Bosh and Atlan 1947). These kind of performances took place in gymnasiums but no remains concerning the gymnasium has found till now.

The grid-iron pattern as the urban fabric on the southwest of the city still keeps its traces today.

In reign of Hadrianus, Antalya and the area around the Efes-İzmir became important. New roads were constructed and construction activities were fostered (Cezar 1977).



Map 13. Kaleiçi in Roman Period prepared by the author on Hellenkemper's map.

4.2. Kaleiçi in Byzantine Period

After the Roman Empire had divided in two by 394 AD, Antalya became a Byzantine city. In this period, the city had not grown much (Tanyeli, 1987) and the physical appearance of the city had not changed till Xth century (Yılmaz 2002).

In Antalya, the first inner fortification walls were built to encircle the settlement area on the north of the harbor; because the city became smaller during Byzantine period (Tanyeli 1987). Yılmaz states that this fortification wall was rebuilt by Leon the VI and Konstantinos the VII in the Xth century. A second fortification wall was built outside of the Roman walls which had covered the main gate, Hadrianus, and was surrounded by ditches (Yılmaz 2002). The second fortification wall was lower than the first and had triangle towers (Lanckoronski 2005). As a result, both Tanyeli and Yılmaz reach a common opinion that the inner fortification walls existed both in Roman and Byzantine periods (Tanyeli 1987, Yılmaz 2002).



Picture 5. Ruins of second outer fortification walls built in Byzantine Period in 2005

By the spread of Christianity, Roman temples were closed or destroyed. Moreover, these temples were taken down and replaced by churches. In this age, there should be many churches in Antalya. However, the latest church was the Panagia Church also known as Kesik Minare or Cumanun Mosque (Çimrin 2002a). It was also

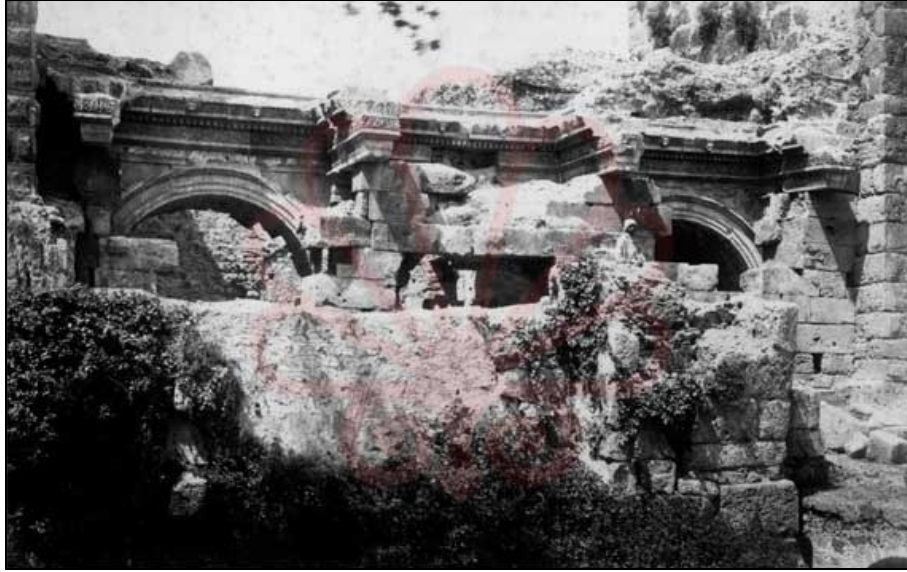
used as a basilica in VIth century (Kunar 1997). There are some opinions about Yivli Minare Mosque as a church of this period (Yılmaz 2002). Nevertheless, it is known that the St. Andronikos and his wife Alhonisi used the city church as a small visiting place but its exact location was not defined (Çimrin 2002a). Moreover it is specified that a chapel located into the north arc of the Hadrianus Gate was built in this period (Foss 1996).



Picture 6. Kesik Minare

(Source: Erten 1997)

The Hadrianus Gate which was the main entrance of the city was completely surrounded by fortification walls in this period, due to building a second wall out of the Roman walls. Beaufort, who came to the city in 1812, was the first person to notice “aperture”. It is clarified that the gate was covered by huge wall at that time (Beaufort 2002). Accordingly, it is certain that there was another gate connecting the city to other settlements. This gate is probably the *Kale Kapısı* (Citadel Gate). Evliya Çelebi specified this gate as *there is no gate except this Varoş Kapısı* (Suburb Gate) going through the land (Danışman 1971).

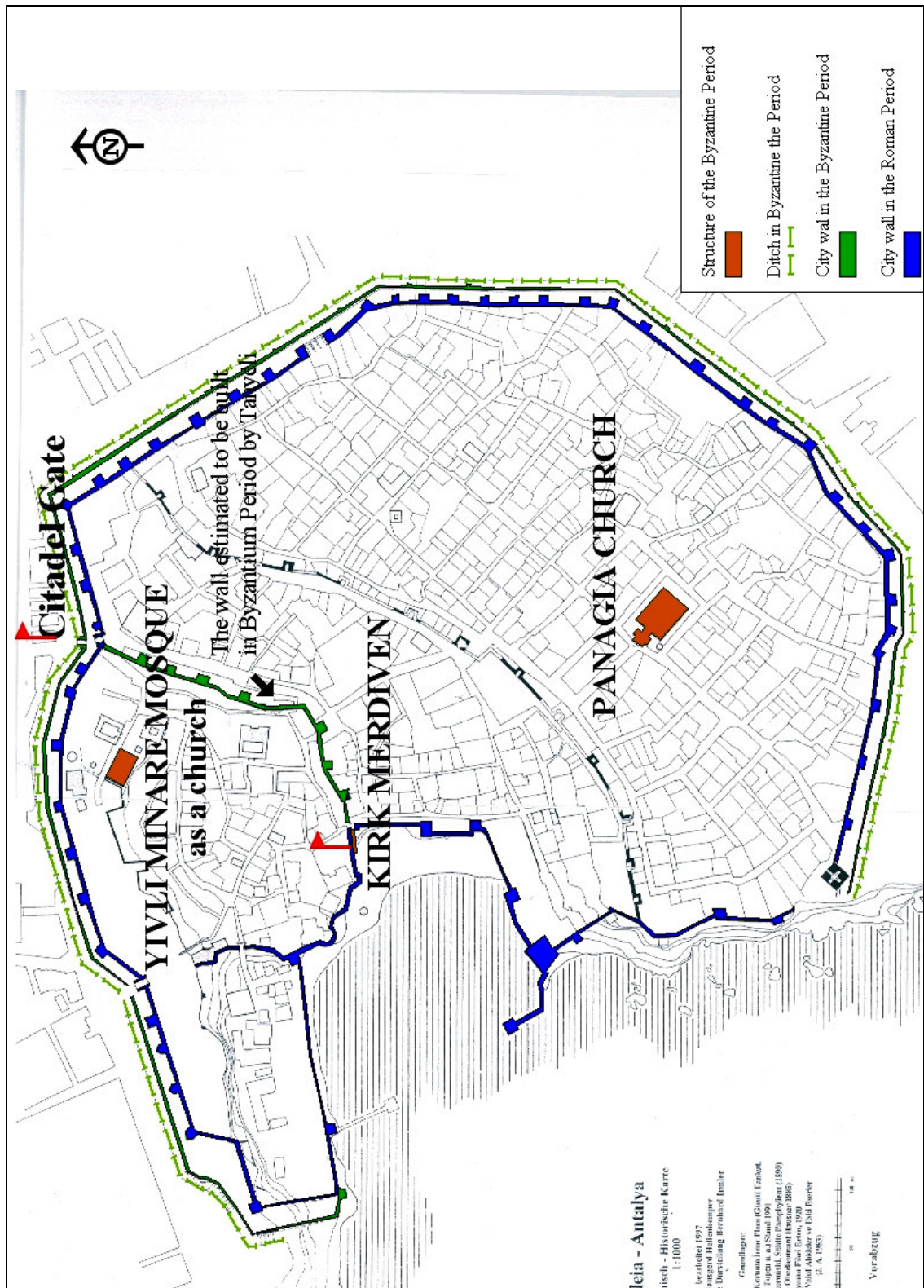


Picture 7. Hadrianus Gate as an aperture in 1882

(Source: AKMED Archive)

In XIth century, Venetians built stairs to supply connection between wharf and the citadel (Erten 1997). Today it is known as *Kirkmerdiven*. It is conceivable that trade was dense between the stairs and the citadel gate.

Examples of the houses with mosaic of that phase took place in Antalya. In a house, mosaic covering on the floor is seen today and the owner of the house today gives the information that the former owner was a priest. Wooden columns are used in this house to support the rooms upstairs. As it is mentioned before wooden columns have been used in Byzantine housing architecture. Also, there are pits in most of the courtyards in the houses.



Map 14. Kaleiçi in Byzantine Period prepared by the author on Hellenkemper's map

4.3. Kaleiçi in Seljuk Period

Turkish people, who entered Anatolia by Malazgirt War in 1071, caused religious and cultural changes. It is the fundamental factor to constituted physical structure of cities. Turks strived to spread Turkish-Muslim effects on existing cities instead of establishing new cities (Cezar 1985a). Transforming churches to mosques is the main sign of making a city Islamic. It is known that Yivli Minare Mosque, which was a Christian church, was converted to a mosque in this period (Yılmaz 2002). Yivli Minare Mosque is specified as Friday Mosque which is the main symbol of Seljuk cities (Yılmaz 2002). Another important structure in Seljuk city is the “külliye”. The külliye including Yivli Minare Mosque, İmaret Medresseh, Mevlevihane¹ and Yivli Minare Public Bath is located on the north of the city in Antalya.



Picture 8. Yivli Minare Mosque, Mevlevihane, and İmaret Medresseh in 1955

(Source: AKMED archive)

After conquering the city, Turks first repaired fortification walls. It is determined that the first inner fortification walls were repaired in 1215. Meanwhile, Christian residents revolted against Turks with the support of Europeans from Cyprus and oppressed them. This event resulted with the second occupation of Antalya. After the second compulsory occupation, it was observed that the Turkish and Christian

¹ Lodge using by Mevlevi dervishes

population started to live in distinct quarter due to this situation (Taneli 1987). The second inner wall was repaired in 1225 after the conquest, in reign of Alaeddin Keykubat (Baykara 1998, Yılmaz 2002, Tanyeli 1987). The reason of repairing the walls is related with two actions;

The first, due to the fact that the Turkmen people came and settled to the city, Turkish population increased. So the Turkish district was shifted to the east side of the city. (Baykara 1998). The other fact is political and military precaution against Mongol invasion in the east (Yılmaz 2002).

Turkish people lived in the north of the city, only the northern parts of the outer walls were repaired (Taneli 1987). The only part of the walls built by Turks was the area in which Ahi Yusuf Masjit is located. This area is thought to be used by naval forces as garrison (Tanyeli 1987).

In view of location of Seljuk buildings in the city, center of the Seljuks and its palace could be easily designated. Nevertheless the inscriptions written on the second occupation of Seljuks located on the part of the first inner wall shows the strength of the Seljuk palace (Tanyeli 1987, Yılmaz 2002). Thus, it is clear that the area in the north of the city surrounded by the first inner wall maintained to be an inner citadel like the one which was built during Byzantine period. The palace and residential areas of Turks were located in this region.

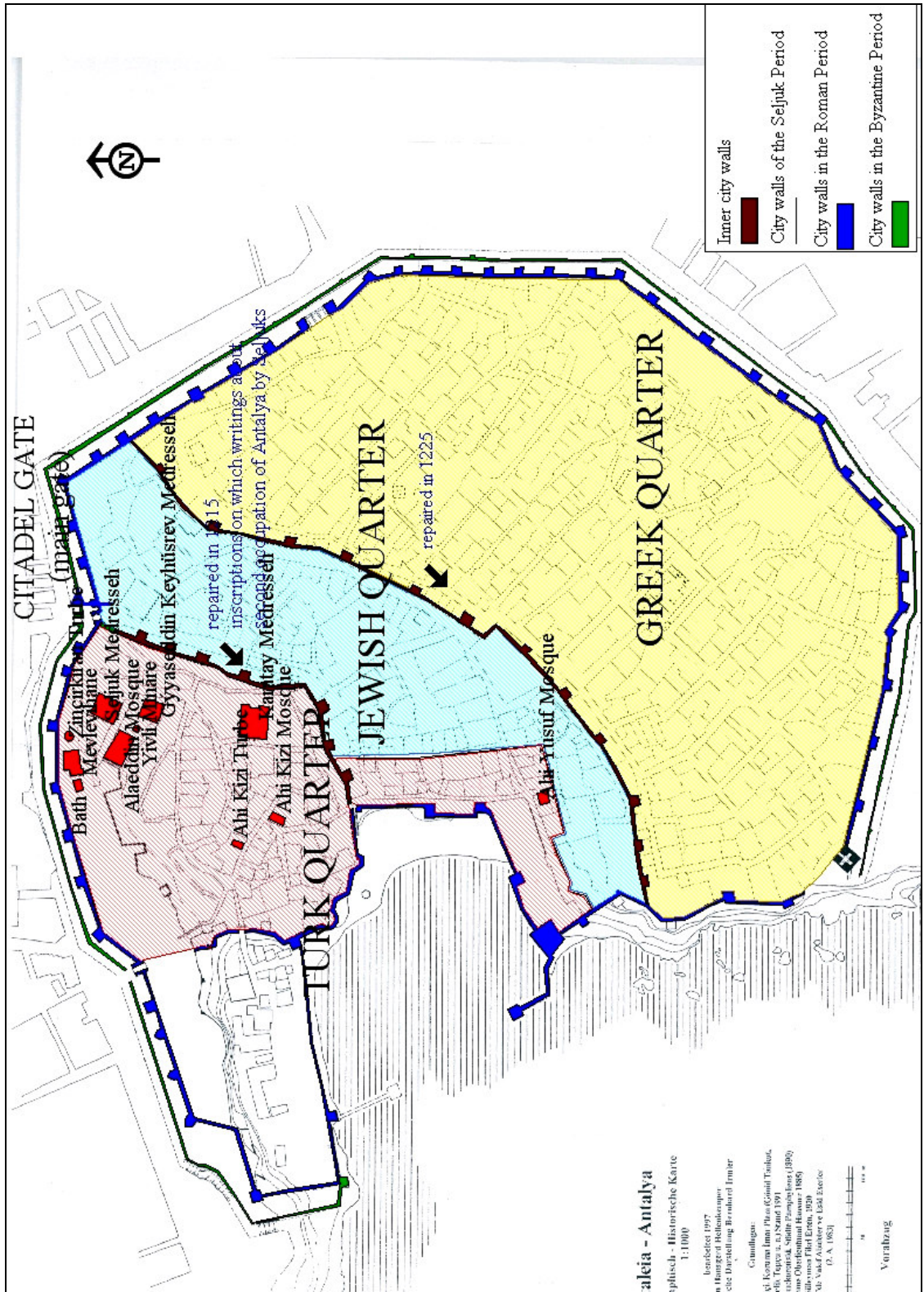
Ibn Batuta, who came to the city in 1329, provided to understand about condition of the city structure in this period. Batuta specified quarters in which people from different religion and race lived in as groups. The Christian traders lived in a place called "Mina-Liman", Greeks were in other quarter encircled with walls. Administrators and their families lived in a castle with walls, while the Muslims lived in the main great city. Also Jewish people had their own settlement area with walls (Parmaksızoğlu 1971). Although Batuta did not define the exact location of these quarters in the city, Tanyeli explains it. In respect to the location of Seljuk structures, Muslims and administrators had to live in the area between the first inner walls and north outer wall and in the south of harbor near the walls around Ahi Yusuf Masjid. In the region between the first and the second inner wall, foreign traders and Jewish people lived, of which Batuta mentioned. In the vast southeastern area the Greeks lived (Tanyeli 1987).

