

**PRESERVATION OF CULTURAL ROUTES:
HISTORIC CENTER OF MANİSA**

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ABSTRACT

PRESERVATION OF CULTURAL ROUTES: HISTORIC CENTER OF MANİSA

Cultural routes help perceiving the heritage elements in a historic urban site as a whole and transform their display into an enjoyable experience. Manisa historic center is chosen as the study area. The site has housed many civilizations throughout history and had been an important trade center on the historic silk road, but it has lost its integrity with the fire of 1922 followed by modern urbanization on the historic site. It is aimed to search the ways of presenting the isolated cultural and natural assets of the historic center through establishment of a cultural route. The way followed includes literature review, site survey, analysis, evaluation, proposal development and discussion. Features of examples and Manisa cultural route, such as route type, length, form and assets, discussed by comparison. As a result, a common vision for the cultural route of Manisa center with four different sub-themes is determined as “On the Trail of the Silk Road, the Cultural Network of Manisa.” The cultural route will revive the spirit of the caravan route, the experiences of the old travelers, and the traditional way of life. Linear formed, short length stages are suggested. Awareness of heritage protection can be improved by increasing the visibility of the assets along the route stages. It is expected that tourism activity in the region will increase. Proposing local-scale cultural routes in Manisa will pave the way for Manisa to participate in larger cultural route networks by conducting regional-scale route studies.

ÖZET

KÜLTÜR ROTALARININ KORUNMASI: MANİSA'NIN TARİHSEL MERKEZİ

Rotalar bir güzergâh üzerinde sunulan miras öğelerinin bir bütün olarak algılanmasına yardımcı olmakta ve bunların sergilenmesini bir deneyime dönüştürmektedir. Manisa tarihi kent merkezi çalışma alanı olarak seçilmiştir. Çalışma alanı tarih boyunca birçok uygarlığa ev sahipliği yapmış ve tarihi İpek Yolu üzerinde önemli bir ticaret merkezi olarak yer almıştır, ancak 1922'deki yangın sonrası bütünlüğünü kaybetmesinin sonucu olarak tarihi doku üzerine modern kentleşme görülmektedir. Çalışma alanında kültürel ve doğal miras varlıklarının, bütünsellik içinde, kültürel rotalar yoluyla sunulması amaçlanmıştır. Çalışmada izlenen yol, literatür taraması, saha araştırması, analiz, değerlendirme, kültürel rota önerisi oluşturulması ve tartışma safhalarını içermektedir. Literatür taraması sırasında incelenen örnek rotaların, uzunluk, tür, şekil gibi özellikleri, önerilen rota ile karşılaştırılarak tartışılmıştır. Sonuç olarak, dört farklı etaba sahip Manisa Kültürel Rotası için ortak vizyon “İpek Yolunun izinde, kültür ağı ören Manisa” olarak belirlenmiştir. Önerilen kültürel rota, kervan yolunun ruhunu, tarihi gezginlerin deneyimlerini ve geleneksel yaşam biçimini canlandıracaktır. Manisa Tarihi Kent Merkezi için önerilen etaplar ile kültürel ve doğal miras varlıkları, doğrusal ve kısa mesafeli rotalar üzerinde, bütünsellik içinde sergilenebilecektir. Aynı zamanda, bu varlıkların görünürlüğünün artması ile miras koruma farkındalığı geliştirilebileceği gibi bölgedeki turistik aktivitenin artması da beklenmektedir. Manisa'da yerel ölçekli kültürel rotaların önerilmesi, bölgesel ölçekli rota çalışmalarının yapılarak, Manisa'nın daha büyük kültür rotası ağlarına katılmasının da önünü açacaktır.

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CHAPTER 1

INTRODUCTION

For centuries, people were moving from place to place due to reasons such as finding a living area or trading, as well as exchange skills and ideas which created cultural exchange by travelling. Numerous routes occurred for these reasons such as Silk Road, Spice Road or migration roads (UNESCO 2002). Also, walking was considered a part of daily traditional life. In today's world, act of moving change shaped as large or small-scale travels have become a requirement of the industrialized society. With the introduction of cultural routes, the need for movement has been transformed into an activity and experiencing cultural and natural heritage elements have been achieved.

Culture means “The arts and other manifestations of human intellectual achievement regarded collectively.” (Oxford University Press 2019). It is also defined as the whole of all material and spiritual values created in the process of historical social development and the tools used to create them, to transmit them to future generations, to measure the sovereignty of human's natural and social environment (ITL 2006). Oxford dictionary defines road as “a wide way leading from one place to another, especially one with a special surface which vehicles can use.” (Oxford University 2019a). It defined route as “a way or course taken in getting from a starting point to a destination” (Oxford University 2019b).

The meaning of cultural heritage is expanded throughout time. It evolved from single scale buildings to sites. The cultural route concept is included in cultural heritage definition rather late. It is a relatively new concept. Today, there are three main institutions who make major efforts for the cultural route concept: UNESCO, ICOMOS and Council of Europe in worldwide.

The cultural route firstly started to be discussed in 1960s with the idea of re-discovery of the Europe (CoE 2002 cited in Özer, 2018, p. 19). The discussions that started with a focus on Europe paved the way for the concept to gain value and to be accepted as a cultural heritage which lead to a new kind of cultural heritage. Routes provide both physical as passing through the physical environments and mental journey with the representation of values, experience and expectations (Majdoub 2010) Through

culture routes; presentation and conservation of natural and cultural heritage as a whole, conservation, tourism potential, promotion and local participation are encouraged. The presentation of natural and cultural heritage with cultural routes and its exposure creates a holistic and authentic experience for travelers. In addition, promotion through cultural route helps increase heritage awareness. The experience provided along cultural routes has become a new and contemporary tool in the preservation of cultural heritage with increase provided in cultural heritage consciousness.

On the other hand, Manisa city center, it has grown gradually in the historical process and therefore has been a cultural accumulation. Traces of different periods from antiquity to the early Republican period can be traced through monumental buildings. The number of historical monuments and their conservation status make Manisa a striking city. Because of the loss of the traditional fabric as a result of two large fires, the perception of the previous and present state of the city of Manisa will only be possible through a holistic presentation technique.

1.1. Literature Review

Martorell Carreno (2003), embrace the cultural route concept in terms of tangible and intangible heritage aspects, and cultural routes as cultural development. ; also a. He pointed out the historic development of the concept as well as the facts that reflected with the Pilgrim Routes of Santiago de Compostela, such as its being the first European Cultural Route played fundamental role in development of the concept. In conclusion he presented a chart which introduces a classification approach both cultural routes and cultural landscapes; by their origin, essence, function, structure, importance, constituent elements, study, applicable indicators and dynamics.

Louis (2005) pointed out importance of Chinese export of ceramic commerce between China and Western countries through the Maritime Silk Route which accelerates cultural exchange between various ancient countries. Traces of the maritime commercial route is found via excavations such as shipwrecks and kiln sites. Therefore, he suggested that conservation and management of these archeological sites by presenting them within the scope of Silk Route. Also, he made recommendation for how to manage and conserve them.

Majdoub (2010) observed cultural routes from various points of view as well as involvement of different disciplines. He analyzed them in terms of spatial scale, cultural consumption perspective and experience; to reveal those cultural routes are also a tool for cultural consumption and an experience object rather than a way of heritage conservation. Regarding these different perspectives, a developing heritage category can be raised which can respond to the anticipation of users.

Karataş's (2011) thesis aimed to create a framework of conceptual principles which examines spatial planning of cultural route and regional network. Study is structured in two main parts, first is the general framework on the concept and second contains the case study. In first section she, classified cultural routes in two groups. The first includes routes that used for a specific purpose throughout history. It has two sub-categories as the ones used by a population and the ones that are used by an important person. The second group contains the newly proposed routes which can be divided into three sub-categories as historic routes, natural routes and routes that have both historic and natural assets. She stated that cultural route planning is as a way of conservation. She created principles for spatial planning of cultural route and regional networks. Karataş presents a planning model in three steps as, understanding the landscape, describing the trail and designing the trail. Karataş. She also finalizes her research with the assessment of the cultural landscape of the Central Lycia where the above mentioned principles are implemented. In this study, the cultural route is considered as a conservation approach. The study has an important place in the literature in terms of classification and planning approaches. In addition, the testing of the presented principles through a case gives an idea about the applicability of the principles.

Durusoy (2013), structured her thesis in two main sections. First section is about general concept of cultural route while in second section study concentrated on case study area. At first section of the study development of the concept, definitions and classification approaches. Also, she mainly argues the principles of cultural route planning and suggests three stepped model. These steps are in following, understanding the place, assessing the place and making decisions for the future of the place. In second section the planning and management principles identified in the first part have been tested on the case. The stages of understanding, evaluating and making decisions for the future were carried out (Durusoy 2013). In this study, a conservation proposal has been developed by following the path between Milas and Labraunda. The proposed route follows the ancient road at the points where the path could be traced, while it was created

with the help of cultural accumulation areas at the points where it could not be traced. The versatile structure of the proposed route helped to create the concept of hybrid route adopted in this thesis.

Aydın (2017) presented a cultural route proposal on Khan district in İstanbul historic peninsula. She concentrated on single historic building type and aimed to present them within the scope of cultural route. In doing the study, analyses and evaluation on cultural route, İstanbul's historic development and historic development of khans are made. Study finalized with cultural route proposal that creates a wholistic and authentic presentation.

On the other hand Kuruç (2018), emphasized the importance of following systemized ways for planning cultural routes. Author also indicated, experiencing by walking provides internalization of heritage. Achievement of conservation awareness, continuity of authentic identity and local participation also discussed in relation with the planning of cultural routes. A detailed model on cultural route planning is defined in ten steps as following; determination of preliminary theme as first glance to heritage and route relation; identification of work group and stakeholders; research and evaluation; determination of theme; providing of the funds; designing of the strategy suitably with the charters, reports and publications; design of the route; promotion and awareness studies; education and participation, monitoring.

1.2. Definition of Research Problem, Aim and Methodology

The dispersed cultural assets over an area, city or country are presented on a route. This approach gains importance and takes attention in terms of touristic and promotional aspects in both Turkey and other countries. Cultural route studies are mainly concentrated on revival of formerly used routes or new proposals with a defined theme. However cultural route studies in historical settlements are limited for areas that involve a unique route in past which is indefinite today. Although Manisa is both suitable for walking action and rich in heritage, there are no cultural route initiative for this area. This study concentrates mainly discussion of new proposed routes in a historic context of case area in relation with historic roots, tangible and intangible cultural heritage and natural assets. In manner of hybrid routes; a part of Silk Road passes through Manisa city center, but it

cannot be traced. Therefore, it is aimed to put a method on the question of how the route presentation should be in the dense urban texture.