In this period Antalya was one of the most important centers of international trade. Commercial activities were made by both seaway and roads. Within the city, commercial activities were in marketplaces, inns and shops (Durukan 1989) Evliya

Çelebi specified that there were Bezir, Kapan, Dorvalı, Piriñ, Murat Paşa, Çavuş, Urum Ali, Serçe Inn and Dizdar Cafer Ağa Inn within 600 shops in and out of the castle (Danışman 1971). The locations and the construction dates of these inns in the city are not known. Nevertheless there were inns out of the city for trade taking place between other cities and also foreign countries. In the northwest, 18 km far from the city Evdir Han, 30 km far from the north of Manavgat road Tol Inn, near Okurcalar village on Alanya road Alara Inn, in the 15th km of Alanya road Şarapsa Inn, on Burdur road Kırkgöz Inn take place (Durukan 1989).

There is no information about the outer gates connecting the city to its hinterland, inner gates providing access between quarters and harbor gates tying the harbor and land.

In addition to Yivli Minare and its külliye, Ahi Yusuf Turbe and Masjit, Atabey Armağan Medresseh, Ahi Kızı Masjit, Zincirkıran Mehmet Bey Turbe, Karatay Medresseh, Şeyh Şüca Turbe are the other important buildings belonging to this period.



Map 15. Kaleiçi in Selçuk Period prepared by the author on Hellenkempers map

4.4. Kaleiçi in Ottoman Period

In the beginning of the XVth century, the city was under the Ottoman domain and started to enlarge. The city had sprawled out of the walls in time like other Ottoman cities of Anatolia.

Evliya Çelebi who came to Antalya in late XVIIth century gave the names of four gates in the city. Lanckoronski visited the city approximately two centuries later and indicated places of gates in his schematic map¹.

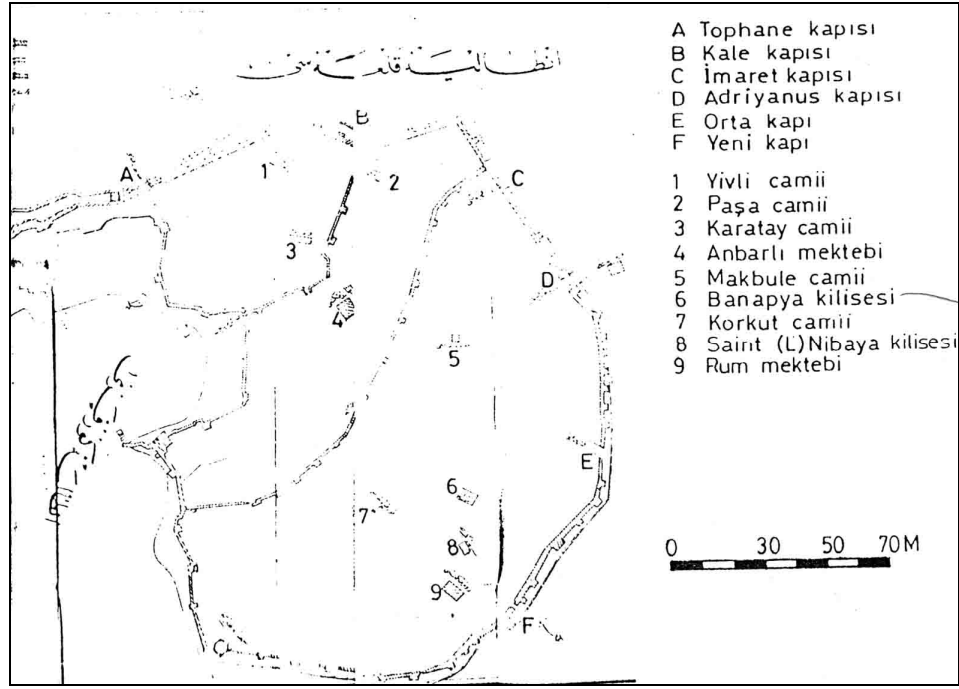
The gate which was defined as *Varoş Kapısı* (Suburb Gate) by Çelebi could be *Kale Kapısı* (Citadel Gate) as it is named today. Because Çelebi explained that there was no gate opening to the castle except this one (Danışman 1971). The gate of Hadrianus was not used due to the construction of the second outer wall covering the gate. This gate was realized as “aperture” by Beaufort who came to the city at the beginning of the XIXth century (Beaufort 2002). In the written sources related to Byzantine period, no gates except from *Varoş Kapısı* has not specified, so the only gate of the city opening to land was *Varoş Kapısı* in that years. In Lanckoronski’s plan the gate was numbered as III and in the book of Antalya Kal’ası it was registered as *Çarşı Kapısı* (Bazaar Gate) (Yılmaz 2002). The gate was shown as B in Erten’s map drawn in 1911 and called as *Kale Kapısı* (Citadel Gate) (see map15) (Erten 1997).

The other three gates were located around the harbor. As Çelebi stated, one of them was *Büyük Liman Kapısı* (The Gerat Harbor Gate). In order to go down from the great harbor gate to port, *Kırk merdiven* was used. *Ova Kapı* (the Plain Gate) of the harbor looked to the east. There was a portrayal of a “Frenksepend derviş” on the gate. *Gümrük Kapı* (Customs Gate) was close to the Plain Gate. Lanckoronski did not write anything about these harbor gates in his book.

Other six gates in Lackoronski’s map were probably built or rebuilt due to the sprawl the city out of the walls. The gates were opened up in order to provide connection between the settlements in and out of the castle after Evliya Çelebi’s visit. Thus, in the XVIIth century when Evliya Çelebi visited the city, the city had not grown out of the fortification walls yet or the development in outer area occurred around the

¹ Gates on Lanckoronski’s map is specified with Roman number on Map 11.

Varoş Kapsı. The trade activities with “bedesten¹” took place out side the gate. Hence, it is possible to say that the development started around this gate at first.



Map 16. Plan of Kaleiçi

(Source: Erten 1997)

The gate numbered as I by Lanckoronski *opens through a road above along the walls outside*. This gate is not seen in Erten’s map.

Other gate numbered as II could be located in the place called Tophane today. Also Erten mentioned a second gate built on behalf of Hadrianus and represented this gate as Tophane Gate in his map (Erten 1997). Although these two gates, specified by Erten and Lanckoronski, were in the same location, it was not possible for Lanckoronski to see this gate. Since the gate built for Hadrianus was destroyed by Mazhar Paşa (Erten 1997)

Erten defined the gate numbered with IV as *İmaret Kapısı*. It could be built for the residents lived out of the fortification walls to reach İmaret Masjid built in this period (Yılmaz 2002).

In 1864 “Vilayet Umumi Meclisi” (Public Parliament of Provinces) was organized to examine the problems of the regions within the country’s administration.

¹ Vaulted and fireproof part of a bazaar where valuable goods are kept.

In Konya parliament's meetings, it was specified that the single gate opening out of the city was not adequate. For this reason, three new gates were demanded (Çadırcı 1991). After the permission of construction, new gates opened on the outer walls. These gates are defined as *Küçük Çıkış Kapısı* (Small Exit Gate) and VII on Lanckoronski's map and Orta Kapı (Middle Gate) and *Yeni Kapı* (New Gate) by Erten.

Moreover, Çelebi defined 22 gates connecting the quarters to each other (Danışman 1971). Even if each connection of streets with inner walls are accepted as a gate, it is hard to reach the number 22. Thereby, Evliya Çelebi might have exaggerate the number of the gates or in that period inner walls did not have any importance finally.

Significant structures of this period are Makhbule Kara Molla Masjit, Balibey Mosque, Murat Paşa Mosque, Nazır Public Bath, Cumhuriyet (Balibey) Public Bath, Sefa Public Bath, Gavur Public Bath, İmaret Mosque, İskele Masjid, Tekeli Mehmet Paşa Mosque.

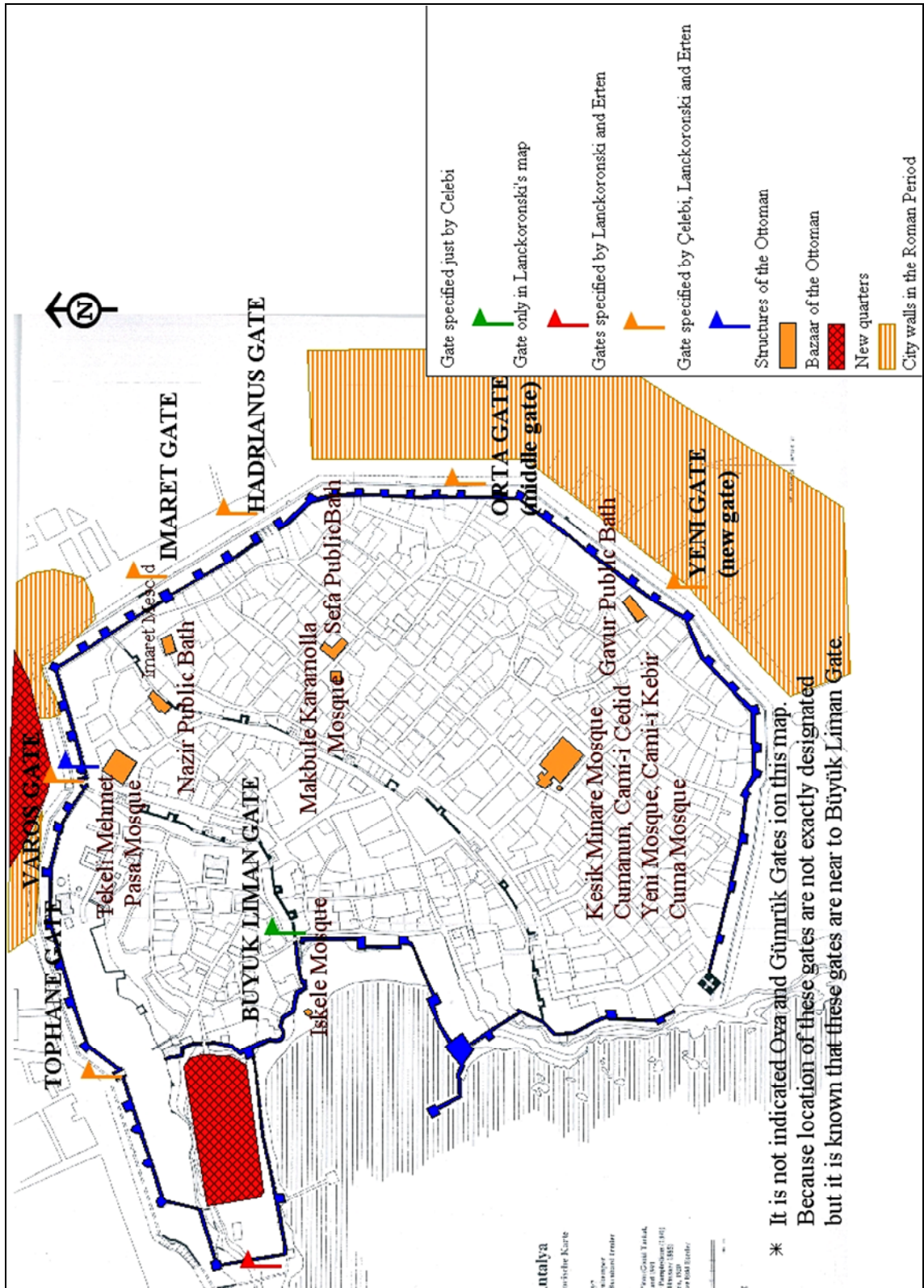
Panagia basilica was also called Kesik Mimare Mosque, Cumanun Mosque, Cami-i Cedid, Korkut Mosque, Yeni Mosque, Cami-i Kebir, Cuma Mosque (Yılmaz 2002). In 1467, it was converted to a mosque and a minaret was added to the eastern part in Korkud period (Kunar 1997). The mosque was damaged after the fire in 1919 and edge of its minaret collapsed in the fire (Çimrin 2002a). After this, the structure has called as Kesik Minare. The church of Aya Yorgi was built in the XVIIth century, and it is the part of the museum of Suna-İnan Kıraç and is used as exhibition center today.

The shipyard on the east part of the city is probably the structure of Seljuk period. On the north of the city, customhouse, Ottoman bank, stores and cafe house were located (Lanckoronski 2005). In the meetings of "Konya Vilayeti Meclis-i Umumiyesi", some proposals about Antalya quay were discussed. Due to this, Antalya quay could turn to a harbor with capacity of 50-60 ships by filling the sea along the castles on two sides of the harbor. Beside this, it was suggested that inner walls could be collapsed and the stones of the collapsed walls could be sold to finance the harbor (Çadırcı 1991). It is not known whether this proposal and plans about the harbor were fulfilled or not.

In the late XIXth century, there were 2500-3000 residences of Greeks in the city and a Greek school was built after the immigration from Mora in 1922-1923 (Pınar 1998).

In view of the locations of the structures in this period, it is appear that the city was developed outside of the city walls. Lanckoronski, who came to the city in 1885, stated that the marketplace and the courthouse were located out of the walls.

Interestingly, none of the visitors visiting the city during Ottoman period, Evliya Çelebi, Beaufort, Lanckoronski, did not mention about different ethnic groups living in different quarters in the city. Increase in new social amenities and transformation of the church into a mosque are interpreted as the rise of Muslim-Turkish population. Also, construction of Greek school and no word about the different quarters are the signs of ethnic groups living within the settlement together. Özdemir does not differentiate the name of the quarters in his work like Turkish-Muslim quarter, Greek quarter, Jewish quarter, Armenian quarter (Özdemir 1994). Although people who migrated from Mora strived to teach Greeks their native language again (Pınar 1998), this aspect did not cause a new social disintegration.



Map 17. Kaleiçi in Ottoman Period prepared by the author on Hellenkemper's map

4.5. Kaleiçi Before and After Exchange

During the occupation of Antalya by the Italians, they started to use some buildings for their own needs. The building that they used as the post office could not stand till today. It was located in the park in front of the courthouse (Çimrin 2002a)

Italian hospital was located on the plain on the south of “Mermerli Gazino”. The hospital was burnt in 1928, so it was also known as burned hospital. The second hospital of Italians was the building of Dumlupınar School (Çimrin 2002a).

A canal was opened starting from Şarmpol quarter to use the water properly from Düden fall. By this canal the water gained from Düden stream could reach to the farming area in the west, the vast plain in the north of the Murat Paşa mosque, Moralı and the quarters in its west. This route of irrigation ended at the harbor through the sea. Also, a flour factory was built in the area at the end of the canal (Dişey 2001). This factory was located on the area on the north of the harbor which is used as car park today. The factory was burned in 1944. The structure in front of the factory which is used as a bar today was used as gas station in the past providing water and gas to the ships (Çimrin 2002a).

The building which is used as the municipality was used as a church by Greeks. It is known that there were graves in its garden (Çimrin 2002a). However, the construction date or periods of all these buildings are not stated in any written sources.

The first information of the land use of Kaleiçi dates back to 1920. There is a schematic city plan of Antalya which was prepared by a person going to Greece from Antalya after exchange. In this plan, it is seen that people having same culture lived in the same quarter. The groups living in each lot is shown in the plan. Furthermore, the function and the owners of the buildings, which were located along the street between the gate of Hadrianus and Hıdırlık wall, were stated. Due to this representation most of these buildings were used as residents. There were 28 buildings with 2 markets, a shop, an office, 2 reserved plots, the remaining of them are houses. All of these buildings belong to Christians (Pechlivanidis 1989).



Map 18. Land use in 1920s prepared on Pechlivanidis’s schematic map
 (Source: Pechlivanidis 1989)

CHAPTER 5

ANALYSIS OF SPATIAL AND STRUCTURAL DEVELOPMENT OF ANTALYA KALEİÇİ SETTLEMENT WITHIN HISTORICAL PERSPECTIVE

5.1. Spatial Transformations and Historical – Structural Changes of the City

In this chapter, urban pattern and historical structure of the city in different periods will be presented. Also transformation of space and the relationship between the urban elements will be elaborated. Within this context, the monumental structures still standing today, the usage and the location of them will be established in relation with general urban structures of historical periods to provide an understanding of spatial and structural development of Kaleiçi settlement

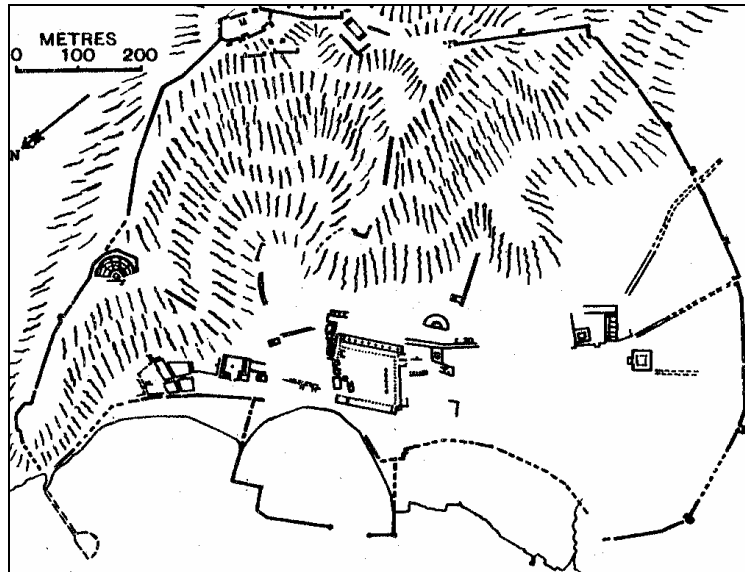
5.1.1. Urban Structure of Kaleiçi in the Hellenistic Period

It is stated before that there was no datum about the urban structure of Antalya in Hellenistic period. However, the urban pattern of the city in Hellenistic period will be formed by establishing relations with criterion of the location preferences of urban elements in Hellenistic cities and topographic features of Antalya Kaleiçi settlement.

Antalya was established by Attalos the IInd -the king of Pergamon- between 159-138 BC. It is not possible that the city had a gridiron plan like Ion cities due to the establishment date of the city and the founder being Pergamon king. Also, the topography of Kaleiçi -not the whole but some parts- is not appropriate for that plan. Gridiron pattern could only be applied on the plain in the east part of the city.

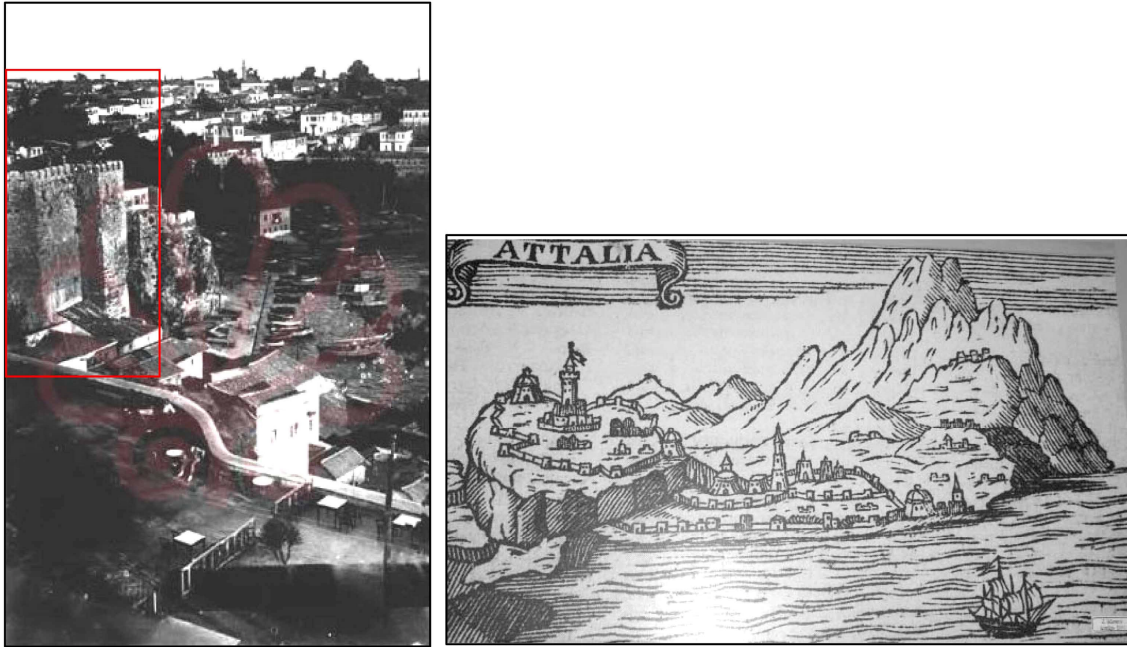
At first sight, in respect to the structure of the walls Antalya has some similarities with Thasos founded in 5th century BC. However, topography of Thasos is completely opposite to Antalya. While the slopes rise from the sea and turn to a plain on topography of Antalya, in Thasos the land is plain in seashore and slopes rise through

the outer walls. From this point of view, the urban elements located on the plain near seashore in Thasos should take place on the plain behind the harbor in Antalya.



Map 19. The city plan of Thasos
(Source: Wycherley 1993)

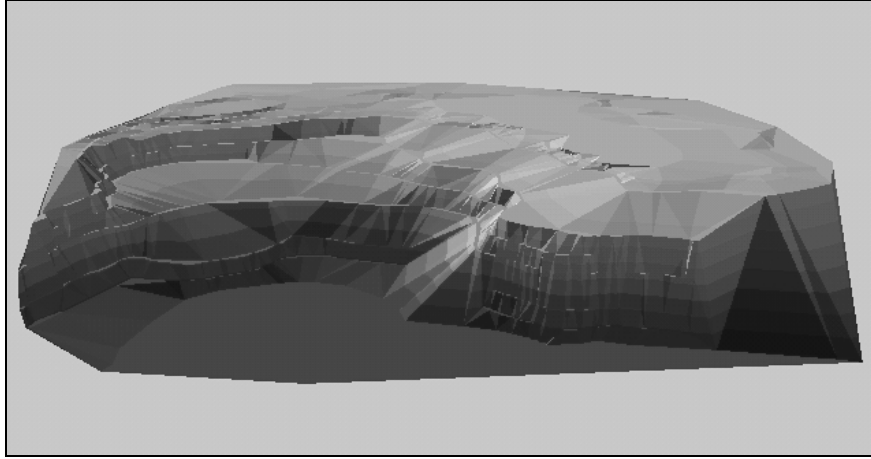
It is known that in Hellenistic cities, the acropolis is located on the highest place overlooking the city. To this generalization, the acropolis in Antalya must be located on the northern part, the highest place of the city. This area has a location overlooking both the land and the harbor. From there, the city could be defended easily. On a photograph of Antalya at the time when the walls had not been damaged, the highest fortification walls from the side of harbor appear in this area. In addition to this photo, the picture depicted by Calameus in 1570 indicates the highest part of the city. The height of fortification walls in this area denotes the significance of the place within the city. It is known that the acropolis was encircled by the walls seen in some Hellenistic cities (Cezar 1977). Although the first inner fortification walls in Antalya are thought to be built for this aim, it could not be an exact sentence without having any archeological excavations.



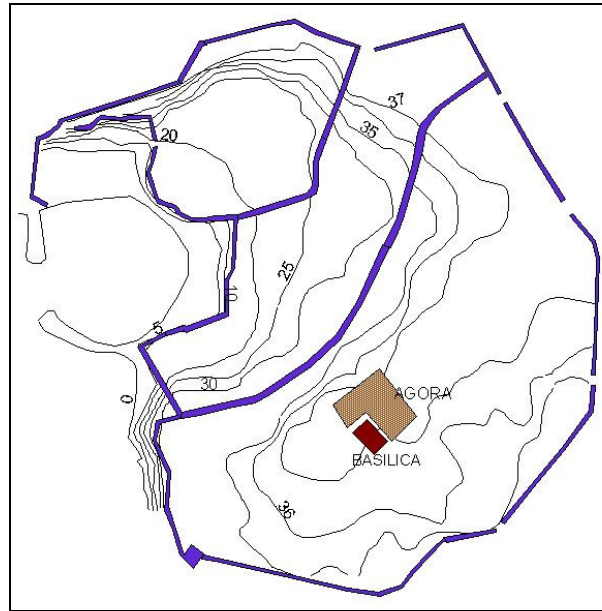
Picture 9. Antalya in 1930 and drawing of Calameus in 1570

(Source: AKMED Archive)

In Hellenistic cities, agora and the public buildings around it were near the core of the city on the vast plain area. Especially in harbor cities, the agora was located near the harbor (Wycherley 1993). Çimrin (2002a) states that the agora in Antalya was located in the area where Hesapçı Street and Sakarya Street intersect in the middle of the city. Although it is hard to define its truth without archeological excavations, agora should be located in this area with high possibility regarding the criteria of location preferences of agora. The largest plain area takes place here in Kaleiçi and also this area almost forms the city center. Furthermore, it is stated that the forum of the city in Roman period with response to the Hellenistic agora (Morris 1994), and forum and basilica are generally built side to each other in Roman cities (Vitruvius 1993). From this point of view, since the Kesik Minare is known to be used as a basilica, it is most possible that the agora was located near this area.



Picture 10. Topography of Kaleiçi



Map 20. Location of the agora shown on topographical structure of Kaleiçi

If the agora was located in the plain area, which was mentioned before, on the southeast part of the city, it is not a correct assertion that the city area was limited with the second inner wall (Tanyeli 1987). Thus, outer fortification walls of Roman period could exist in this period, too.

There should be a transportation system in order to provide a connection between the harbor and the agora directly. Today the connection between the land and the sea is provided by İskele Street and Kırk merdiven in the north and also the stairs in the north of Mermerli Park. It is thought that Kırk merdiven was built by the Venation.

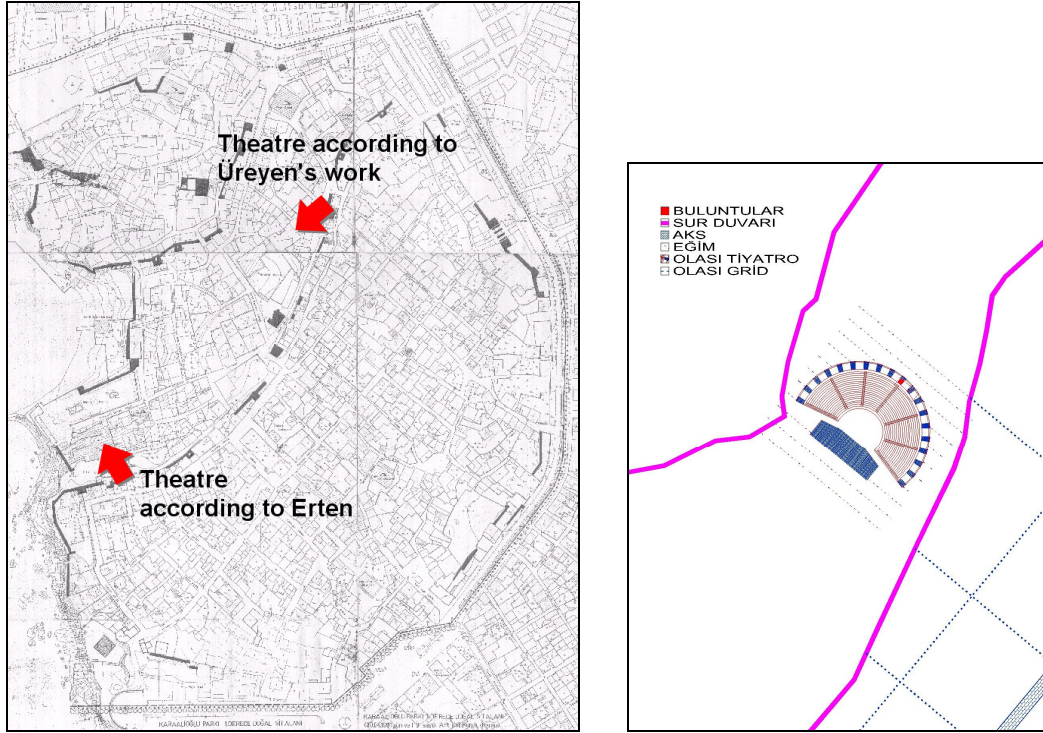
The stairs to the north of Mermerli Park are seen in the photos of 1930s, so this indicates that they have been built in recent times. İskele Street was used in this period with high possibility. Otherwise, the communication between the harbor and the city could not be provided.



Picture 11. North of Mermerli Park in 1930
(Source: AKMED Archive)

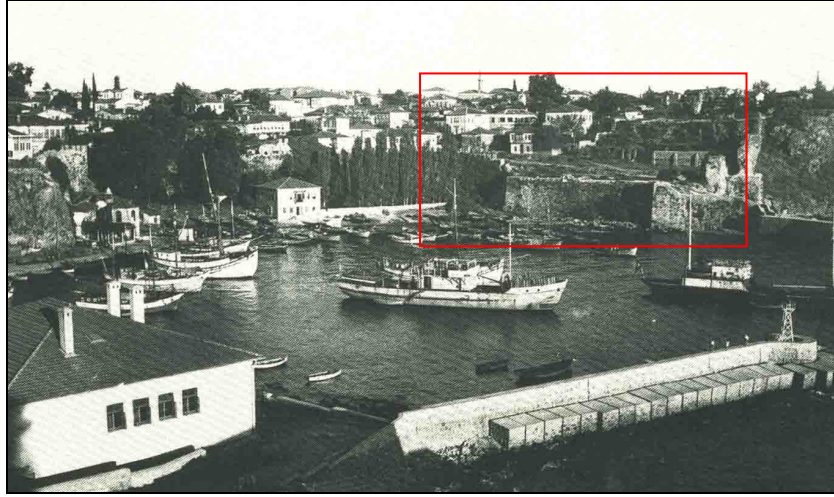
The topography has a key role giving the location preferences of the city's theatre as it is for acropolis. The scenery and acoustics are the two important factors for this location. Lanckoronski mentioned about the remains of the theatre in Antalya, but he did not specify the location. However, Erten clarified the location of the theatre in the Mermerli Park area according to the topographic features.

Another possible place for the theatre was denoted by the architect Nejat Üreyen who worked in Revision Plan of Antalya. In order to get permission for a new building, it is necessary to drill on the plot by the museum. For this reason, Üreyen applied to the museum for drilling the area where his new building constructed. Drilling was done in the lot number 148, the plot numbered as 15 by the museum (WEB_1 2005). According to the report of the museum concerning drilling, there are ruins belonging to Late Roman-Byzantine period which could be used as a platform or a column belongs to a monumental gate. Üreyen thinks that the theatre was placed on this area.