The aim of this study is to create cultural routes for the presentation of cultural and natural assets in the historic center of Manisa and develop principles for cultural route preservation at center of historic cities, so that presentation of related cultural and natural assets is possible within the frame of urban planning.

The methodology is composed of four phases. The first one is review of resources on the concept cultural route; namely, international charters, national agreements, previous researches and preservation attempts at cultural route scale; and presentation of outstanding principles for identifying and preserving cultural routes, with emphasis on studies focusing on historical city centers. After reviewing cultural route concept, second phase, understanding the case study through literature and archive research, site survey and visual analysis via mapping is realized Third and fourth phases include evaluation and proposal.

Literature review includes especially the geographical characteristics and historical development of Manisa. Information regarding especially conservation state of the area, base map, development plans and conservation aimed development plans are obtained from Manisa Municipality and Conservation Council.

In addition to literature review about the area field studies carried out for understanding the area. The site survey involves photographic documentation of the cultural assets in Manisa; revision and interpretation of base map with the help of GPS. In visual analysis, historical development, accessibility, current land use and cultural and natural assets themes are defined, and each is investigated with maps in 1/7500 scale prepared in AutoCAD 2018. A series of maps are presented for the visual analysis. First one of the analysis shows historic development of Manisa city center. For visualizing historical development, the buildings which were built in different historical periods and today are shown with different colors. Maps show the alteration of borders of Manisa throughout the Byzantine, Emirates, Ottoman and early Republican periods. Estimations of the neighborhood borders were made according to information obtained from written sources. Current Land use maps show the function of each city block according to site survey and the zoning status map of Metropolitan Municipality of Manisa, which is an open access source. For the transportation and accessibility analyses General Directorate of Highways' maps, Google Maps and Manisa Municipality's transportation maps are used. Transportation and accessibility analysis are shown in two different maps as Manisa

city center and environment of Manisa to show the transportation patterns in city as well as to illustrate transportation to Manisa city center from neighboring cities. Assets of Manisa are shown in two different categories as, cultural and natural assets. Cultural assets are subcategorized as tangible and intangible assets. Tangible cultural assets stand for monuments, buildings and squares which have importance in terms of a historical event or a historical period. Intangible assets are subcategorized as social events and spirit of the place. The first category represents the relationship between a space and the related event or personality. The second category, sense of place, is closely related with genius loci. Sense of place inspired from the cultural significance definition in the Burra Charter, that explained as places can mean different range of values to different individuals or groups (Burra Charter 2013). Second category for cultural assets analysis is natural assets which stands for all the natural elements in the study area such as, series of trees, natural rock formations, forests and brooks.

The assets of Manisa and their interrelations are evaluated in terms of their integrity in relation with the concept cultural route. Evaluation phase is also supported with a map and SWOT analysis. Evaluation map aims to visualize values, potentials and problems of study area. Values are listed buildings and sites and unlisted places that have historic significance. Potentials are categorized as axes, areas of lost buildings, traditional accommodation spirit and trekking areas, so these areas create possibilities to turn into valuable places with interventions related with cultural routes. On the other hand, problems are defined as inappropriate interventions and inappropriate modern urban development over the historical city. Inappropriate interventions divided into two sub categories to explain interventions in a better way. These are, inappropriate for its context and inappropriate for its usage. Inappropriate interventions for its context, include; change of form, mass additions, space alteration, inappropriate furniture and element alteration. Inappropriate interventions for its usage include, loss of function or abandonment and change of function.

At proposal phase, a vision is defined. Vision creates a mental image for representing the aim of the project in a short sentence or paragraph. In association with analysis and evaluation phases, concept and strategic plans are presented to serve vision. Concept plan is a transition phase where the preliminary studies are visualized to create cultural routes in relation with the vision. Then four main themes are designated for propose cultural routes for Manisa historical city center with the help of concept plan. Strategic plan is more realized version of concept plan which presents specified image in

of cultural routes. Also, intervention types and their priorities are presented with visual help to show proposed intervention types for dedicated areas and their priority degrees in specified timeline. Finally, a management plan is prepared with the aim of providing the roadmap and possible steps to be followed to implement the proposed routes. In addition, design strategies of the proposed cultural routes and their elements is explained with the examples.

1.3. Terminology

Definition of certain terminology explained in this section.

Cultural route defined in various studies. ICOMOS' definition is acknowledged within the context of the thesis with composting it with the definition made in the experts meeting in Madrid in 1994. Cultural route means; a route that composed of tangible, intangible and natural cultural elements, which is a route of communication in various environment. It must have its own dynamics and historic connection.

Classification approach from ÇEKÜL's handbook is considered for the Manisa case, as in following two categories, revival routes and new proposed route with the addition of third category; hybrid route. Revival routes refer to routes that trace the path of routes that used for specific purpose or used by an important person in the past. New proposed routes refer to routes that designed for conservative or touristic purposes. The third category proposed within the scope of this thesis; hybrid routes refer to newly designed routes in relation with a historic movement in the same place but whose exact layout is indefinite.

Different forms of the routes mentioned in thesis are; linear and network formed routes. Linear formed ones refer to routes that have single starting and terminating point. Network form ones refer to routes that have multiple starting points with a single terminating point, or multiple terminating points. These routes are shaped like web. Network formed routes has various stages. Network routes composed of a series of linear routes each linear route that constitutes the network form named as stage.

1.4. Content

This study is structured in six chapters. In the first chapter, namely, introduction, preliminary information is introduced with the help of literature review. Aim, definition of research problem, methodology and content of thesis is presented in relation with the above mentioned information.

Chapter two, contains case studies and theoretical framework on cultural route concept, characteristics of the case. Geographic and historic characteristics, transportation and current land use patterns, cultural assets in the city center and stakeholders are researched; and values of the features are revealed by analysis.

Chapter three includes evaluations. Analyzed characteristics interpreted and associated to evaluate them, for proposing cultural routes in the study area in chapter three.

Cultural routes proposal is presented in chapter four with the help of above mentioned analysis and evaluation phases. Vision and concept for the route proposal is specified in this section as preliminary stage of the route design. Strategy and management plan proposal also introduced as a guideline for application.

Proposed cultural routes are discussed by comparing them by their characteristic and features with example cultural route in chapter five.

Chapter six concludes the study.

CHAPTER 2

THEORETICAL FRAMEWORK

In this chapter, historic development of cultural route concept, its preliminary examples abroad and in Turkey, and characteristics of the case study city are introduced.

2.1. Historic Development of the Concept

Cultural route concept was firstly discussed by Council of Europe in 1960 (Table 2.1) with the idea of re-discovery of European cultural heritage by journeys (CoE 2002 cited in Özer, 2018) In 1984, Council of Europe started the cultural route program and Santiago de Compostela Route was declared as the first European Cultural Route within this program in 1987. In 1988, another program was started by UNESCO with the name of “Integral Study of Silk Roads: Routes of Dialogue”. This program aimed to reveal the tangible and intangible cultural heritage, and examining the cultural relation between the East and West (UNESCO 2002, 1) Afterwards, Santiago de Compostela was declared as World Heritage in 1993 by UNESCO (ÇEKÜL 2015, 14) After the progress of listing the Santiago de Compostela route as a World Heritage, representative experts of UNESCO and ICOMOS gathered in Madrid to discuss the preservation of cultural routes as cultural heritages. As a consequence of this meeting, the first document on cultural routes is published with the name of “Routes as a Part of our Cultural Heritage” in 1994 (ÇEKÜL 2015, 14). In this meeting the first definition of cultural routes was made, as “A heritage route is composed of tangible elements of which the cultural significance comes from exchanges and a multi-dimensional dialogue across countries or regions, and that illustrate the interaction of movement, along the route, in space and time.” (Word Heritage Committee 1994). The definition that made in 1994 was created the foundation of the following cultural route definitions. In this meeting, features of cultural route concept, the opportunities that were provided by introducing the concept, scope of the concept, and methods and criteria to determine heritage routes were discussed. UNESCO presented the first classification groups on cultural routes on the report of the experts’

meeting. The classification contains four type of cultural routes regarding their characteristics as following; spatial characteristic, temporal characteristics, cultural characteristics and role of purpose. (Word Heritage Committee 1994). European Institute of Cultural Routes (EICR) was commenced by the Council of Europe in 1997 (CoE 2018c). With the initiative of ICOMOS members from different countries, International Committee on Cultural Routes (CIIC) was launched in 1998. The founding purpose of these organizations were researching, listing and preserving the routes. Cultural routes were identified as one of the four categories of heritage on Operational Guidelines for the Implementation of the World Heritage Convention. The other categories are as in following; Cultural Landscapes; Historic Towns and Town Centers; and Heritage Canals (World Heritage Centre 2017, 33). In 2002 a web portal was released by EICR to provide access to European cultural routes that were prepared by EICR (Kuruç 2018, 28).

Charter on Cultural Routes was released by ICOMOS in 2008. It considers cultural routes as a new concept and identifies the interdisciplinary field of cultural routes. Cultural routes are new ways of communication and transportation of culture. It also connects different people, cultures and historical backgrounds. ICOMOS' definition of cultural route is as follows; "Any route of communication, be it land, water, or some other type, which is physically delimited and is also characterized by having its own specific dynamic and historic functionality to serve a specific and well-determined purpose." Additionally, the characteristics of Cultural Routes are defined as context, content, cross-cultural significance as a whole, dynamic character, and setting. In this charter, ICOMOS determined some ground principles of researching cultural routes and assets on them. Likewise, the charter specifies instructions for development, conservation, and management of cultural routes and cultural heritage assets. Importance of, establishment of necessary national and international is pointed out. ICOMOS categorized cultural routes in relation to their territorial scope, cultural scope, goal or function, duration in time and structural configuration. Management approach also pointed out in the charter as a detailed guideline, which includes following steps; cultural routes research, funding, protection – assessment – preservation/conservation, sustainable use – relationship to tourist activities, management and public participation (ICOMOS 2008).