Map 21. Possible locations of the theatre and theatre drawn by Üreyen

According to Wycherley's (1993) explanations about the location of the theatre, the theatre used the sloping side of the acropolis as a plain. In this way, the magnificence of the acropolis was increased. Also, he defined that in many cities, the theatre took place in the city center near the agora. Although the place stated by Üreyen is not sided to the acropolis, it is appropriate for the theatre on account of being near the agora. This area is suitable because of topographic reasons, but the place of Mermerli Park is more appropriate both in scenery and topographic features. Furthermore, due to the fact that marble was used on the floor of the theatres and the name of the place is called as Mermerli Park (marbled park), the possibility of location of the theatre is higher in this area.



Picture 12. Possible location of theatre on Mermerli Park

(Source: Bařgelen 1998)

5.1.2. Urban Structure of Kaleiçi in the Roman Period

There is not much information about urban structure of Antalya in Roman period, but it is clearer than the Hellenistic city.

The gate of Hadrianus and the walls on the two side of the gate are known to belong to this period. Besides this, another monumental gate located near the place called as Tophane, and Hıdırlık tower is known as a part of the structure of the Roman city, however, complete information about its function is not known yet. Temples and agora of the city were located in the area of Kesik Minare. Nevertheless, the remains of the cemeteries of this period were found near the gate of Hadrianus, out of the city walls. All of these findings represent the clues concerning the urban structure of Antalya in Roman period.

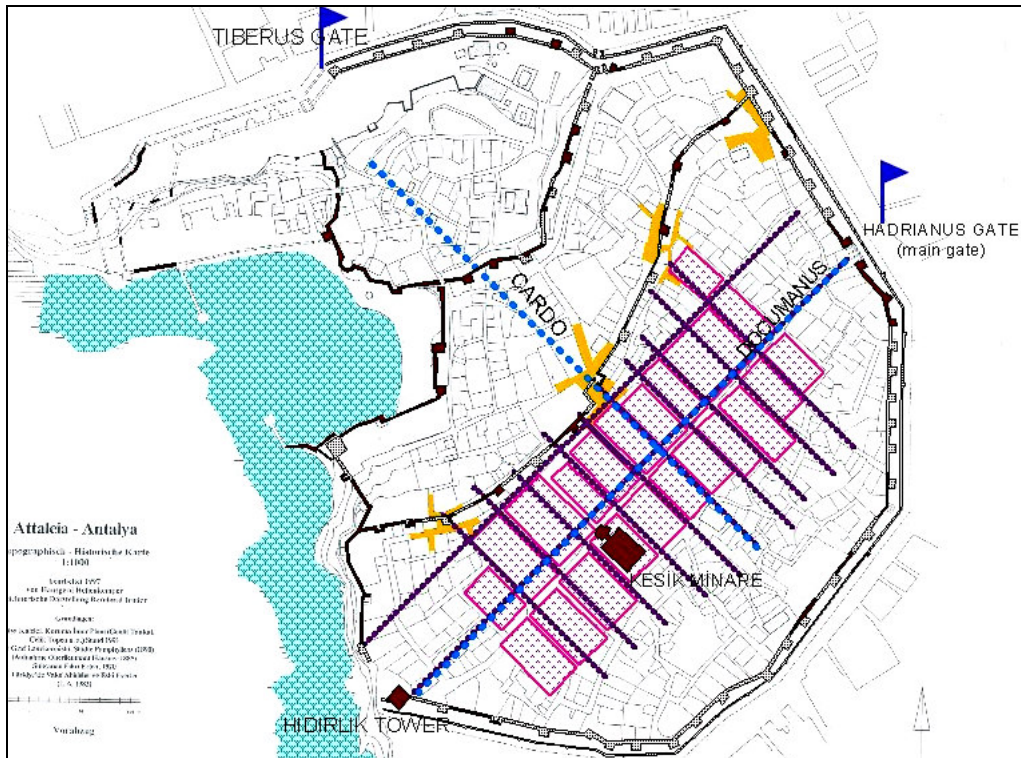
As it was stated in the previous chapter, in Roman cities, cemeteries were located near the main gate of the city on the road providing the connection with other cities. In Antalya, to be exposed remains of the cemeteries relating to this period demonstrates the gate of Hadrianus as the main entrance to the city.

According to the transportation scheme of Pamphylia, there were roads incorporating Antalya with the cities on the east, west and the north. The road getting connections with the west merged north way nearby Antalya. As these roads started from the main gates of the city, there should be another gate on the north. This gate is

probably the gate of Tiberus as mentioned before. Yet, none of the researchers and visitors mentioned about it. For this reason, Tiberus Gate is not as monumental and magnificent as Gate of Hadrianus.

According to Pani Beri's opinion which takes place in Erten's book, there must be another gate near the tower of Hıdırlık. However, the road going through this gate did not reach any city except Magydus. It is not appropriate to construct a main gate for a city, for the reason that the confidence of the city was important at the same time. Unnecessary voids on the fortification walls made difficult to defend the city.

In this period, two main streets formed the structure of the city. Decumanus started from the main gate with a continuous linear form and Cardo cuts this main structural street with right angel. When the locations of structures of this period are considered, it is seen that there is a straight line from the gate of Hadrianus and Kesik Minare to Hıdırlık Tower. This axis must probably be Decumanus. The pattern of the streets enables to this line. Cardo should be presumed according to location of agora, Tiberus Gate which was assumed to be built in the name of Hadrianus.



Map 22. Possible urban structure of Kaleiçi in Roman Period prepared by the author on Hellenkemper's map

The basic feature of a Roman city is its gridiron plan. The parallel streets to Decumanus and Cardo form the gridiron pattern of the city. The street pattern between the second inner walls and outer walls in Antalya has some sights of the pattern of Roman period. When the perpendicular and parallel lines are drawn to the main axis regarding the outer lines of gridiron plots in the southeast of the city, it is seen that the lines fit almost the same with the pattern of today's city. Nevertheless there are streets meeting with perpendicular lines of gridiron pattern in the west of the second inner wall.

When the structures of Roman cities are examined, it is observed that the forum was mostly located in the intersection area of decumanus and cardo. The basilica of the city was usually placed close to the forum. The structure and functions of agora in Hellenistic city is known as matching to the Roman forum. Hence, agora could be used as forum in Roman period, originating to the Hellenistic period. Çimrin (2002a) defines the location of the agora placing near the intersection point of Hesapçı and Sakarya Streets. The forum of the city in Roman period must be located here. Around the forum, public functions like theatre, baths, and temples took place. Moreover, there should be specialized market places in the forum in Roman period and a place called as meat-fish market as existed in Pompeii. In this context due to being a public bath named as *Fish Market Bath*, it is thought that there was a forum closed to the Bath but there is no proof about it.

5.1.3. Urban Structure of Kaleiçi in the Byzantine Period

In this period, a new fortification walls were built around the outer walls of Roman period and a ditch was made around these walls. Kesik Minare Mosque was used as a church at that time. Also, the stairs connecting the harbor to the land were built by Venice.

As it was mentioned before, Byzantine Empire had established instead of the East Roman Empire. For this reason, origins of Byzantine cities were based on the Roman period. In the Byzantine period, the gridiron pattern of Roman cities started to vanish (Morris 1994), organic pattern took the place of it (Tanyeli 1996). It is known that the construction of the fortification walls increased with a rising speed because of rebellion of Arabian, and the cities moved to the acropolis of the ancient cities (Cezar 1977). In Antalya, the reason of forming two different patterns which are divided by the second inner walls is because of the density in the north of the city due to the rebellion of Arabian.

After the Byzantine Empire had officially accepted the Christianity as their own religion, temples in the city were destroyed. Important temples were located in the acropolis in Antique Age, so the Christians prompted to devastate these temples and they reconstructed the city. In reconstruction areas, Gridiron pattern of the Roman's probably was damaged and an organic pattern was formed instead. The grid pattern in the east of the second inner fortification walls started to lose its sharp line in this period.

In the Byzantine period, the cities of Pamphylia lost their significance except for Antalya. However the city was getting smaller and the accumulation of the settlement was on the acropolis. So that there was no need to put on a gap at the point of Hadrianus gate during construction of the second outer walls any more.

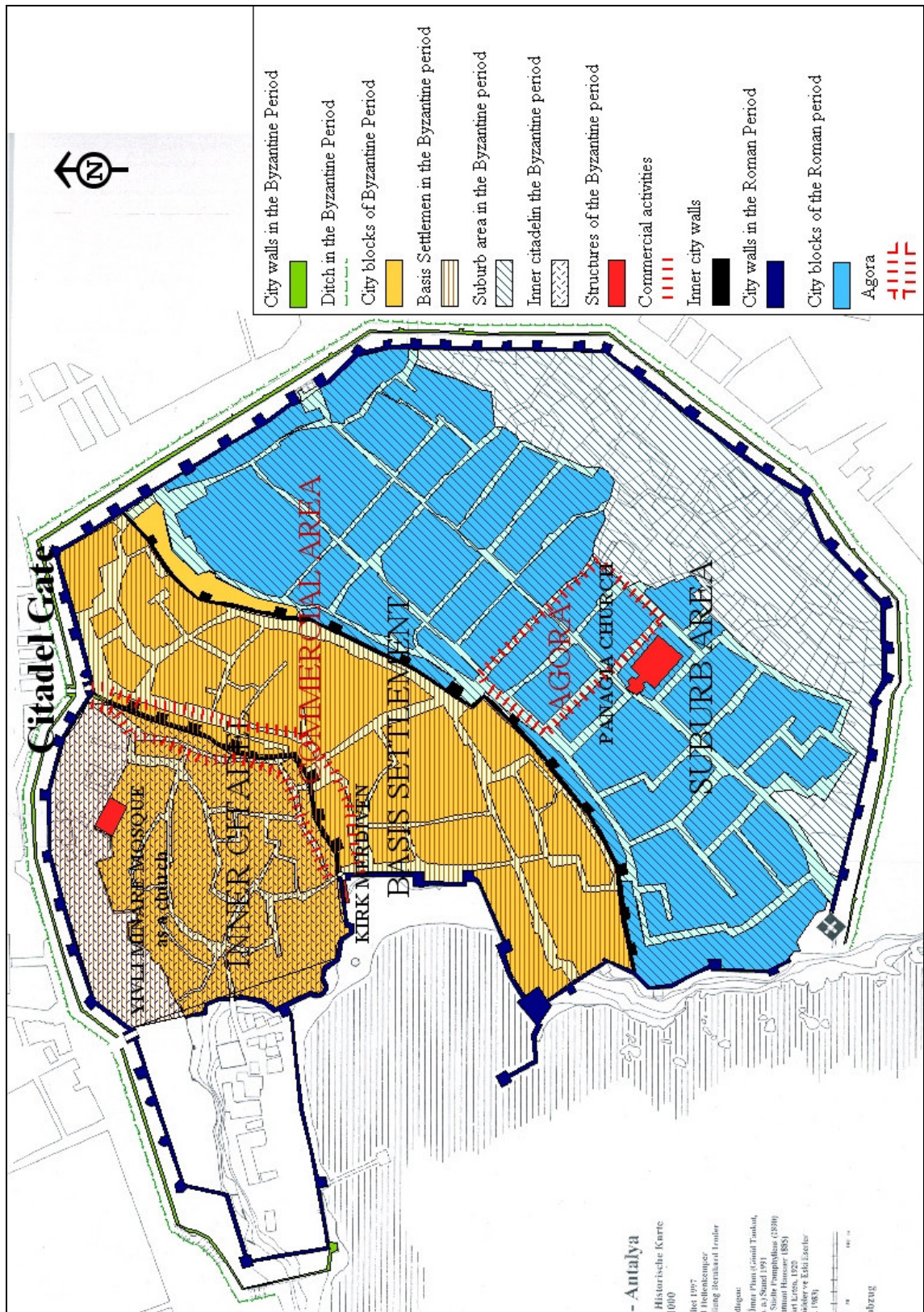
In this period, urban functions had some important changes by acceptance of the Christianity within the city. Temples were damaged located in the theatre, agora and acropolis. Functional and religious importance of temples and pagan sculpture remains in this area were lost. Therefore, trade activities in Antalya were not realized in the agora any more. Moreover, because of the fact that the city was getting smaller, there was no possibility for trade activities occurring here.

An important urban element of Byzantine cities was the inner castle. Tanyeli (1987) expound that in Antalya, the construction of another second inner wall narrowed

the urban area and encircled just the harbor. Hence, the harbor and its surroundings were getting a function as an inner castle with this wall. The fortification wall under consideration is the first inner wall. Although it has not exactly known whether to be built in this period or not, the inner castle of the city was here where military and administrative units took place.

Kesik Minare Mosque is known to have been used as a church in this period. It is located out of the second inner walls. So this part of the city was not abandoned completely yet. As Tanyeli's explanation (1987), this area could be the "suburb" settlement with low density and a place where people busy with agriculture.

In Byzantine period, religion was known as an impressive factor on urban structure. However, in Antalya, how the religion affects the structure of the city could not be explained exactly. The reason of this fact is that religious structures like churches have not been maintained up today and the existing churches' construction dates are not known.



Map 24. Possible urban structure of Kaleiçi in Byzantine Period prepared by the author on Hellenkemper's map

5.1.4. Urban Structure of Kaleiçi in the Seljuk Period

It is easier to reveal urban structure of the cities as it is reached today's history, because most of the structures relating to recent past have been maintained to the present time and they are in well condition in structural meaning. In the city of Antalya, the historical buildings maintained till today are mostly from Seljuk period. In fact, during historical process, Antalya got importance in urban meaning in this period.

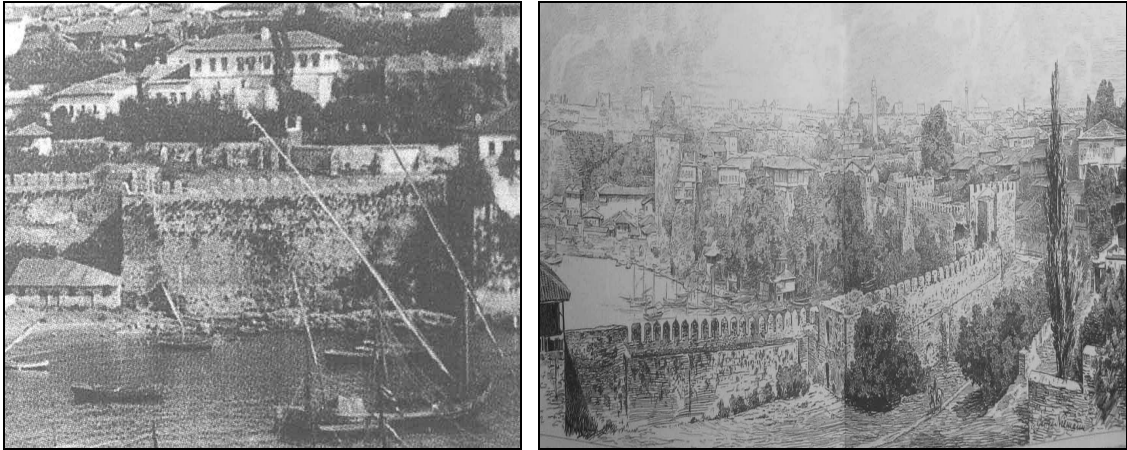
The structures of this period are Mevlevihane, Yivli Minare Külliyesi with Medresseh and bath in it, Ahi Yusuf Turbe and Masjid, Atabey Armağan Medresseh, Ahi Kızı Masjid, Karatay Medresseh, Şeyh Şüca Turbe and Zincir Kıran Mehmet Bey Turbe. When the locations of these structures are considered, the city center could be defined.

In Seljuk cities, social structures gather as a group in a certain place within the city (Cerası 1999). In Antalya, considering the locations of Seljuk city structures, they are seen gathering in a certain place, too. According to the Ibn Batuta's portrayal for Antalya, people having the same religion lived together separated from others. It is known that Turks lived in the northern part of the city. For this reason Seljuk structures are expected to found within this area of the city.

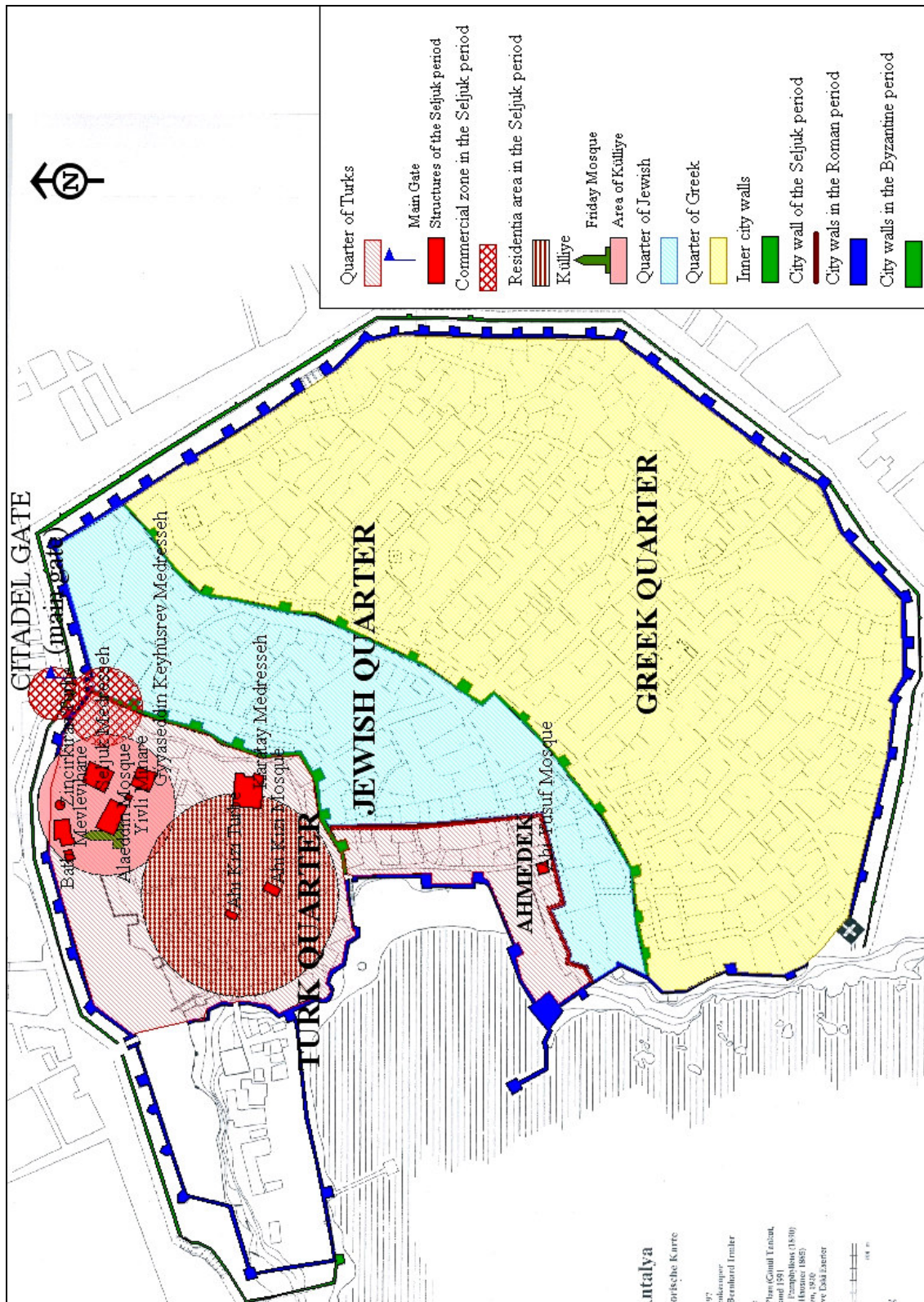
In this period, the city center took place between the Yivli Minare Külliyesi and citadel gate. Yivli Minare mosque was the Friday mosque of the city. The bazaar of the city was located between the Friday mosque and the citadel gate as in other Seljuk cities. Also, because Antalya was a commercial city, trade activities could be located along the Uzun Çarşı Street from the citadel gate to the harbor. Bazaar could almost extend out of the castle because Antalya was located on the road of caravan.

In the previous chapter, it was stated that Seljuk cities were affected by the urban structure of Turkistan and Iran cities and the city was comprised of the elements called Şehristan, İçkale and Rabat or Birün. It is not possible to represent an exact division in Antalya like this. The northern part of the city was inner castle of the city in Byzantine period. Also in Seljuk, the area had the same function. The palace of the city was defined in this part of the city (Yılmaz 2002). The area between the first inner fortification walls and the second fortification walls could be defined as the commercial zone called Rabad or Birün. (Tanyeli 1987). However, any commercial structures were not stated in the area and also the area was a residential area where Christians lived.

The fortification walls encircling the Mermerli Park which is not exist today but seen in the photographs and Lanckoronski's map was the single structure built by Turks. This area encircled with walls could be used as Ahmedek, that is the original urban element of Seljuk period. However, no proof has been found supporting this view (Tanyeli 1987).



Picture 13. Fortification walls built in Seljuk Period (source: AKMED Archive)



Map 25. Urban Structure of Kaleiçi in Seljuk period prepared by the author on Hellenkemper's map

5.1.5. Urban Structure of Kaleiçi in the Ottoman Period

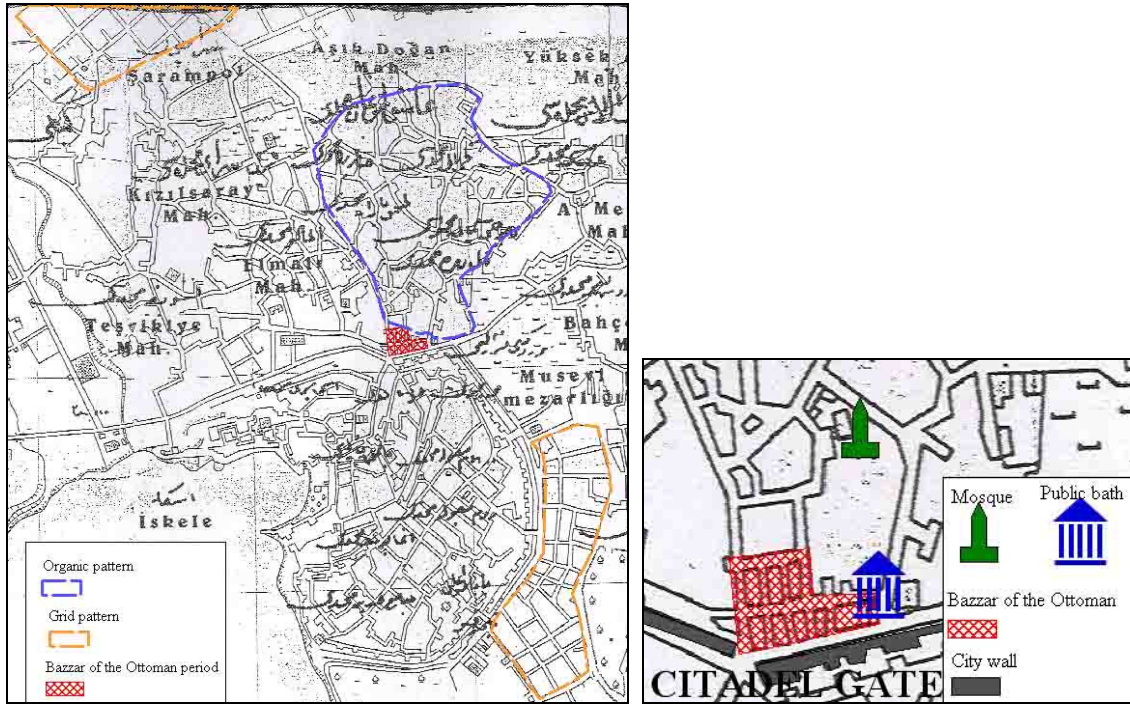
Due to the locations of Ottoman structures within the city, the city grew through the north out of the walls. In this period, Muslims should have increased because new regional structures were built in Greek and Jewish quarters and Kesik Minare was transformed from church to mosque.

The present time pattern of the city was shaped in Ottoman period. The type and scope of the intervention of Byzantine and Seljuk period to the urban pattern was not known. After the Turks settled down in the cities origin to the Antique ages, Turks changed the old city pattern and the churches were converted to the mosques. This process was also experienced in Antalya. Kesik Minare mosque was a temple in Antique period and it was used as basilica in Byzantine period. The Roman period pattern between the second inner wall and the outer wall started to change in time by the increase of Muslim population. The city was inclined to sprawl through out of the walls especially by the result of rising population. The plots around the gates of the city were seen as changing their rectangular shapes.

While the organic pattern was common in the areas where Turks lived, in the area along the road from the gate of Hadrianus to Hıdırlık tower gridiron pattern had been kept till 1920s. The Christian population lived in this area. Moreover, the city developed in organic pattern in Ottoman period. People coming from Mora in 1830 settled down near Şarampol and after the exchange in the Second World War “Karaferya Romans” came to Haşim İşcan Quarter. These two areas developed in gridiron pattern. This structure of the city was not an unconscious outcome. The reason of formation of two different patterns in Kaleiçi could be explained by the reflection of different cultures in the area.

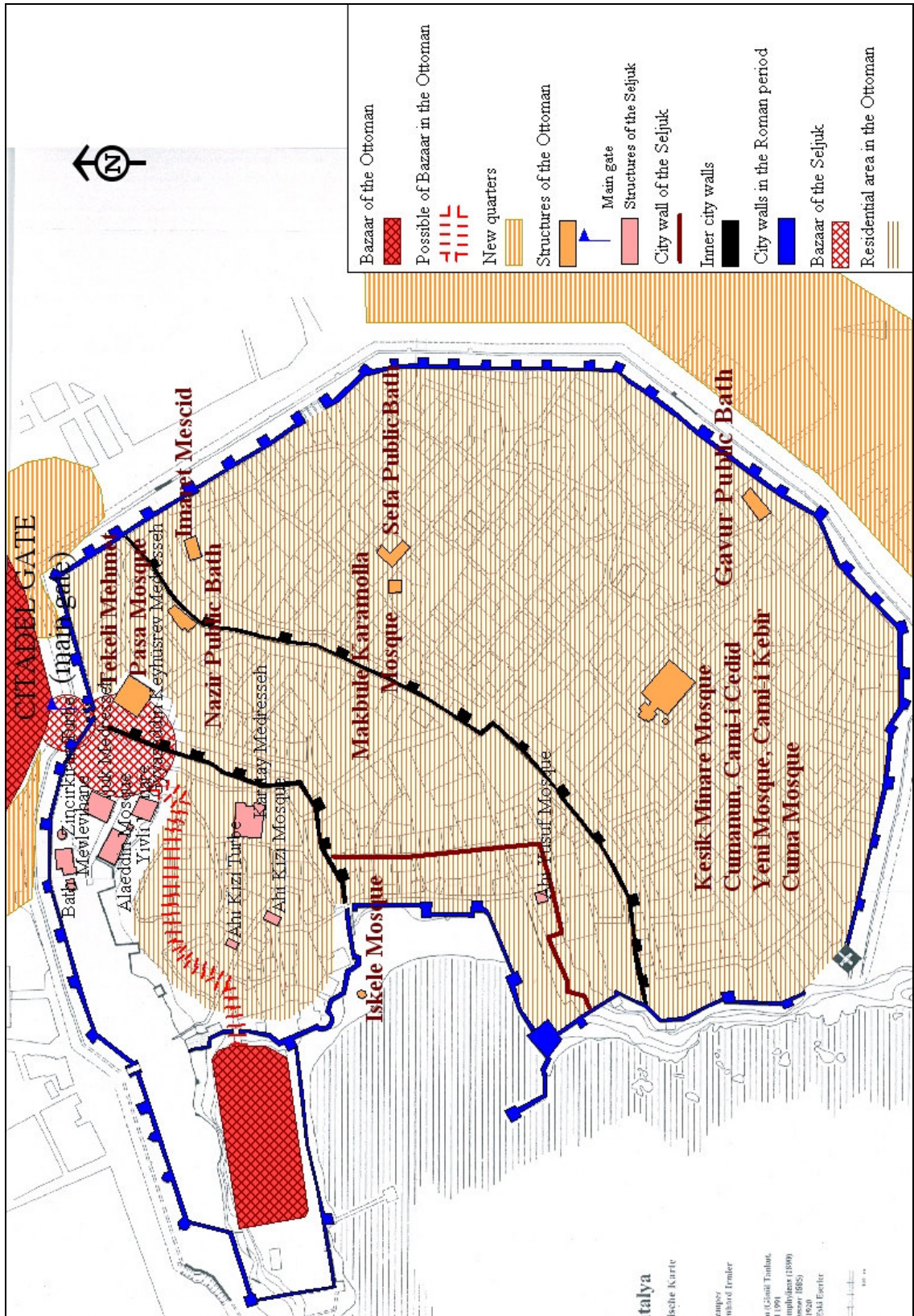
In this period, commercial center developed in two different areas. The one near the castle gate –like other Ottoman cities in Anatolia- served to the citizens and traders, the other commercial center was near the harbor and was close to the area where the import and export activities were done. It is known that these trade relations were developed in Seljuk period, there has been no trace about the existence of any commercial structure. The number of people dealing with trade must have been much more than Seljuk period as a mosque was built near the harbor in addition to the commercial structures, customs building, store and coffeehouses .

The commercial area out of the city wall developed in a grid pattern. Çarşı in Ottoman period developed with the streets intersecting each other in perpendicular angles. This was accepted as a planning rule at the beginning, but this aspect could not have been applied later (Cerazı, 1999).



Map 26. Location of the bazaar in Ottoman period on Scarpa's map

The fortification walls repaired in the Seljuk period lost their functional features in this period in Antalya like other Ottoman cities. The walls were not the urban element any more, they were demolished in time. A central development was not seen in this period, different from the Seljuk cities. While the religion buildings were distributed equally in urban area, trade buildings like “bedesten”, inns were gathered in a certain place in the city.



Map 27. Urban structure of Kaleiçi in Ottoman period prepared by the author on Hellenkemper's map.

5.2. Evaluation of Different Urban Patterns

In previous chapters, it was brought up that two different urban patterns emerged in Kaleiçi settlement. While organic pattern was seen in the northwestern part of the second inner fortification walls dividing the settlement in the middle, the gridiron pattern of the Roman period was seen in the southeastern part of the city. In this part the chosen areas from these two different patterns will be comparatively examined within the categories of land use, street form, building block and relationship of buildings with their plots.