Council of Europe is approved an Enlarged Partial Agreement to create a convenient co-operation between parties for development of the cultural routes. The agreement includes certification adopted to revise the rules for certification of "Cultural Route of the Council of Europe". Council of Europe defined the cultural route in 2010

within the framework of an enlarged agreement, and with emphasis to the European cultural heritage as in the following “invitation to travel and to discover the rich and diverse heritage of Europe” (CoE 2018c). This agreement states that the identification of European values and cultural heritage can be achieved by cultural routes which can bring individuals, organizations and institutions together by co-operation (CoE 2010). In 2012, which is the 25th anniversary of the cultural routes program, a meeting was held by Council of Europe. In this meeting, all the parties were brought together to use creative and innovative tools within the framework of cultural routes, for highlighting conservation, education and participation potentials in a way that will provide visibility of the routes. As an outcome of the meeting, the Colmar Declaration was released (CoE 2012).

In 2017, the Ministry of Culture and Tourism released the Tourism Strategies Action Plan, which includes seven tourism corridors, as a tourism strategy. These corridors are as in the following; Olive Corridor, Winter Corridor, Religious Tourism Corridor, Silk Road Corridor, West Blacksea Corridor, Highland Corridor and Trakya Culture Corridor (Ministry of Culture and Tourism 2007, 75).

Turkey’s Cultural Routes Society was initiated in 2012 for protecting and promoting cultural routes in Turkey. The society also encourages the new proposals of cultural routes in order to promote development of the concept (ÇEKÜL 2015).

ÇEKÜL carried out Cultural Priority Regional Roadmaps project in 2012. Cultural route planning program was presented within the framework of this project. With the program, a series of cultural routes in different regions of Turkey were presented and a handbook was prepared. Guidelines to planning cultural routes were defined by ÇEKÜL in 2015 with a handbook. The handbook aimed to make natural, historical and cultural heritage more visibility by means of cultural routes. It presents a step by step model to plan cultural routes in the context of Anatolia. This handbook also reveals a classification approach for cultural routes by dividing them into two categories as the routes that used for a specific purpose in a significant time period or newly proposed routes that created for conservation, tourism and development by using natural and cultural heritage. ÇEKÜL pointed out that preserving integrity and authenticity are the key points of the

Table 2.1. Historic Development of Cultural Route Concept

Date	Organization	Development
1960	Council of Europe	The first idea of cultural route, discussion on rediscovery of Europe through the routes.
1984	Council of Europe	European Cultural Routes Program
1987	Council of Europe	Declaration of Santiago de Compostela as the first European Cultural Route
1988	UNESCO	Routes of Dialogue Project: Initiation of Integral Study of Silk Roads
1993	UNESCO	Declaration of Santiago de Compostela Route as a World Heritage
1994	ICOMOS	Experts meeting; "Routes as Part of our Cultural Heritage"
1997	Council of Europe	Establishment of European Institute of Cultural Routes (EICR)
1998	ICOMOS	Establishment of International Committee on Cultural Routes (CIIC)
2002	EICR	Publishing of the cultural route web portal
2005	UNESCO	Identification of cultural routes as one of four world heritage categories
2008	ICOMOS	Charter on Cultural Routes
2010	CoE	Enlarged Partial Agreement
2012	CoE	Colmar Declaration
2007	Ministry of Culture and Tourism	Turkey Tourism Corridors Project
2012	Cultural Routes Society	Establishment of a non-governmental organization and publishing of the web portal.
2015	ÇEKÜL	Culture Oriented Road Maps Project and Spatial Guidelines of Cultural Route Planning handbook

planning process, the perception of the region in a wholistic way is a must rather than emphasizing the single monuments. Also, it is specified that experiencing the region via

route can be achieved with the careful planning. The planning model is presented in four steps as following; first step is groundwork, where the initial preparation for the process is made in relation with the partnerships and stakeholders are laid out; second one, glance which refers to research, analysis and evaluation works are made; planning is the third step for the design of the route; and management step is contains realization process of the project (ÇEKÜL 2015).

2.2. Examples of Cultural Route Preservation

Cultural route examples which are important in terms of the scope of the study, are presented in this section.

2.2.1. Revival Type Routes

Revival type routes track down formerly used routes which traces are still visible with the purpose of reviving the aim of the route and the traditions that carried with the route.

2.2.1.1. Routes of Santiago de Compostela

Location: Europe

Length, Climate and Geographical Characteristics: Long length, intercountry

Form of the Route: Network

Historic Period: 9th and 11th Century

Transportation and Accessibility: Defined form different starting point to Santiago de Compostela Cathedral

Activities in Relation with Land Use: Religios, Socio-cultural and Commercial activities

Assets on the Route: Tangible Cultural and Natural Assets

Stakeholders: -

Potentials, Problems and Risks: Touristic possibilities, reviving the pilgrimage culture (potentials) / overcrowding (problems) / -

Vision and Strategy: Reviving the old pilgrimage culture with modern itineraries.

Management Plan: -

Design Elements of the Route: Road signs with seashell symbol

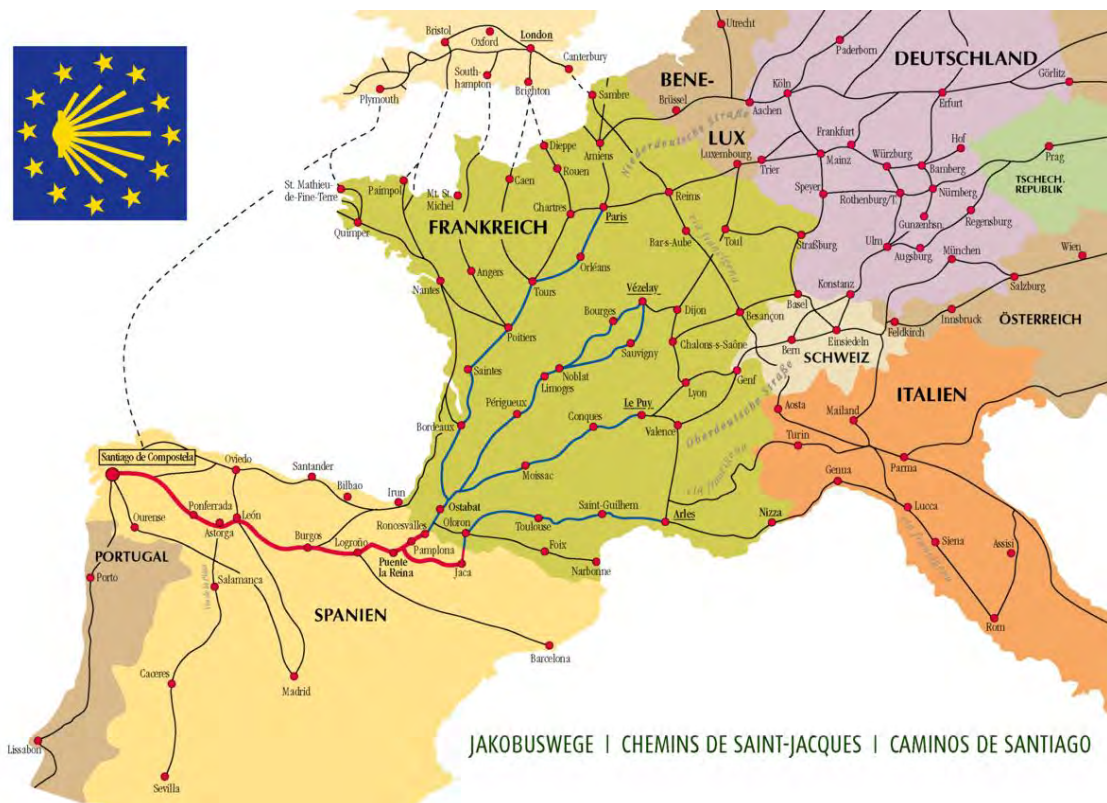


Figure 2.1. Routes of Santiago de Compostela Map (Source: Travelfinder 2019)

The pilgrimage route of Santiago de Compostela (Figure 2.1) was certificated as Route of Council of Europe in 1987 (CoE 2018d). The stages of the routes that go through Spain is listed as Word Heritage in 1993 (UNESCO 1993), also, the stages that take place in France were listed as Word Heritage in 1998 (UNESCO 1998).

The routes are revival type route which represents the pilgrimage culture of Europe since the discovery of the tomb of St. James. Santiago de Compostela stands as an ultimate destination to many pilgrims all over the Europe therefore it shaped as a network in the 9th century. The routes carry tangible cultural elements such as places of worship, accommodation facilities and hospitals, and intangible cultural elements as the

pilgrimage culture itself with the myths, legends and songs as well as the natural landscape as natural assets. All the cultural assets together make the routes appealing not only to the pilgrims but also to the travelers (CoE 2018d; UNESCO 1993).

2.2.1.2. Silk Road

Location: Asia - Europe

Length, Climate and Geographical Characteristics: Long, intercontinental,

Form of the Route: Network

Historic Period: 2th B.C. – 16th Century

Transportation and Accessibility: Defined from different starting point to various terminating points

Activities in Relation with Land Use: Commercial, Socio-cultural activities

Assets on the Route: Tangible and Intangible Cultural and Natural Assets

Stakeholders: -

Potentials, Problems and Risks: Maintaining dialogue between cultures, existence and number of monuments along the route (potentials) / Current conservation state of monuments, insufficient service facilities and maintenance works (problems) / Inappropriate interventions and re functioning (risks)

Vision and Strategy: -

Management Plan: Analysis – Project Development & Prioritization - Implementation

Design Elements of the Route: -

Silk Road (Figure 2.2) nearly the oldest and the widest of the trade routes. Silk Road gain attraction by UNESCO with the “Integral Study of the Silk Roads, Roads of Dialogue” project in 1988. Many studies and research are made with the initiative of the project on different aspects of Silk Road (UNESCO 2002). Also, an online platform is established to promote cultural exchange through the Silk Road and the traditional commercial activities. Its 5000 km section which is located in China, Kazakhstan and Kyrgyzstan is declared as World Heritage in 2014. It passes over different continent which makes it a long length route. It took shape between 2nd B.C. and 1st C.E. and actively used until 16th century. Even though Silk Road mainly concentrated on commercial activities it also provided an opportunity for cultural exchange for centuries (UNESCO 2014).

People exchanged goods as well as they exchanged knowledge, skills, ideas and influenced by each other. Since the merchants used to use different route to arrive their destinations, Silk Road shaped in network form. There are a great number of historic monuments still standing along the road as tangible cultural assets and the landscape comprises the natural assets, also intangible cultural assets remain as the cultural exchange and traditional way of trade.



Figure 2.2. Silk Road Map (Source: Silk Route Online Platform 2012)

2.2.1.3. Don Quijote Route

Location: Europe

Length, Climate and Geographical Characteristics: Long, Intercity

Form of the Route: Network

Historic Period: 17th Century

Transportation and Accessibility: Defined with different stages, from different starting points to various terminating points.

Activities in Relation with Land Use: Socio-cultural and Residential Activities

Assets on the Route: Tangible and Intangible Cultural and Natural Assets

Stakeholders:

Potentials, Problems and Risks:

Vision and Strategy:

Management Plan:

Design Elements of the Route: Road signs with abstracted windmill symbol

Don Quijote route (Figure 2.3) is presented by Council of Europe in 2007. It is a long route that proposed in the borders of the Spain in form of network. It inspired from the novel that written by Miguel de Cervantes Saavedra to honor the 400th anniversary of publishing. The route concentrates on intangible heritage of the Spain which is the socio-political situation of the country in 17th century as well as natural heritage (CoE 2018a).



Figure 2.3. Don Quijote Route Map (Source: Felix Solis Vvantis 2016)

2.2.1.4. Lycian Route

Location: Turkey

Length, Climate and Geographical Characteristics: Short, Local,

Form of the Route: Network

Historic Period: 1th B.C – 5th B.C.

Transportation and Accessibility:

Activities in Relation with Land Use: Archeological and Trekking Activities

Assets on the Route: Tangible Cultural and Natural Assets

Stakeholders:

Potentials, Problems and Risks:

Vision and Strategy:

Management Plan:

Design Elements of the Route: Road signs

Lycian Route (Figure 2.4) is presented by Turkey's Cultural Route Society. Lycia is the historical part of *Teke* Peninsula at the southwest of Turkey.



Figure 2.4. Lycian Route Map (Source: Cultural Routes Society n.d.)

Lycian route is located between *Fethiye* and *Antalya*. It is a linear route with alternating path which makes it a network. It is 540 km long. It is the first long distance route of Turkey. The route was researched and identified, by Clow in 1999. Lycian route contains archeological sites as tangible cultural assets and forests, rivers, rocky mountains, pathways and numerous natural beauties as natural assets (Cultural Routes Society n.d.).

2.2.1.5. Seljuk Caravanserai Route

Location: Turkey

Length, Climate and Geographical Characteristics: Long, Intercity

Form of the Route: Linear

Historic Period: 13th Century

Transportation and Accessibility:

Activities in Relation with Land Use: Socio-cultural, Commercial and Religious

Activities

Assets on the Route: Tangible Cultural and Natural Assets

Stakeholders:

Potentials, Problems and Risks:

Vision and Strategy:

Management Plan:

Design Elements of the Route:-

Seljuk Caravanserai Route was nominated to be a World Heritage by Ministry of Culture in 2000. It is a revival type of route which aims to revive road between the caravanserais located in Anatolia. It is a long route in linear shape which cuts the Anatolia from west to east. Route consisted of 40 caravanserais as the tangible cultural assets and the landscape around them as the natural asset. Also, the caravanserai culture which are huge accommodation facilities, were fed by the historic trade routes constituted intangible cultural assets (Ministry of Culture 2000).

2.2.1.6. Incense Route

Location: Israel

Length, Climate and Geographical Characteristics: Medium, Intercity

Form of the Route: Linear

Historic Period: 3th B.C. – 4th Century

Transportation and Accessibility:

Activities in Relation with Land Use: Socio-cultural, Archeological and Commercial Activities

Assets on the Route: Tangible Cultural Assets

Stakeholders:

Potentials, Problems and Risks:

Vision and Strategy:

Management Plan:

Design Elements of the Route:

Incense Route – Desert Cities in the Negev (Figure 2.5) was listed as World Heritage in 2005. Incense Route represents the trade culture which starts from the Arabian Peninsula and continues along the Mediterranean between the third century BC and fourth century CE. The route contains numerous archeological sites in the deserted region as tangible elements and the culture of trade as intangible values (UNESCO 2005).

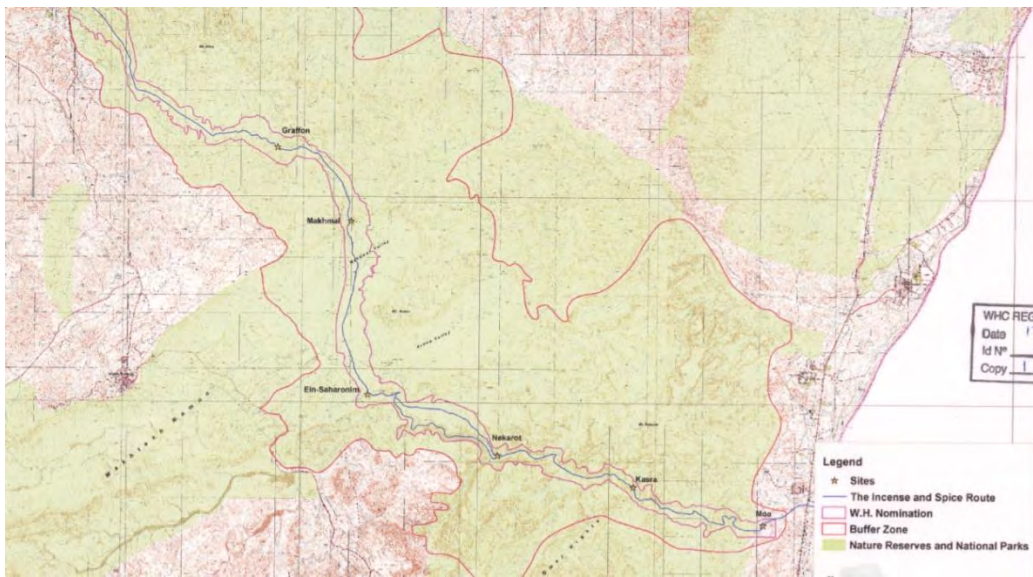


Figure 2.5. Incense Route Map (Source: UNESCO 2005)

2.2.1.7. Independence Route

Location: Turkey

Length, Climate and Geographical Characteristics: Short, Local

Form of the Route: Linear

Historic Period: 1922

Transportation and Accessibility:

Activities in Relation with Land Use: Socio-cultural and Residential Activities

Assets on the Route: Tangible and Intangible Cultural and Natural Assets

Stakeholders:

Potentials, Problems and Risks:

Vision and Strategy:
Management Plan:
Design Elements of the Route:

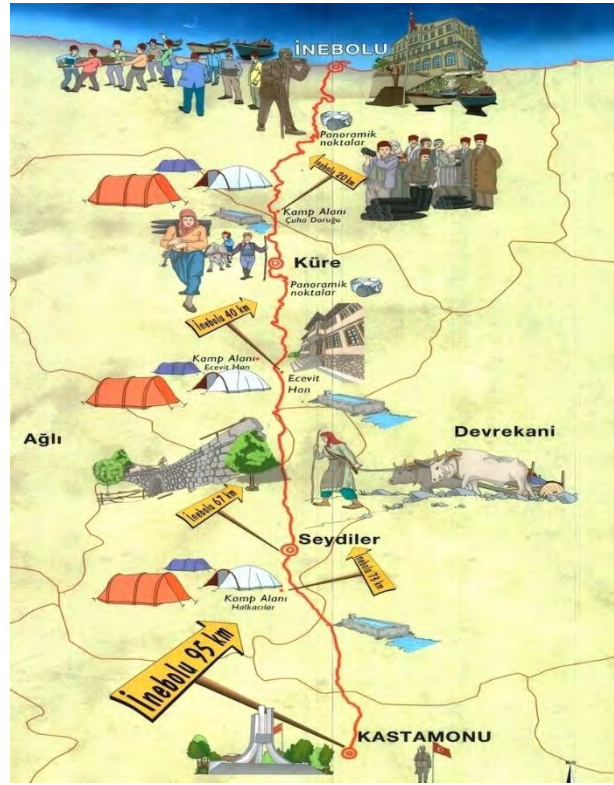


Figure 2.6. Independence Route Leaflet (Source: Ministry of Culture and Tourism 2019a)

Independence Route (Figure 2.6) is located between *İnebolu* and *Kastamonu* in the north of Turkey. Tracing the pathways of oxcarts that were used for providing weaponry for the Turkish War of Independence, a cultural route theme was developed. The path, formed in a linear shape, contains mostly natural assets along with the intangible heritage (Cultural Routes Society n.d.). *Kastamonu* Governorship restored the many historical structures on this road bearing the spirit of the Independence. Even though the route used in past between *Kastamonu* and Ankara is 340 km long course only the part which is 95 km long, is designed as a cultural route by *Kastamonu* Governorship. Other than that, the road is marked with an international. On the route, independent trekking communities can perform hiking and camps, and every year, the Independence Route walks are organized by the *Kastamonu* Governorship (Ministry of Culture and Tourism 2019a).

2.2.1.8. Liberation Route

Location: Turkey

Length, Climate and Geographical Characteristics: Short, Local

Form of the Route: Linear

Historic Period: 1922

Transportation and Accessibility:

Activities in Relation with Land Use: Socio-cultural and Residential Activities

Assets on the Route: Tangible and Intangible Cultural and Natural Assets

Stakeholders:

Potentials, Problems and Risks:

Vision and Strategy:

Management Plan:

Design Elements of the Route: Road signs with the Atatürk's car



Figure 2.7. (a), (b) Liberation Route (Source: Anadolu Agency 2018)

Liberation route designed to revive Atatürk's journey from Samsun to *Amasya* for starting the Turkish War of Independence. The original route was determined to revive it in present time, with the help of the studies which used the documents in the Ottoman archives and the maps showing the roads of 1957. It is a linear formed, short length (98 km) route within the borders of a single city. Intangible cultural assets on the route are stand as the spirit of the War of Independence also the historic monuments constituted the tangible cultural assets (Figure 2.7).

2.2.2. New Proposal Type Routes

New proposed cultural routes design for conservation, preservation and touristic purposes.