5.2.1. Structural Formation of Two Different Patterns

Each civilization molds and forms its own city. In some cities which have experienced various periods of different civilizations, the traces of all periods have reached to the present time by uniting, standing adjacent or above on each other. In most of the historical cities, both equal time and continual time appear in pattern and structures of the cities. The two different patterns were obviously seen in Antalya, because the groups with different culture and religions settled down here and the urban form reflected their life relationships. The cultural structure of every group had a key role in formation of the city and the urban patterns.

Antalya was first mentioned as a city in the Hellenistic period. Although the structural form of the city is not exactly known in this period, it is said that the city had grown within the outer fortification walls of the city. With respect to the location of the structures of the Roman period in the city, it is found that the city was also located within this boundary in Roman period. It is known that the city became smaller and densely located on the northern part in the Byzantine period. For this reason, the urban population was not too much in the southeastern part of the city so the traditional Roman pattern could not have been damaged so much in this period.

The area encircled with the first inner fortification walls and assumed as the acropolis in the Antique age due to its topography was the center of governance and ruling community in Byzantine and Seljuk periods. The settlement had developed as a harbor city from its establishment till the Ottoman period and the transition area between the harbor and the main gate of the city was in this area. Thereby, this area

became an administrative center and the residential area of the dominating groups in the city during all historical periods as well as the Byzantine and Seljuk period. Thus, the most interference to the city occurred in this area by every new community.

The southeastern part of the city developed as the residential area. In Antique period, it is known that the agora was located in this part of the city so the heart of the city was here. Yet, during the Byzantine period this part of the city loosed its importance. Population of the city was mostly in northern area in the Byzantine period so it is thought that there was not much intervention in the area. The fact that in Seljuk period the Greeks, the real owners of the city, lived in the area, provided the continuity of the gridiron pattern of the Roman period.

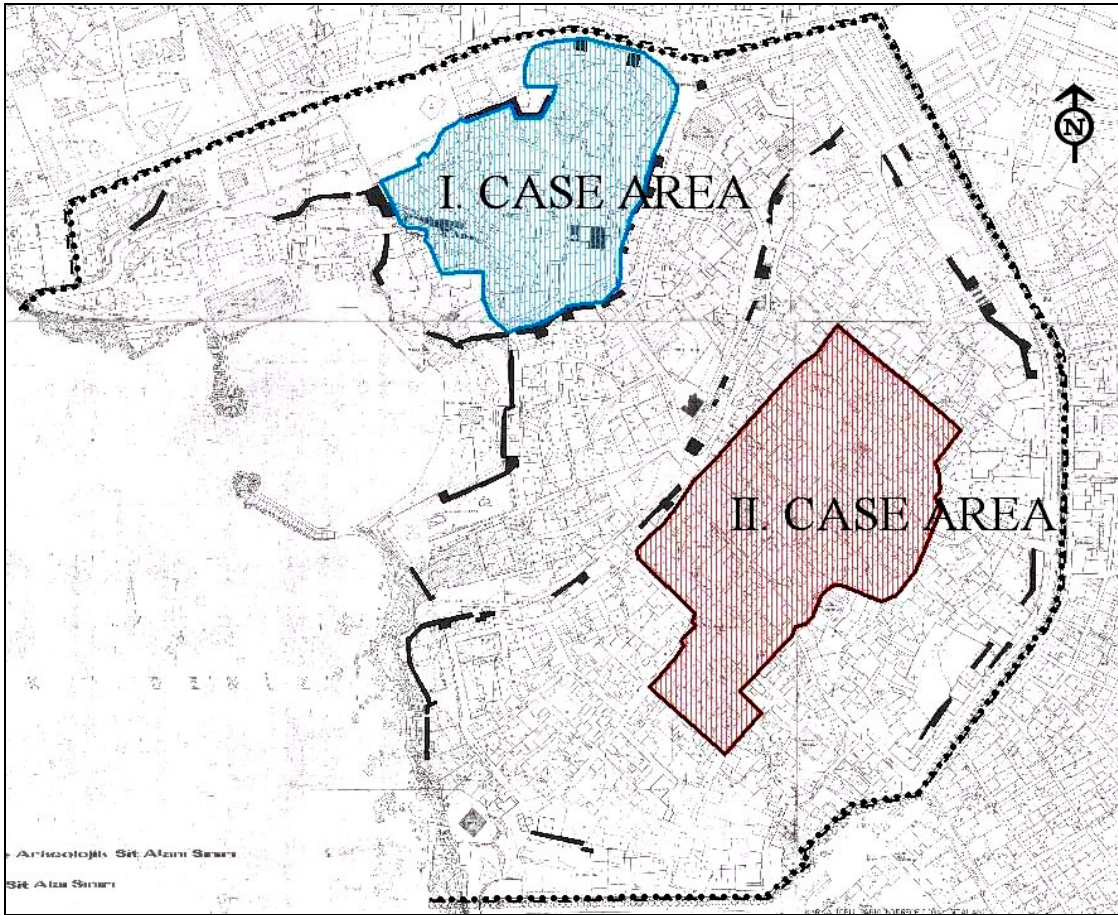
As mentioned before each civilization reflected their own culture on the cities and caused transformation of the cities' structures. People coming from Mora and the "Karaferya Romans" settled in Antalya in late XIXth century and gridiron pattern is seen in their residential area. Greeks who had lived in the east of the second inner wall till 1920s did not damage their ancestral pattern, Roman's gridiron pattern. The increased Muslim-Turkish population in Ottoman period settled in the new areas out of the fortification walls. After the exchange, the number of the Turks coming instead of Greeks was not too many. For these reasons, new construction movements did not appear in the city. All of these factors have supplied the continuity of the gridiron pattern of Roman period in the southeastern part of the city.

5.2.2. Structural Analyzes in Two Different Patterns

In this part, there will be a comparison of the chosen areas through the structural assessments between the two different patterns of which formation reasons were explained above. In the region limited by the first inner fortification wall, the area within the urban and the 3rd degree archeological preservation borders out of the Marina Project is included in the working area. In the region between the second inner fortification wall and the outer fortification wall, the building blocks around the outer wall and the southeastern part of the Kesik Minare Mosque are excluded in the working area boundaries. The reason is that order of the plots could be disappeared in time after the destruction of the walls and affected by the urban development out of the walls. Moreover, the residential area in the southwest of the Kesik Minare with multistory and

concrete buildings is not included in the working area because of the differentiation from the traditional residential pattern. Afterwards the area within the first inner fortification wall will be called as first region, the other as second region.

In this part of the research, land use, structures of building blocks, street form and relationship of buildings with their plots of the two regions will be expounded. The effect of usage in the past on the spatial structure of the city and their reflections at the present time will be explained.



Map 28. Location of case areas in Kaleiçi

5.2.2.1. Land Use

The location and pattern differences of the two regions in the whole city also reflect to functional uses of today's structures. Commercial functions with tourism activities are mostly seen in the buildings of the first region, in the second region residential buildings are more distinctive.

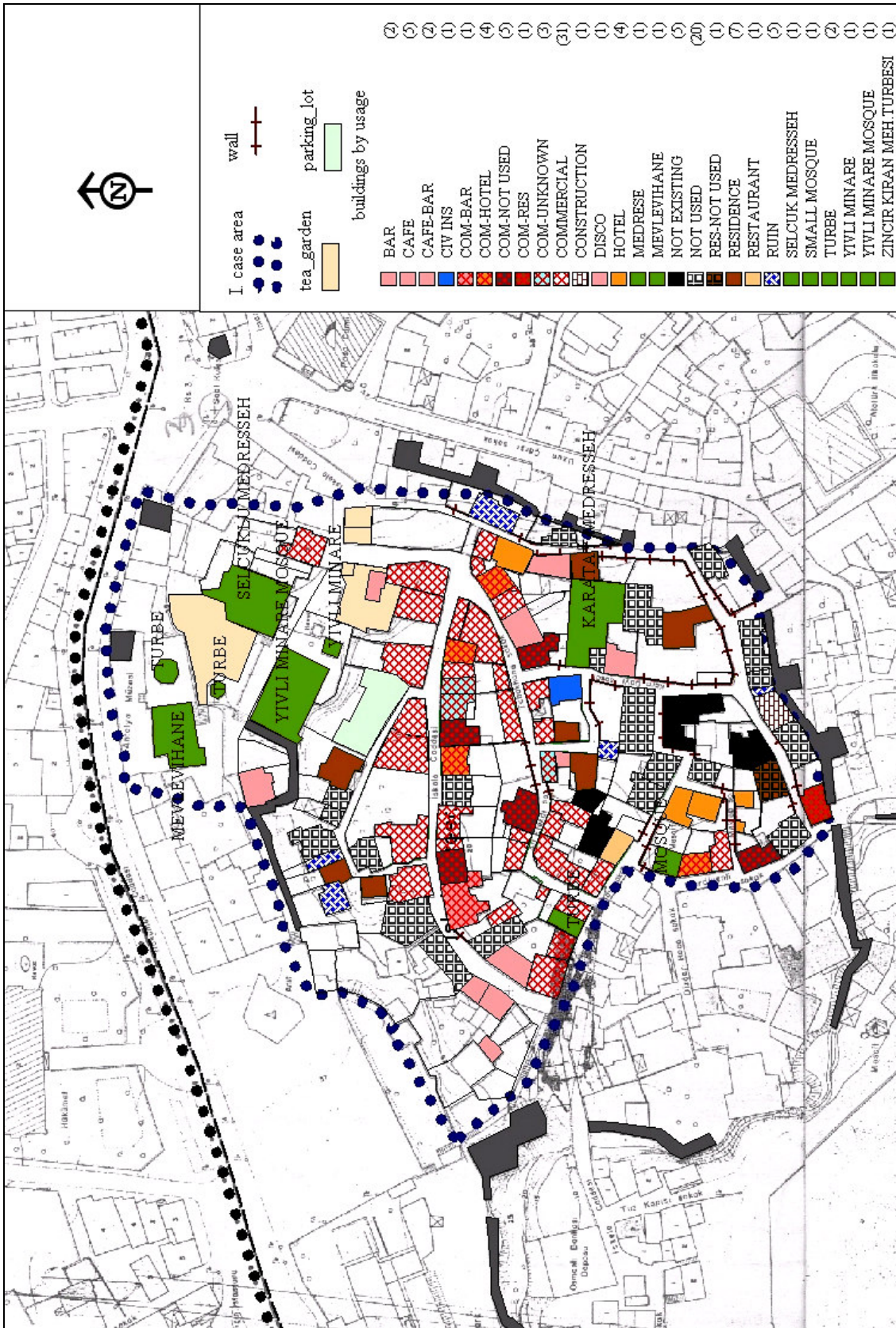
There are 109 buildings in the first region. 41% of these 109 buildings are used for commercial functions (carpet shops, souvenirs, markets, cafes, bars, kiosks). Among the commercial buildings (45 buildings), 69% of them (31 buildings) are completely used for this aim, in 6 buildings have some other uses like bar, pensioning, house besides commercial activities. The upper storeys of the 3 commercial buildings can not be defined and the others', 5 of them are not used.

The buildings used as residence just constitute 8% (9 buildings) of these buildings in the first region. The ground floors of the 9 houses are used as commercial activities and the upper storey of one of them is not used. 10% of the total buildings is used as entertainment functions as bar, cafe, disco. There are 13 buildings (%12 of the buildings in the first region) used as accommodation facilities and 9 of them have commercial functions with accommodation facilities.

In the region, 50% of the 109 buildings (55 buildings) are registered buildings. 5 of these registered buildings were destroyed due to different reasons and just traces of the outer walls of them remain. Approximately 18% of the buildings are not used and 5% of them have functions only in ground floor. The reasons of not using these buildings are that;

- There is no need to use upstairs of the buildings of which the ground floor is used as commercial activities.
- Structurally, they are in bad condition with no possibility to use.
- The buildings in good condition are empty because the season of summer has not started yet or the buildings are rented or on sale.

There are also 9 monumental buildings in the region. All of these buildings belong to the Seljuk period.



Map 29. Land use of the first region in 2006

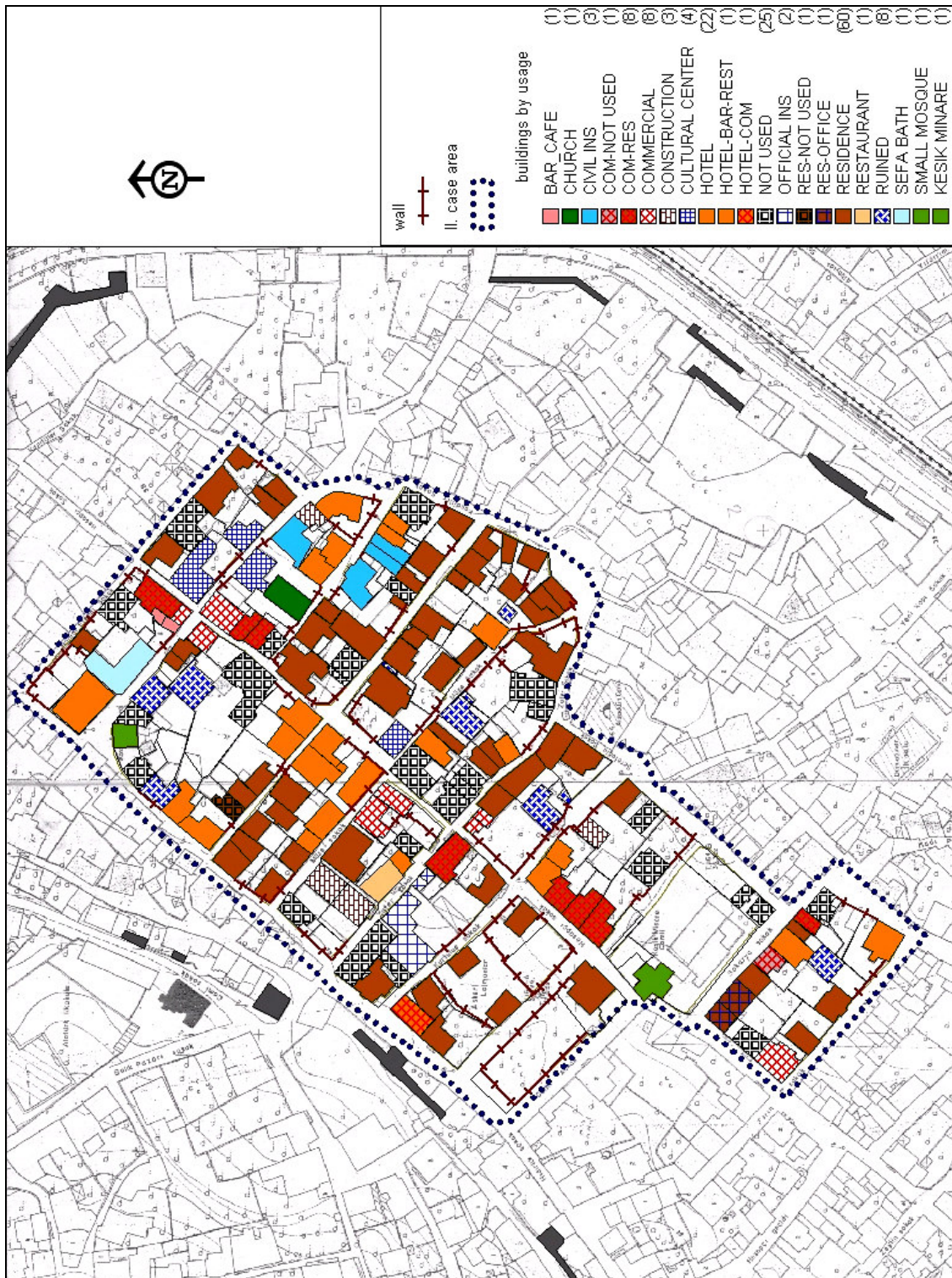
In the second region, 154 buildings exist. Contrary to the first region housing use is mostly seen in this area. 44% of the 154 buildings are used as residence (68 buildings). 8 of the residences have commercial function in their ground floor and the upstairs of one house is not used. There are just 9 commercial buildings (%5) in this region. 8 of them have housing units upstairs. The other one has both accommodation and commercial functions.