2.2.2.1. Birgi Cultural Route

Location: Turkey

Length, Climate and Geographical Characteristics: Short, Local

Form of the Route: Linear

Historic Period: Emirates Period

Transportation and Accessibility: Defined from the city center to starting points

Activities in Relation with Land Use: Socio-cultural, Commercial, Residential and Religious

Assets on the Route: Tangible Cultural and Natural Assets

Stakeholders: Municipalities, Locals, Non- governmental Organizations (ÇEKÜL, ÖYKAM), Universities and Private Investors

Potentials, Problems and Risks: -

Vision and Strategy: “Cultural City *Birgi* with Quality and Identity”

Management Plan: Actions – Process Management Project – Implementation Projects – Time Table – Monitoring

Design Elements of the Route: Road signs, Urban furniture and buildings for service and commercial purposes

Birgi Cultural Route (Figure 2.8) is presented by ÇEKÜL’s city studies in 2017. The route is designed in linear form as a short length. Two linear routes are presented in *Birgi* one of them emphasizes the natural values while other one concentrates the Emirates period. The aim of the route is to make the urban strategies and intervention models that will ensure the preservation of the identity of the city center as a protection program and to determine the spatial and administrative principles and approaches for the sustainability of *Birgi's* original architecture (Arisoy et al. 2017).



Figure 2.8. Birgi Cultural Route Conceptual Plan (Source: Arisoy et al. 2017)

2.2.2.2. Gastronomy Route

Location: Turkey

Length, Climate and Geographical Characteristics: Short, Local

Form of the Route: Network

Historic Period: Antiquity to present time

Transportation and Accessibility:

Activities in Relation with Land Use: Commercial and Trekking Activities

Assets on the Route:

Stakeholders:

Potentials, Problems and Risks:

Vision and Strategy:

Management Plan:

Design Elements of the Route:

Gastronomy route (Figure 2.9) focuses on the cuisine of the *Kızılırmak* basin. It was designed by Governorship of *Çorum* in form of a network. Since the routes main focus is gastronomy, it has intangible values in the first place. Natural and tangible cultural assets support this basic theme (Çorum Governorship 2011).



Figure 2.9. Çorum Gastronomy Route Map (Source: Ayaeş 2018)

2.2.2.3. Antep Cultural Route

Location: Turkey

Length, Climate and Geographical Characteristics: Short, Local

Form of the Route: Network

Historic Period: Antiquity and Late 18th Century

Transportation and Accessibility:

Activities in Relation with Land Use: Socio-cultural, Commercial, Residential and Religious Activities

Assets on the Route: Tangible and Intangible Cultural and Natural Assets

Stakeholders: -

Potentials, Problems and Risks: -

Vision and Strategy: -

Management Plan: -

Design Elements of the Route: -

This route is planned in the Gaziantep province as a short length, network formed route to ensure that all local values are protected and presented with a holistic approach and that the sectors that are effective in the future of the city are guided. Accordingly, strategies are determined for revealing the values of Gaziantep and evaluation of the concentration areas. Different axes are proposed for cultural route network in relation with the cultural accumulation areas. Also, management strategies and stakeholder are identified by ÇEKÜL to ease the implementation of the routes (Karataş et al. 2014).

2.2.2.4. European Cemeteries Route

Location: Europe

Length, Climate and Geographical Characteristics: Long, Intercountry

Form of the Route: Network

Historic Period: Various

Transportation and Accessibility: Interactive itinerary

Activities in Relation with Land Use: Socio-cultural and Commercial Activities

Assets on the Route: Tangible and Intangible Cultural and Natural Assets

Stakeholders: -

Potentials, Problems and Risks: -

Vision and Strategy: “Their story. Our story.”

Management Plan:

Design Elements of the Route:

European Cemeteries Route (Figure 2.10) was certificated by CoE in 2010. The route is newly proposed and structured as an interactive network where the travelers can choose itineraries online. It comprehends the cemeteries of Europe. They are intangible assets, important for European identity. They are sacred and emotional places where many stories on human life lays (CoE 2018b).



Figure 2.10. European Cemeteries Route Attraction Points (Source: Association of Significant Cemeteries in Europe 2018)

2.2.2.5. Between Two Seas

Location: Turkey

Length, Climate and Geographical Characteristics: Short, Local

Form of the Route: Linear

Historic Period: 2000's

Transportation and Accessibility: Defined from city center and public transportation stops to starting and terminating points

Activities in Relation with Land Use: Socio-cultural, Industrial and Residential Activities

Assets on the Route: Intangible Cultural Assets

Stakeholders: -

Potentials, Problems and Risks: -

Vision and Strategy: -

Management Plan: -

Design Elements of the Route: -



Figure 2.11. Between Two Seas Map (Source: Ödevci 2015)

Between Two Seas (Figure 2.11) was proposed at the 13th *İstanbul* Binal by Taycan. The routes were designed in four stages between Blacksea and Marmara Sea. They show the transformation of *İstanbul* in 2000s and present a tribute to walking. Between Two Seas is based on intangible values of recklessness of the constant transformation of *Istanbul* city by means of ecology and sociology (Ödevci 2015).

2.2.3. Hybrid Type Routes

Hybrid routes refer to newly designed routes in relation with a historic movement in the same place but whose exact layout is indefinite.

2.2.3.1. Ephesus – Mimas Route

Location: Turkey

Length, Climate and Geographical Characteristics: Short, Local

Form of the Route: Network

Historic Period: Antiquity and Late 19th Century

Transportation and Accessibility: defined from city center to anchor points

Activities in Relation with Land Use: Archeological, Socio-cultural and Commercial Activities

Assets on the Route: Tangible Cultural and Natural Assets

Stakeholders: -

Potentials, Problems and Risks: -

Vision and Strategy: -

Management Plan: -

Design Elements of the Route: Road signs that suits each stages theme



Figure 2.12. Ephesus - Mimas Route Map (Source: İzmir Büyükşehir Belediyesi 2018)

Ephesus – Mimas route (Figure 2.12) is the name of series of routes that presented in İzmir peninsula which makes it a network formed route. It presents series of stages that hold both natural, cultural tangible and intangible assets (İzmir Büyük Şehir Belediyesi 2018).

2.2.3.2. Vine Production Route

Location: Turkey

Length, Climate and Geographical Characteristics: Short, Local

Form of the Route: Network

Historic Period: Antiquity to present time

Transportation and Accessibility: defined from city center to anchor points

Activities in Relation with Land Use: Agricultural, Socio-cultural, Commercial and Archeological Activities

Assets on the Route: Tangible Cultural and Natural Assets

Stakeholders: -

Potentials, Problems and Risks: -

Vision and Strategy: -

Management Plan: -

Design Elements of the Route: Road signs with grape symbol



Figure 2.13. Vine Production Route Map (Source: İzmir Büyük Şehir Belediyesi 2018.)

Vine Production Route (Figure 2.13, Figure 2.14) is one of the network formed stages of Ephesus – Mimas route. Even if it is a stage of a bigger route system, it holds values to be examined as a single cultural route. It is a hybrid route while it proposes a new proposed route, it creates relation to vine production culture and production history. (İzmir Büyük Şehir Belediyesi 2018)



Figure 2.14. Vine Production Route Road Signs(Source: Biz Evde Yokuz 2019)

2.2.3.3. European Route of Industrial Heritage

Location: Europe

Length, Climate and Geographical Characteristics: Long, Intercountry

Form of the Route: Network

Historic Period: 19th Century

Transportation and Accessibility: Defined to determined anchor points

Activities in Relation with Land Use: Socio-cultural, Commercial, Industrial and Residential Activities

Assets on the Route: Tangible Cultural and Natural Assets

Stakeholders: Related Ministries, Universities and Councils

Potentials, Problems and Risks: -

Vision and Strategy: “The past has future.”

Management Plan: Creation of boards – Establishment of main and regional routes
– Advertisement and Promotion – Monitoring

Design Elements of the Route: -

European Route of Industrial Heritage was established in 2014 within the framework of Creative Europe Program, to showcase important and interesting industrial

Vision and Strategy: -

Management Plan: -

Design Elements of the Route: Road signs with Mozart's silhouette



Figure 2.16. European Mozart Ways Map (Source: European Mozart Ways 2002)

Council of Europe certificated European Mozart Ways (Figure 2.16) in 2004 (CoE 2018b). Mozart is one of the most important figures in the music history. He was traveled throughout Europe more than ten years. The routes' aim is presenting a new approach to understand Mozart by his travels (European Mozart Ways 2002). The hybrid routes presented to provide reference to the historic itinerary of Mozart, and they are designed in a way to reflect the musical spirit of his travels in the form of networks that connects ten countries.

Table 2.2. Example Cultural Routes

		ROUTES							
		Santiago de Compostela	Silk Road	Birgi Cultural Route	Don Oijote Route	Lycian Route	Gastronomy Route	Vine Production Route	Ephesus-Mimas Route
CHARACTERISTICS	Position	Spain, France, Portugal, Belgium, Germany, Italy, Lithuania, Netherlands, Poland, Europe	Asia-Europe	İzmir, Turkey	Spain	Fethiye-Antalya, Turkey	Çorum, Turkey	İzmir Turkey	İzmir, Turkey
	Type	Revival	Revival	New Proposal	Revival	Revival	New Proposal	Hybrid	Hybrid
	Assets	Tangible cultural Natural	Tangible cultural Natural	Tangible cultural Natural	Tangible cultural Natural	Tangible cultural Natural	Intangible cultural, tangible natural	Tangible cultural, Natural	Tangible cultural, Natural
	Length	Long length, intercountry	Long length, intercontinental	Short length, local	Long length, intercity	Short length, local	Short length, local	Short length, local	Short length, local
	Form	Network	Network	Linear	Network	Network	Network	Network	Network
	Geographical Elements	-Coastal sites. -Plateaus surrounded by series of hills.	-Various	-Plain fed by a spring -Hills covered with mediterranean coat	-Plain surrounded by series of hills.	-Steep mountains perpendicular to the sea, covered with forest. -Coastal regions	-Plain fed by a river. -Series of mountains, valleys coated by forest.	-Plains fed by springs -Mount series covered with mediterranean coat -Sinuous coasts	-Plains fed by springs -Mount series covered with mediterranean coat -Sinuous coasts and beaches
	Activities in relation with land use	Religious Socio-cultural Commercial	Commercial Socio-cultural	Commercial Residential Socio-cultural Religious	Socio-cultural Residential	Archeological Trekking	Commercial Trekking	Agricultural Socio-cultural Commercial Archeological	Archeological Socio-cultural Commercial
	Historical Period	9 th -11 th C.	2 th B.C.- 16 th C.	Emirates Period	17 th C.	1 th B.C.- 5 th B.C.	Antiquity to present time	Antiquity to present time	Antique Late 19 th C.

(cont. on next page)

Table 2.2. (cont.).

		ROUTES								
		Antep Route	European Route of Industrial Heritage	European Cemeteries Route	Mozart Route	Seljuk Caravanserai Route	Incense Route	Independence Route	Liberation Route	Between Two Seas
CHARACTERISTICS	Position	Antep, Turkey	Europe	Europe	Europe	Denizli-Doğubeyazıt, Turkey	Negev Region, Israel	İnebolu-Kastamonu, Turkey	Samsun, Turkey	İstanbul, Turkey
	Type	New Proposal	Hybrid	New Proposal	Hybrid	Revival	Revival	Revival	Revival	New Proposal
	Assets	Tangible cultural, Intangible cultural, Natural	Tangible cultural, Natural	Tangible cultural, Natural, Intangible cultural	Tangible cultural, Natural, Intangible cultural	Tangible cultural, Natural	Tangible cultural assets	Tangible cultural, Natural, Intangible cultural	Tangible cultural, Natural, Intangible cultural	Intangible cultural
	Length	Short length, local	Long length, intercountry	Long length, intercountry	Long length, intercountry	Long length, intercity	Medium length, intercity	Short length, local	Short length, local	Short length, local
	Form	Network	Network	Network	Network	Linear	Linear	Linear	Linear	Linear
	Geographical Elements	-Series of mountains covered with part forests and part steppe -Plateau fed by rivers and springs -	Various	Various	Various	-Wide plains and plateaus -Lakes in various sizes, springs and rivers -Series of mountains	-Rocky desert -Sand dunes. -Dried river beds	-Hilly areas covered with forests -Coast and beaches -Series of mountains and valleys	-Coast -Plains fed by rivers, plateaus and hilly areas	-Bosporus fed by springs -Hilly areas covered with mostly Mediterranean coat and partly forests. -Lakes
	Activities in relation with land use	Socio-cultural Commercial Residential Religious	Industrial Commercial Socio-cultural Residential	Socio-cultural Commercial	Commercial Socio-cultural Residential	Socio-cultural Commercial Religious	Socio-cultural Archeological Commercial	Socio-cultural Residential	Socio-cultural Residential	Socio-cultural Industrial Residential
	Historical Period	Antique Late 19 th C.	19 th C.	Various	1762-1791	13 th C.	3 th B.C. – 4 th C.E.	1922	1922	2000's

CHAPTER 3

UNDERSTANDING MANİSA

In order to understand physical features of Manisa, geographical characteristics are searched. Historical information is presented to have a deeper knowledge about background of Manisa. Also, current states of transportation and land use are presented in this chapter. Cultural assets in the city center are described to embrace the cultural landscape of the study area. As a final character of the city center, stakeholders involved in urban life and its enhancement are demonstrated.

3.1. Geographical Characteristics of Manisa

In this section; location of the Manisa, its climate, topography, fauna and flora are introduced.

3.1.1. Location

Manisa is in Western part of Anatolia. It is located between 27 08'/ 29 05' east longitudes and 38 04'/ 39 58' north latitudes.

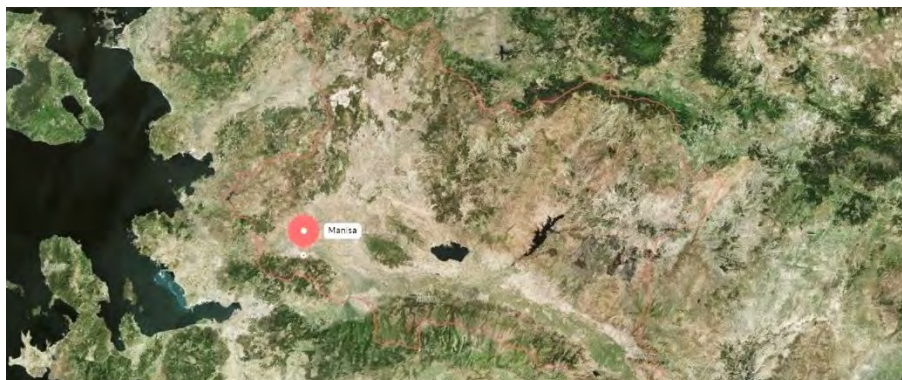


Figure 3.1. Manisa Province Aerial View

Its neighbors are Uşak and Kütahya from the east, İzmir at the west, Balıkesir at the north, Aydın at the south, and Denizli at the southeast. Its surface area is 13,810 km² (Figure 3.1). The elevation varies between 50 meters and 850 meters (Manisa Belediyesi 2017). İzmir- İstanbul motorway passes by Manisa city. East-west and north-south roads intersect at Manisa. As an intersection point, Manisa's location has been significant during all historical periods (Karakuyu 2011).



Figure 3.2. Manisa City Center Aerial View

3.1.2. Climate

Terrestrial climate prevails in this region, together with the Mediterranean climate (Manisa Belediyesi 2017). This region has more severe climate than the Aegean Coasts. Summers are hot and dry; winters are warm and rainy in southern regions. In the northern and north eastern regions, which comprehend mountainous zones, summers are cool and winters are cold. Annually rainfall is 706,4 mm. Average temperature is 17° C. Primary prevailing wind direction is east and secondary direction is north-east (Meteoroloji 2. Bölge Müdürlüğü 2012). According to Köppen-Geinger's classification, climate class of Manisa is Csa (Meteoroloji Genel Müdürlüğü 2019).

3.1.3. Topography

The height of the city center is 71 meters. The highest point in the center is the Spil mountain with a height of 1513 meters. The highest point of the province is *Kumtepe*, *Bozdağlar* and *Salihli*: 2070 meters (T.C. Manisa Valiliği Çevre ve Şehircilik İl Müdürlüğü 2018). In Manisa province, different formations are seen regarding to all geological periods. On the basis of area, there are crystallized limestones with ages gneisses and schist from the first era. There are volcanic elements such as tuff formed in the second era at the northwest of Marmara Lake and *Çal* Mountain. There are limestones and conglomerates mixed with volcanic elements such as lava and tuff from the third era, at the East of Manisa Plain. In addition, the alluvial accumulation which is brought by *Gediz* River in the region, consists of gravel, sand, silt and clay. This alluvial unit, which was formed at the fourth era has a wide range of distribution around Manisa, *Salihli*, *Alaşehir*, *Turgutlu* and *Sarıgöl* (Koday, Erhan, and Akbaş, 2016; T.C. Manisa Valiliği Çevre ve Şehircilik İl Müdürlüğü, 2011). The main lines of the terrain in Manisa are shaped by spread pits in the east-west direction. The *Gediz* plain is located along the Aegean section of Manisa province. There are three different landforms in the provincial lands between the mountain ranges extending vertically to the Aegean Sea. The first of these landforms is mountains and steep areas, second one is hills and undulating areas, and the third is ground soils and plains. Mountains and steep areas are located in east, south and north of the province. Elevation of the mountains decreases in west direction and it is cut by rivers. Manisa province is located on a southeast-northwest axis between *Gediz* and *Kumçayı* plains. *Bozdağlar*, at the south of the province is quite steep in the north neighboring the *Gediz* valley. Most of the province's area is covered with mountains (54.3%), whereas plateaus make up 27.8% and plains are 17.9% of the province (Manisa Belediyesi 2017).

3.1.4. Flora and Fauna

Mediterranean and terrestrial climates are both observed. On the northern and western slopes of the mountains, maquis are visible. Forests are generally seen at elevations above 1000 meters. Forests comprehend oak, ash, elm, black pine, red pine,

juniper, wild pear and plane trees. Vineyards and olive groves also occupy a large area (Manisa Belediyesi 2017) (

Figure 3.3). 91.7% of the lands of Manisa is suitable for agriculture. 46% of these lands are covered with forest and maquis. Most widespread agricultural products are grapes, cotton, tobacco and olives. 75% of Turkey's production of tobacco and 85% of seedless grapes are grown in Manisa. In addition to them; wheat, barley, corn, rice, chickpeas, pods, sesame, cauliflower, celery, tomato, eggplant, leek, pumpkin, pepper, bean, spinach, cabbage, peach, cherry, apricot, almond, pear, walnut, chestnut and pomegranate are produced in Manisa (T.C. Kültür ve Turizm Bakanlığı 2019).



Figure 3.3. Manisa Vineyard (Source: Manisa il Tarım ve Orman Müdürlüğü 2019)

In addition, around 600 plant species were identified in the Spil National Park (Manisa Belediyesi 2017). Anemone tulip (Figure 3.4) is an endemic plant that is under protection in the Spil National Park. There are 78 other endemic plants (78) grow in Spil National Park (Yasak and Durukan 2017) (**Error! Reference source not found.**).



Figure 3.4. Anemon Tulip (Source: Kaya 2016)

In Spil National Park, there are animals such as rabbit, fox, wolf, jackal, pig, marten, badger, hedgehog, squirrel and partridge. A wild horse spicity, *Yilki* Horses (Figure 3.5), lives on Spil Mountain (Başar and Yücel 2019). There are many species of songbirds and prey birds such as, hawk and eagle. It is also possible to encounter deer in the deer protection and production area and pheasants can be seen in protected areas (T.C. Kültür ve Turizm Bakanlığı 2019).



Figure 3.5. *Yilki* Horses (Source: Kaptan 2016)

3.2. Historic Development

Spylos and Magnesia are the former names of Manisa. Spylos name came from the Mount Spil by the city. The name Magnesia is associated with *Magnets* who came from *Teseli* region. Allegedly, the history of the city goes way back to 2000 B.C. (Köklü 1970, 1–6). Manisa was under the control of Hittites (1450-1200 B.C.), the Phrygian, the Greeks, the Lynden (665-546 B.C.), the Persians (546-333 B.C.), the Romans (133 B.C.-395 A.D.), the Byzantines (395-1313), the Saruhanoğulları Emirate (1313-1410) and the Ottomans (1410-1923), respectively (Acun 1983).