The second dominant function is accommodation facilities constituting 16% of the buildings in the region except for residential units. One of the 24 accommodation facilities has commercial function; another accommodation facility has restaurant and bar services. Because of unsuitability of a single building for accommodation the buildings which are close to each other and improper for accommodation alone are used by uniting on the same plot. In the land use plan, it is seen that adjacent buildings or two buildings with small distance to each other are mostly used as accommodation facilities.

16% of the buildings in second region (25 buildings) are not used. 20% of these unused buildings have bad structural conditions. It is not possible to use these buildings without comprehensive repair. 48% of the remained buildings have average condition. To use these buildings, reinforcing and simple repair are needed. The other 32% has no functions despite having adequate conditions for use. Besides this, three buildings belong to the civil associations, 2 buildings relate the official organizations and 4 buildings have cultural functions. 5% of the buildings (8 buildings) are ruined.

When building uses are compared in first and second region, two different areas are appeared. The first region is an extroverted area. The region has developed as the touristic commercial center of the city. The functions of the buildings are usually aimed at the tourists both domestic and foreign. Commercial functions are seen along the İskele Street and Tabakhane Street which provide access from the castle gate to the harbor. Differences in building uses are seen as coming close to the first inner fortification walls in other words through the inner parts of Kaleiçi settlement. Unused buildings are densely located near the inner fortification walls of the first region and at the same time houses are seen here. Second region is an introverted area where accommodation facilities exist together with residential units. Except people who stayed in accommodation buildings and interested citizens, not many tourists visit here. In this region, commercial buildings are usually souvenir shops and located along the axis on which the gate of Hadrianus, Kesik Minare and Hıdırlık tower exist. The commercial

function is especially dense around the Kesik Minare and Suna İnan Kıraç Museum. On the orthogonal streets to this axis houses are seen

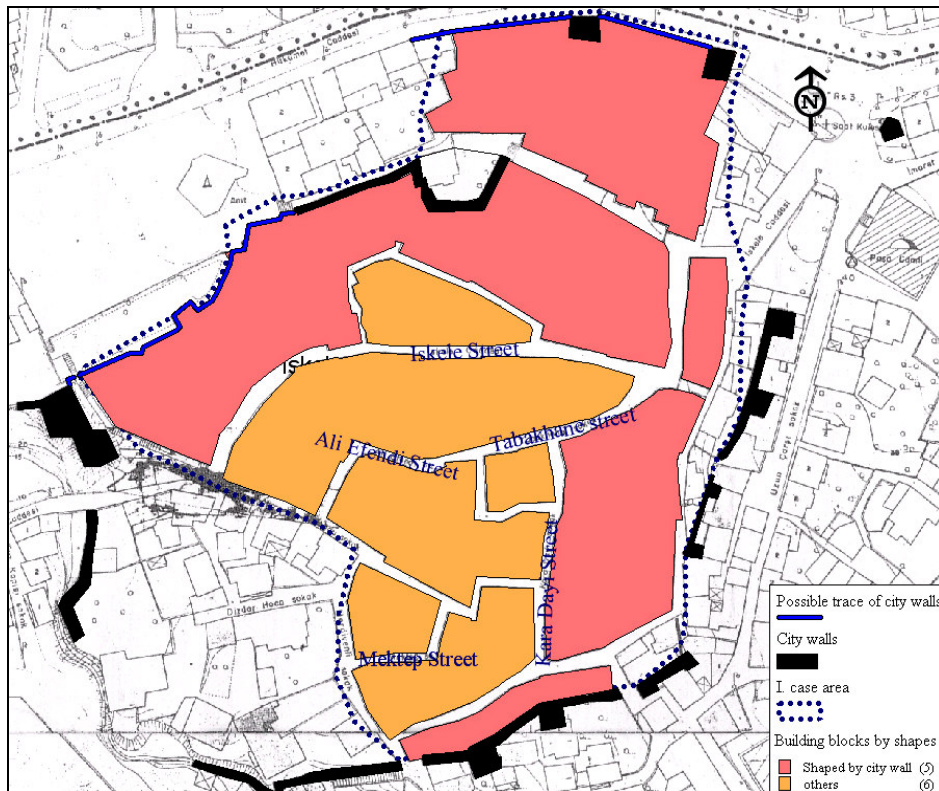


Map 30. Land use of the second region in 2006

5.2.2.2. Form of Building Blocks

It was stated that the reason of the formation of two different patterns in Kaleiçi is because of the reflection of the different communities' cultures to the area. This cultural differentiation is clearly seen in the structure of building blocks in the settlement. Not only cultural differences among communities but also the topography of the settlement are the causes of different patterns. Sloping land enables the organic order development here.

In this part, the structure of building blocks which forms the different patterns in Kaleiçi settlement will be examined. First region has been the core of the city from the past till today. The administration of communities existed in this area and they started to reflect their culture from there. Thereby, it is thought that the most important construction movements had been fulfilled in this region.

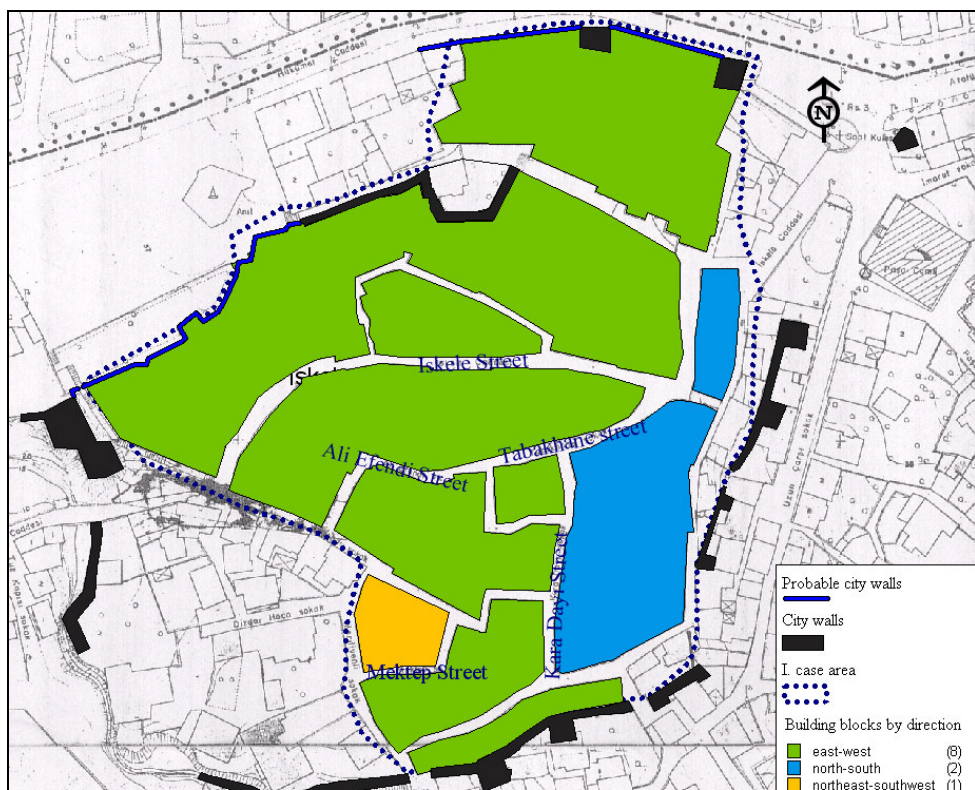


Map 31. Building blocks in the first region

The fortification walls of the city affected the formation and shape of the building blocks. The area between the first inner and outer fortification walls has a

circle shape. The building blocks on the edge of the walls are located in parallel way to the walls with organic order. The inner areas of these building blocks shaped as parallel to the fortification walls formed in amorphous shapes. Their areas are smaller than building blocks shaped by walls.

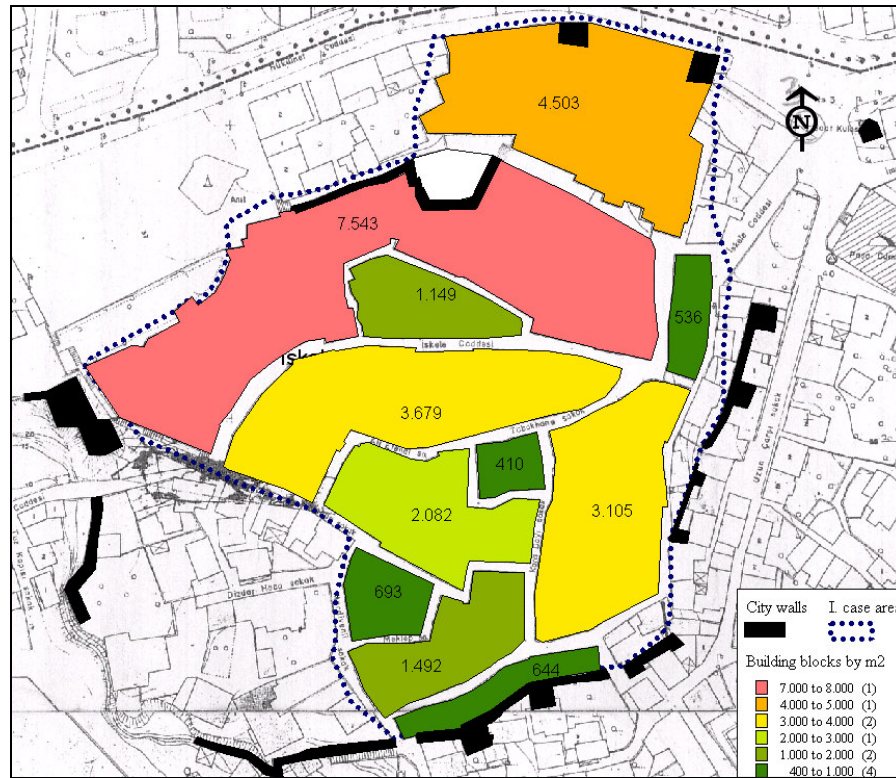
There is not a specific direction between the building blocks. The structures of the fortification walls also form the directions of the building blocks. The natural factors like climate and scenery do not have an effect in the formation and shape of them. Only the topography and the fortification walls have a role in both formation and direction of the building blocks.



Map 32. Building blocks and their directions in the first region

In the first region, there are 12 building blocks. The building blocks do not have manifest size. While the smallest building block has 410 m² areas, the biggest building block is 7543 m². The areas of the building blocks are generally between 400-1000 m². In this interval 33% (4 building blocks) of the building blocks appear. There are 3 building blocks between the 1000-2000 m² area (25%), 1 building block between 2000-3000 m² area (8%), 2 building blocks between 3000-4000 m² area (16%) and 2 building

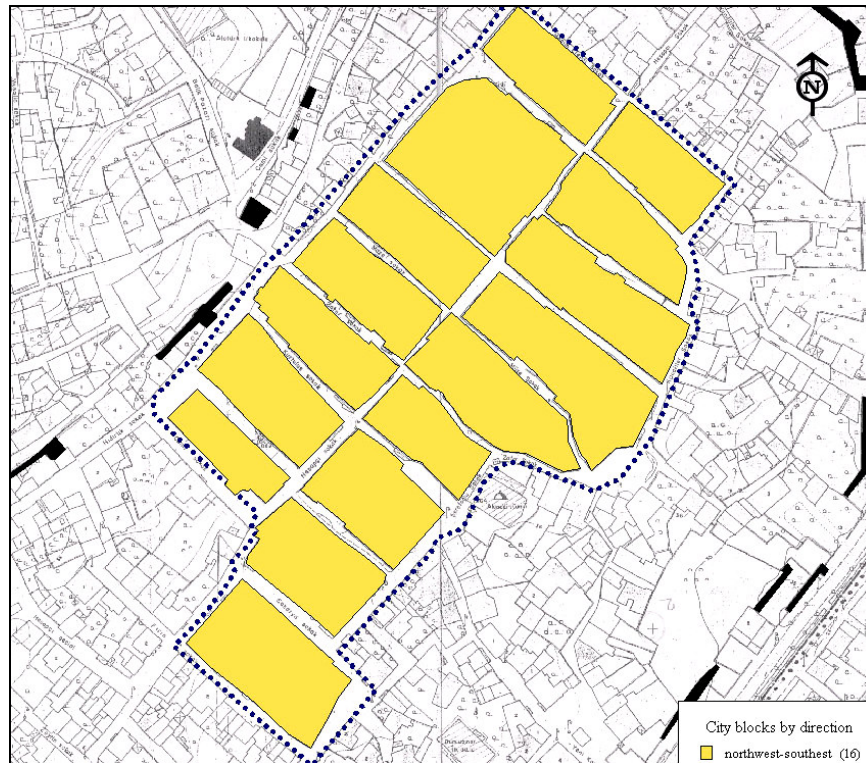
blocks over 4000 m² area (16%). The average size of building blocks is 2242 m². The longest edge of the building blocks along the road is 219m, the shortest edge is 22m. The lengths of the building blocks on the road have different values in organic structure in the region.



Map 33. Building blocks and their areas in the first region

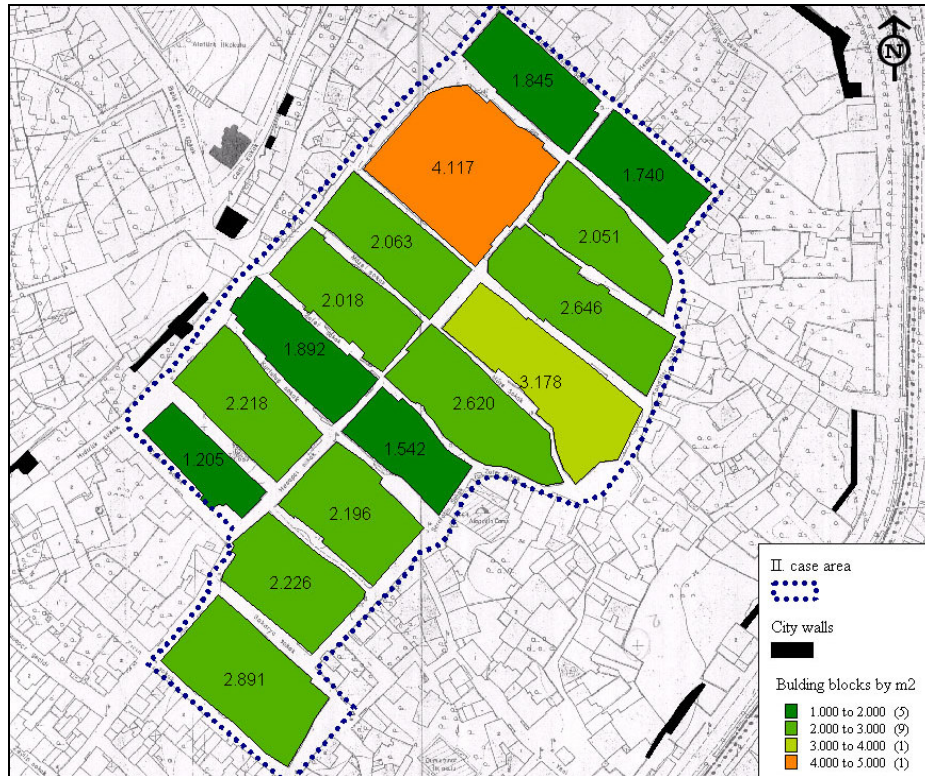
In contrast to the first region, building blocks shape in defined order in the second region. There are total 16 building blocks in this region. They have a defined form. All the building blocks have rectangular form, however in two building blocks short edges of the rectangular shape are spoilt due to the shape of the others around them. Because the area between the second inner fortification walls and outer walls is vast, the fortification walls did not affect the shape of the building blocks.