3.2.1. History of Manisa City Center

Manisa has become the Turkish territory during the Saruhanoğulları period, but before that, it had been under the control of many civilizations. It was called *Tantalıs* before it was called *Magnesia*. Tantalus, the son of Zeus and Tantalus' son Pelos and daughter Niobe are often mentioned in mythology of Manisa (Gökçe et al. 1992, 13–17). It is believed that Jupiter turned the daughter of Tantalus, Niobe, into stone after she cried for 9 days, for her 14 children who were killed (Uluçay and Gökçen 1939). This rock is still called Niobe the Weeping Rock today (Figure 3.6).



Figure 3.6. Niobe Weeping Rock (Source: Manisa İl Kültür ve Turizm Müdürlüğü 2019a)

The Kyble embossment (Figure 3.7), which is located in Akpınar near Manisa, is dated to 1450-1420 B.C. This proves that Hittites lived in this region (Gökçe et al. 1992). The fortress and the ruins near it also support the Hittite domination in this region (Uluçay and Gökçen 1939). But Manisa was far away from the center of Hittites. Greeks were invading Anatolia at that time, therefore Manisa was left to the Eolians.

After the migration of the great tribes in the beginning of the 12th century, a new era in the history of *Magnesia* started with the establishment of the Frig and the Lydian domination in western Anatolia. After this date, instead of the name Tantalıs or Sipylos, the name Magnesia next to Sipylos (Magnesia ad Sipyllum) was preferred. Magnesia ad Sipyllum was a city state dominated by Lydia between 1200-546 B.C.



Figure 3.7. Embossment of Kyble (Source: Manisa İl Kültür ve Turizm Müdürlüğü 2019b)

In 546 B.C., Manisa was under the control of the Persian empire. In this period, it gained importance as a trade center. When the Persian domination in the region was terminated by Alexander the Great in 334 B.C., Manisa increased its relationship with the western empires. During this period, it was bound to the Pergamon Kingdom and remained under its control until 129 B.C.

In 133 B.C., with the death of the last King of the Pergamon, the entire territory of the Pergamon left to the Roman Empire. During this period, Manisa gained value in many ways (Uluçay and Gökçen 1939). It had military significance, especially since it was the starting point of the trips to the east (Gökçe et al. 1992, 13–17). After the split of the Roman Empire, Manisa remained within the Eastern Roman borders. Manisa was one

of the first cities to that accepted Christianity, and later it became a bishopric center. It was invaded many times during Byzantine the period. However, it was finally captured in 1313 by the *Saruhanoglu* principality and became its capital.

In 1389 *Yıldırım Beyazid*, the sultan of the Ottomans, conquered the city. After the Ankara battle, in 1402, Saruhanlı Emirates re-gained control of the region. During İzmir siege of Timur in 1415, Manisa became the headquarters of the soldiers. But after the withdrawal of Timur's army, the Ottoman Sultan *Orhan Bey* took over the city. Crown princes were sent to the city for administrative training prior to their takeover of the crown. *Karaosmanoğlu* Family became effective in the economy of the city in the second half of 18th century. In this era a fire took place and damaged the city center in 1798 (F. M. Emecen 2007, 1–6). Manisa was under Greek occupation between May 5th, 1919 and September 8th, 1922. While the Greek forces withdrew from Manisa, they burned the city in September 5th, 1922 (Çelebi 2016). This created a major destruction (F. M. Emecen 2007, 1–6). Since the proclamation of the Republic, Manisa is a province of Anatolia (Acun 1983).

3.2.2. History of Spatial Organization and Planning

Manisa mainly developed inside the city walls located at the hills of Mouth Spil until *Saruhanoglu* Emirate took over the control of area (Acun 1983). Development of Manisa city shows the typical developmental characteristics of Turkish cities to a great extent (Evliya Çelebi 1935). The city grew toward the north beyond the city walls (Figure 3.14) The first monumental building was the Great Mosque and its complex in *Saruhanoglu* Emirates period. Great Mosque and its complex formed the first nucleus of the emirates' city of Manisa (Figure 3.15). After the Great Mosque, new neighborhoods developed around the surroundings of the dervish convents at the borders, such as the *Haki Baba* convent, the *Seyyit Hoca* Mosque and *Attar Hoca* Mosque. These those neighborhoods were mentioned with the name of the sheikhs who was responsible of convents or mosques (Acun 1983). As a result of these developments, the expanded along the skirt of *Spil* mountain in the east-west direction. 10 neighborhoods were presented during this period: *Adakale*, *Camiikebir*, *Yukarı Tabakhane*, *Haki Baba*, *Körhane (Devlethan)*, *Eskihisar*, *Çaybaşı*, *Kirdeci*, *Karaköy* and *Attar Ece* neighborhoods (Acun 1983; Karakuyu 2007).

When the Ottoman Empire took the control, city expanded further to the north and continued to grow around the religious buildings. The Sultan's complex was built in 1522. This complex is one of the largest works in Manisa and supported to the city's progress towards the plain (Acun 1983).

The first city map of Manisa was drawn in 1/2000 scale by the engineer *Ikar* before the First World War. In 1922, the Greeks burned a large part of the Manisa. After this destruction, it was decided that the city should be repaired the previously drawn 1/2000 scale city map was found to be sufficient. The new plan was proposed on the map of *Ikar* in accordance with *Ebniye Nizamnamesi*. In this city plan, wide avenues and streets were designed in order of importance. A tram line was proposed. The work was completed on July 21th, 1923 and the plan was accepted. In 1925, a revision plan was prepared. It showed the city's topographical features in color. In this plan, the city's official buildings, parks, sports' facilities, roads and squares were colored. (Köklü 1982, 14–16). The new building and road law came into force in 1933. This created necessity of a new city plan. Therefore, planning works started but, new plan was accepted in 1963. It was prepared in 1/5000 scale and the first roads are protected as they are. The Reclamation Development Plan was prepared in 1967, in accordance with the law numbered 775. Another Site Development Plan was made in 1972. In 1980, a Revision Development Plan was prepared. The Current Base Map of city is prepared by the Bank of Provinces. Finally, for a new Development Plan, work was started in 2012 and new Current Base Map is prepared as preparatory work for ongoing development plan (Archives 2017; Erbulak and Yüksek 2018). Protection Application and Audit Offices (*KUDEP*) launched under the Manisa Metropolitan Municipality in 2014 and under Şehzedeler Municipality in 2015 (Ministry of Culture and Tourism 2019b).

3.3. Transportation and Accessibility

Manisa neighbors the harbor city of İzmir at its southwest. Divided government roads and railways connects Manisa to İzmir, Uşak and Balıkesir (Figure 3.16). For İzmir, both the divided road in south-north direction and passing by Sabuncubeli and Bornova, and divided road in east-west direction and passing by Karşıyaka, Menemen and Emiralem can be taken. İstanbul motorway, which is under construction, passes by the city of Manisa. The dense city center is surrounded by above mentioned divided

government roads, while the historic zone is accessible via asphalt roads. *Avni Gemiciođlu, 8 Eylül, Mustafa Kemal, Seyfettin Bey, Borsa, Ulutepe, Murat* and 1713th streets are the important axis that extend in the east-west directions. *İzmir, Kenzi, Kumludere, İbrahim Gökçen, Cumhuriyet, Atatürk, Uzunyol* and *Kamilsu* streets are primary axis which run along north-south direction (Figure 3.17). Also, *Mimar Sinan* boulevard is the main street that provides long distance road and divided road connections. It contributes to the inner-city traffic.

Transportation in the city center is provided by private vehicles and public buses, while intercity transportation is provided by intercity buses, trains and private vehicles. The bus station is located at the intersection point of *Mimar Sinan* boulevard and D565 divided government road. The bus station offers services for both intercity buses and inner-city buses that are used for public transportation owned by Metropolitan municipality.



Figure 3.8. Manisa Train Station (personal archive)

The train station is located at the intersection point of the above mentioned, 1713th and *Atatürk* streets (Figure 3.8). The railway links Manisa to İzmir, Turgutlu and Akhisar. The railway between İzmir and Manisa, started to operate in 1865. After a year, Manisa-Turgutlu part started to operate too. Manisa- Soma line was built in 1887 (Hülagü

2008). Today, in railway transportation system, Manisa stands as an important junction point. Bandırma-Balıkesir railway and Uşak- Manisa railways unite at the city center and with the ferry connection from Bandırma, İstanbul can be reached by train. Kütahya, Eskişehir and Ankara railway connections are provided via Balıkesir Station. Regional trains and express trains pass by Manisa, every day.

Historic caravan axis (Silk Road) was linking Manisa to Akhisar.

3.4. Land Use

Historic urban residential area has developed in a linear form along the skirt of Mount Spil. New urban development area is in the north direction towards the plain. Industrial area has found place at the west of the historic city center, while it is surrounded by residential zones at its sides, excluding the southern hill skirt. The entire hill skirt is either forest or afforestation areas. Thus, the hill skirt and the mountain peak, are determined as natural listed site by the Ministry of Environment and Urbanization. Current agricultural areas are at the very north side of the historic city center due to new urban growth on the former agricultural plain. Also, there are archaeological sites and an urban listed site in the city center (Figure 3.18). For the overall Manisa province, 46% of the land is covered with forest and maqui, 39% of it is agricultural land, 6% is used as meadow and pasture and %8 is unarable lands (Manisa Belediyesi 2017)

The center of the study area, which is limited by Dumlupınar, Murat, Atatürk and 1812th streets is composed mostly by commercial buildings. This area is declared as urban listed site. When above the mentioned historical bazaar, area is examined (Figure 3.15), it can be seen, that the functions of the buildings have not changed throughout history. This bazaar area is surrounded by mixed used buildings and housing units at its sides. At the outer sides of the study area, housing zones are present. Since, the center of the study area is also the center of the city, it comprehends commercial activities. Mixed use buildings, commercial at ground floor, housing at upper floors, or only commercial buildings mostly seen at the sides of main streets while only housing functions may be observed at the sides of the alleys (Figure 3.19).

Educational buildings, parks and green areas are spread homogenously throughout the city while administrative buildings concentrate at the north side.

3.5. Cultural Assets

Manisa has been a home to many civilizations since its establishment (Figure 3.20). This situation is reflected in the social, cultural and physical structure of the city. Manisa city center has become multi-layered. Manisa city center has natural assets, together with the tangible and intangible cultural assets.