Contrary to the first region building blocks are shaped according to a defined order in the region. All the building blocks are located in northwest-southeast direction. The effect of the dominant wind blowing from the southeast is an important factor at this direction. Antalya has a hot climate in summer. Thus, in the houses the breeze wind is effective in cooling the air by this direction.



Map 34. Building blocks and their directions in the second region

There is no imbalance among the building blocks as square except for one building block. This building block is the greatest one with 4117 m² area. The smallest building block size is 1202 m². The size of 56% of the building blocks change between 2000-3000 m² area. There are 5 building blocks (31%) with 1000-2000 m² area, 1 building block with 3000-4000 m² area (6.5%), 1 building block with 4000-5000 m² area (6.5%). The average building block size is 2278 m². The shortest building block length is 55 m, the longest is 99 m. The length of the building blocks is usually changes between 53-72 m. The width of the building blocks is usually between 27-35 m.



Map 35. Building blocks and their areas

When the structures of the building blocks are compared, two different forms could be defined. Building blocks in both the first and the second region shaped according to topography. However, it is obviously seen that there are traces of different periods in structures of building blocks. While the first region has features of the Turk Islam cities, the other has Roman Period's. In the second region, the union of two blocks by time is the reason for the greatest building blocks taking place here.

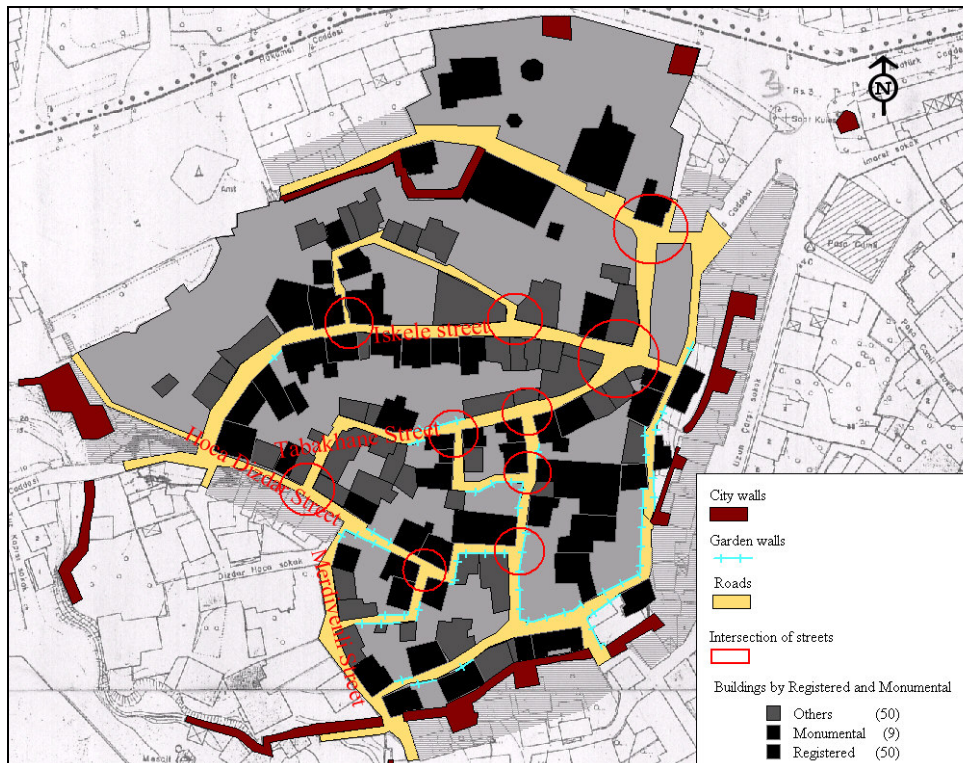
5.2.2.3. Street Forms

The streets of Kaleiçi were formed as narrow and appropriate to the topography and the climate. Different street forms are seen in the two defined regions. In this part, the street forms will be analyzed by the elements forming the street and their density from the point of circulation.

The differentiation of the layout patterns in two regions are obviously seen in the street forms, too. In the first region streets are developed in organic structure, the width of the streets are not much more than a width of a vehicle and it changes between 3-4 m.

Streets are connected in “T” shape. Crossroads are never seen in “T” shape. There is not an open area to be defined as a square in the region.

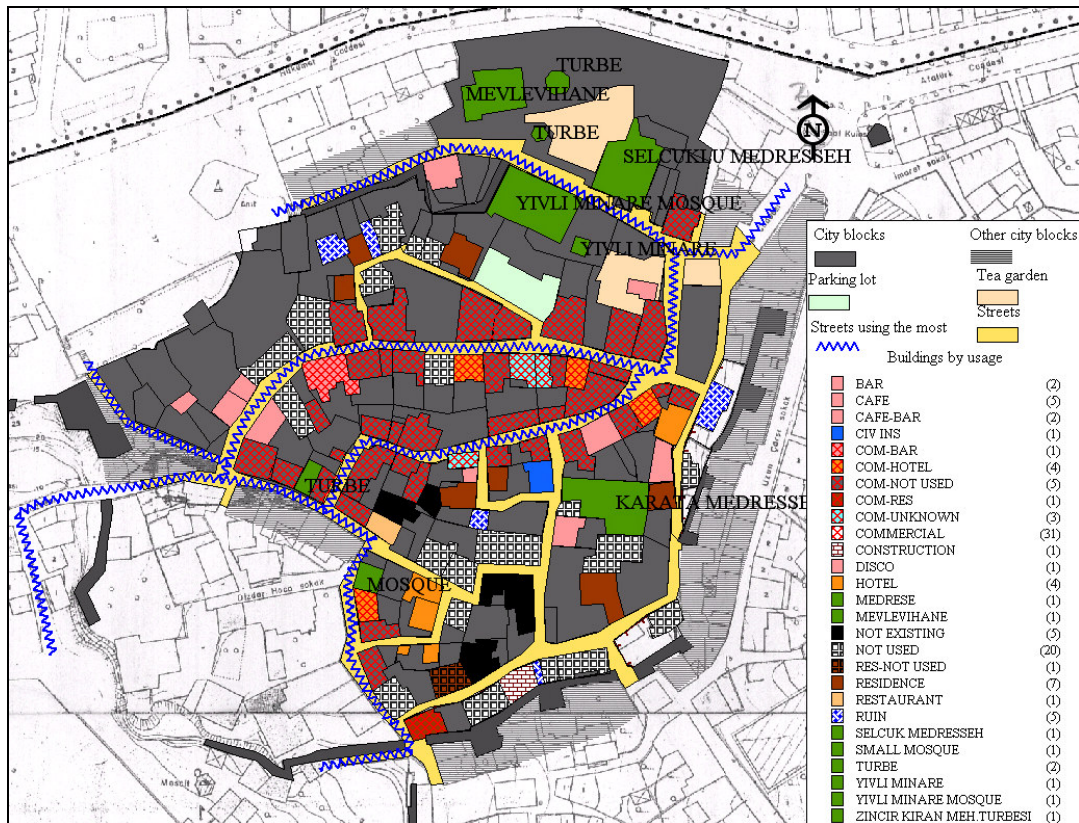
The adjacent buildings along the İskele Street and Tabakhane Street shape the structure and form of the streets. When the relations between the registered buildings and streets are considered, this order is obviously seen and it has not disappeared till today. As coming closer to the first inner fortification walls, one can realize that the garden walls of more than one persons height affect the structure of the streets.



Map 36. Street Pattern and building layout of the first region

In this region, the streets are formed in order to provide access between Selçuklu Külliyesi, the citadel gate and the harbor. The streets opening to Hoca Dizdar Street, and the Merdivenli Street, and the parallel streets to the harbor, intersect in the entrance of Selçuklu Külliyesi and extend through the Citadel Gate.

İskele Street and Tabakhane Street are the most crowded streets in pedestrian movement in the region and in the whole Kaleiçi. The reasons for this are that the buildings along the street have commercial functions serving to tourists, Citadel Gate and monumental structures of Seljuk period are starting points of the streets from the inner side and the streets extend to the harbor.



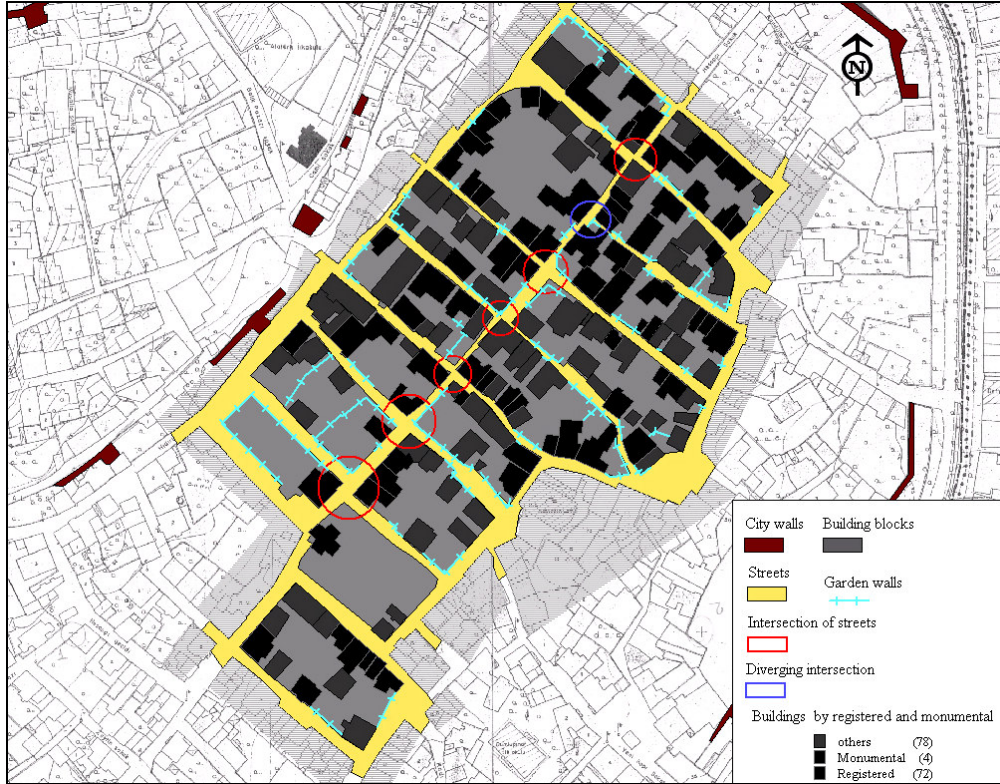
Map 37. Street Pattern and land use in the first region

In this area, it is difficult to perceive the oriel windows of the buildings which are the main characteristic of the Islam-Turkish cities. The main reason for this is the upper coverings. Generally, the owners of commercial buildings use upper coverings to supply shadow. It gives the impression of a passage way instead of a street.

In the second region the streets intersect perpendicularly in “+” shape. Only one street is tied up in “T” shape. As mentioned before in “Form of Building Blocks” part, two building blocks sometimes merged as time passed.

The streets have an average of 3-4 m width. A constant width is not seen along the streets. Throughout the streets, the width becomes narrower or wider according to the layout of the building blocks. The width of the streets change from 1,5-2m (the narrowest streets) to 5-6m (the widest streets).

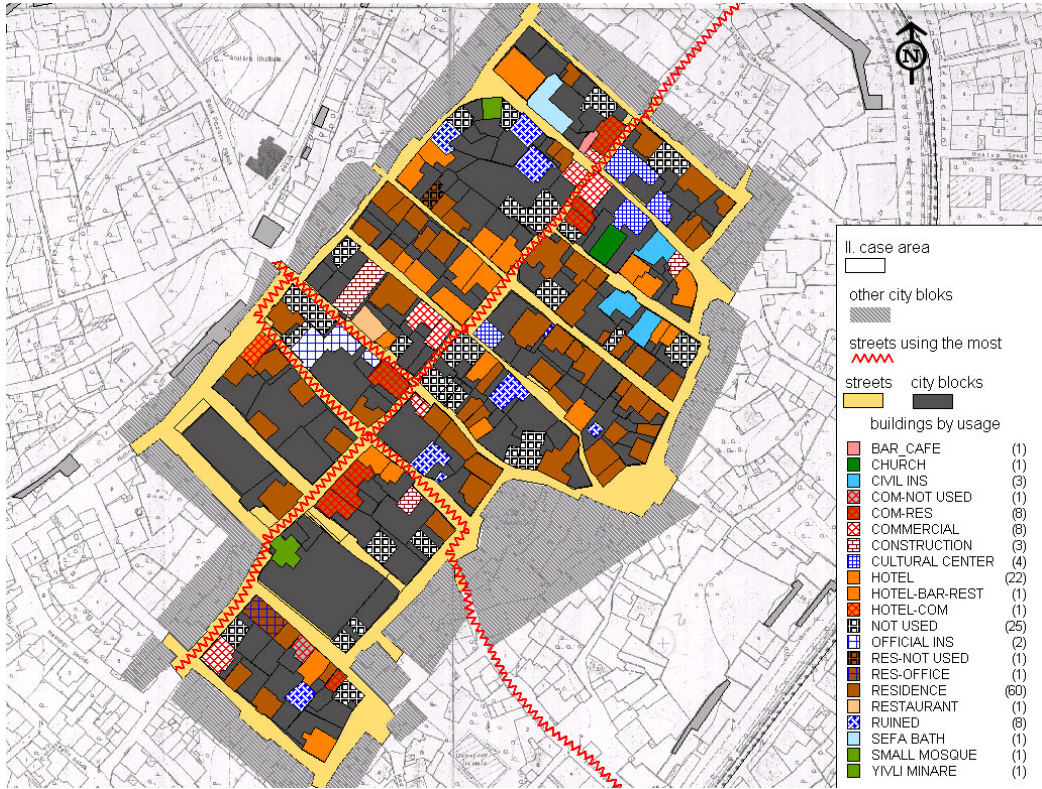
In this region, the buildings and the garden walls of the buildings are effective on the streets dimensions, their shapes and forms. The height of the garden walls change between 2-3 m. A person in the street could not perceive the house which is surrounded by garden walls.



Map 38. Street pattern and building layout in the second region

Hesapçı street, which starts from the gate of Hadrianus and ends with the Hıdırlık tower and also Kesik Minare is located on is the most crowded street in pedestrian movement. Moreover, the streets which open to the city gates and the Balık Pazarı Public Bath (bath of fish market) have also high density as a pedestrian circulation.

There are not too many commercial functional buildings. The reason of this is that the relation between buildings and streets is not established directly. When the relations between the buildings with commercial functions and the streets are examined, it is noticed that the entrances of the buildings directly open to the street and these buildings do not have front garden wall. In the buildings which have relation with streets indirectly by means of gate of yards residential or accommodation facilities are seen.



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