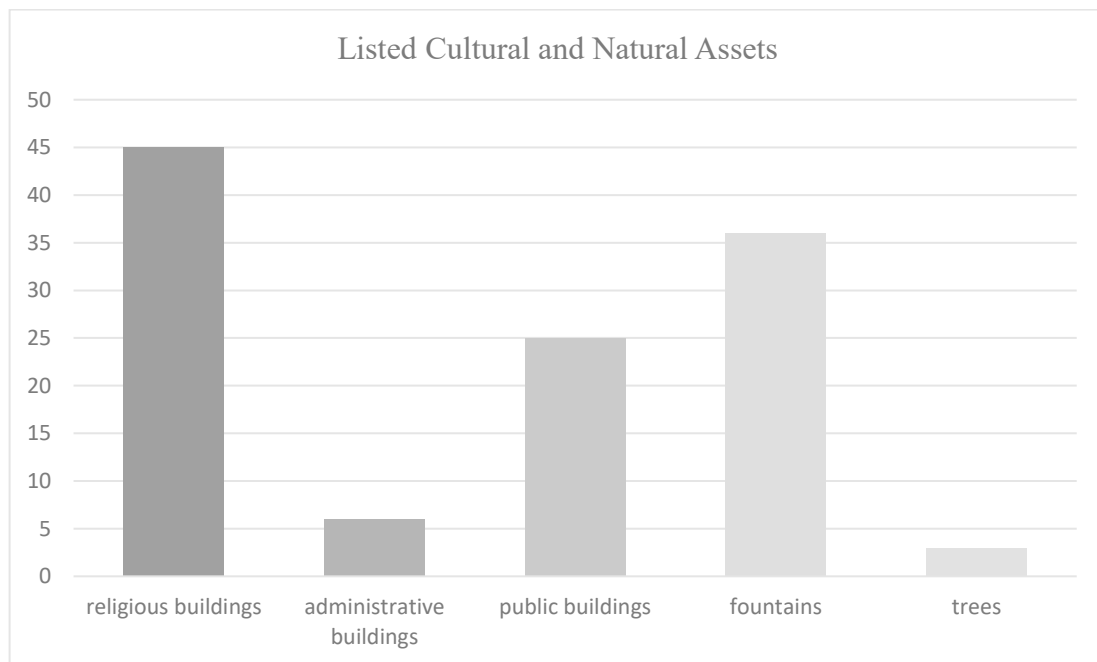


Figure 3.9. Listed Cultural and Natural Elements

Cultural assets are divided into two groups as tangible and intangible. Tangible cultural assets include monuments, traditional buildings and squares. The listed monuments (Figure 3.9) consist of 45 religious' buildings, 6 administrative buildings, 25 public buildings, 36 fountains and 3 registered trees (Figure 3.10).

Intangible cultural assets include important events such as the *Mesir* Festival (Figure 3.11); and values that originate from the spirit of place e.g. *Muradiye* Mosque complex and its environment, *Sultan* Mosque complex and *Çeşnigir* Mosque and environment.



(a)



(b)

Figure 3.10. (a) *Saruhan Bey* Fountain, (b) *Sadabad* Mosque (personal archive)



(a)



(b)

Figure 3.11. (a) Mesir Festivals in 1958 (_Source:Sayla 2017), (b) Mesir Festivals (_Source: Manisa İnternet Haber 2013)

Natural assets cover mountain, noticeable rocks, brooks, closed brooks, caves, cliff cliff, series of trees, copse. Natural values arise from the privileged positioning of the city on the slopes of the Spil mountain. This situation emphasizes the mountain-plain relationship. Despite the progress of the city towards the plain, natural elements have still preserved their qualities. Most important and monumental rock, in the hills of mount Spil, is *Niobe* located at the end of the *Kumludere* street. *Niobe*, the weeping rock, is attributed to daughter of the King *Tantalos* of Lydia. This natural rock seems like a women head silhouette from a distance (Yasak and Durukan 2017).

Evliya Çelebi described numerous brooks whose springs at mount Spil and they used to feed fountains of city (Evliya Çelebi 1935). But only a small part of one the brook *Kumludere* reached present day, closed part of it and the path of *Sadabad* brook is seen in old map of Manisa (Köklü 1970). Series of trees creates a natural canopy in some parts of city center e.g., at the historic bazaar (Figure 3.12), sides of *Kumludere* (Figure 3.12) and around *Ulucamii*. The copses around *Mevlevihane* (dervish convent) reflects the requirements of the intended use of the original seclusion function.



Figure 3.12. (a) Series of trees at historical bazaar (personal archive), (b) Figure 3.13. Series of trees near *Kumludere* River (personal archive)

3.6. Stakeholder Analysis

Official participants and volunteers who work for the preservation and sustenance of Manisa, those who are affected by these activities, people who influence and shape the activities and decisions that are made; must be the participant of the planning works In order to provide this form of management, first, a governing body should be established within the Manisa Metropolitan Municipality for cultural route studies.

Advisory Board should have the following stakeholders;

- The Ministry of Culture and Tourism
- Manisa Governorship
- Manisa Provincial Directorate of Culture and Tourism
- İzmir Number 2 Regional Directorate of Pious Foundations
- Manisa Metropolitan Municipality
- Şehzadeler Municipality

- Manisa Regional Road Office
- ICOMOS Turkey, Cultural Route Representative
- Celal Bayar University, Faculty of Architecture,
- Celal Bayar University Kula Vocational School, Restoration Department
- Chamber of Architecture, Manisa Representative Office
- Manisa Chamber of Commerce
- Turkish Cultural Routes Society
- Manisa Mesir Promotion and Tourism Association
- Neighborhood Headmen

Since the coordination and supervision board is the core team to design and manage the cultural routes, it should have following professionals; Architect; who can be effective in design decisions in single building scale and new service buildings. Conservation Specialist; to involve in evaluating the historical buildings and sides. Urban Planner; since designing cultural routes comprehends widespread planning work in the city scale. Urban Design Specialist; who can design the urban elements for across the cultural routes to be planned. The cultural routes will take place in the borders of Manisa, Also, specialist from municipalities are also needed.

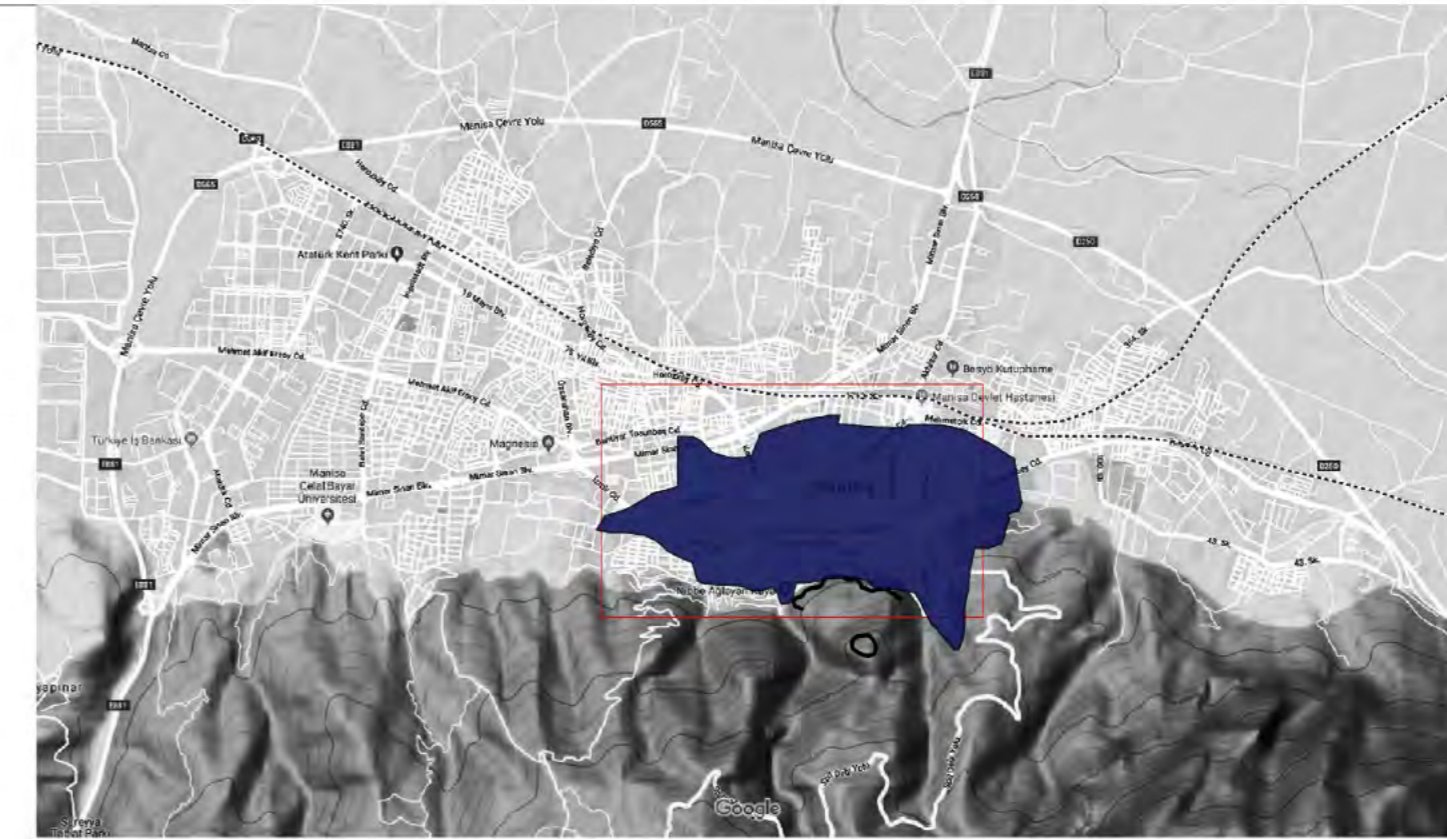
Governmental financial resources are determined by law. Such as financial helps, loans, tax deduction and allowances. The governmental institutions that can provide finance for the conservation projects in Manisa are, Ministry of Culture and Tourism, İzmir Number 2 Regional Directorate of Pious Foundations, Manisa Metropolitan Municipality, *Şehzadeler* Municipality and Manisa Special Provincial Administration. Also, private and semi-private institutions can provide financial source for projects such as; Zafer Development Agency and Manisa Chamber of Commerce. Companies can provide sponsorships, like Dimes who is granter of Dimes Go Routes.



Byzantine Period



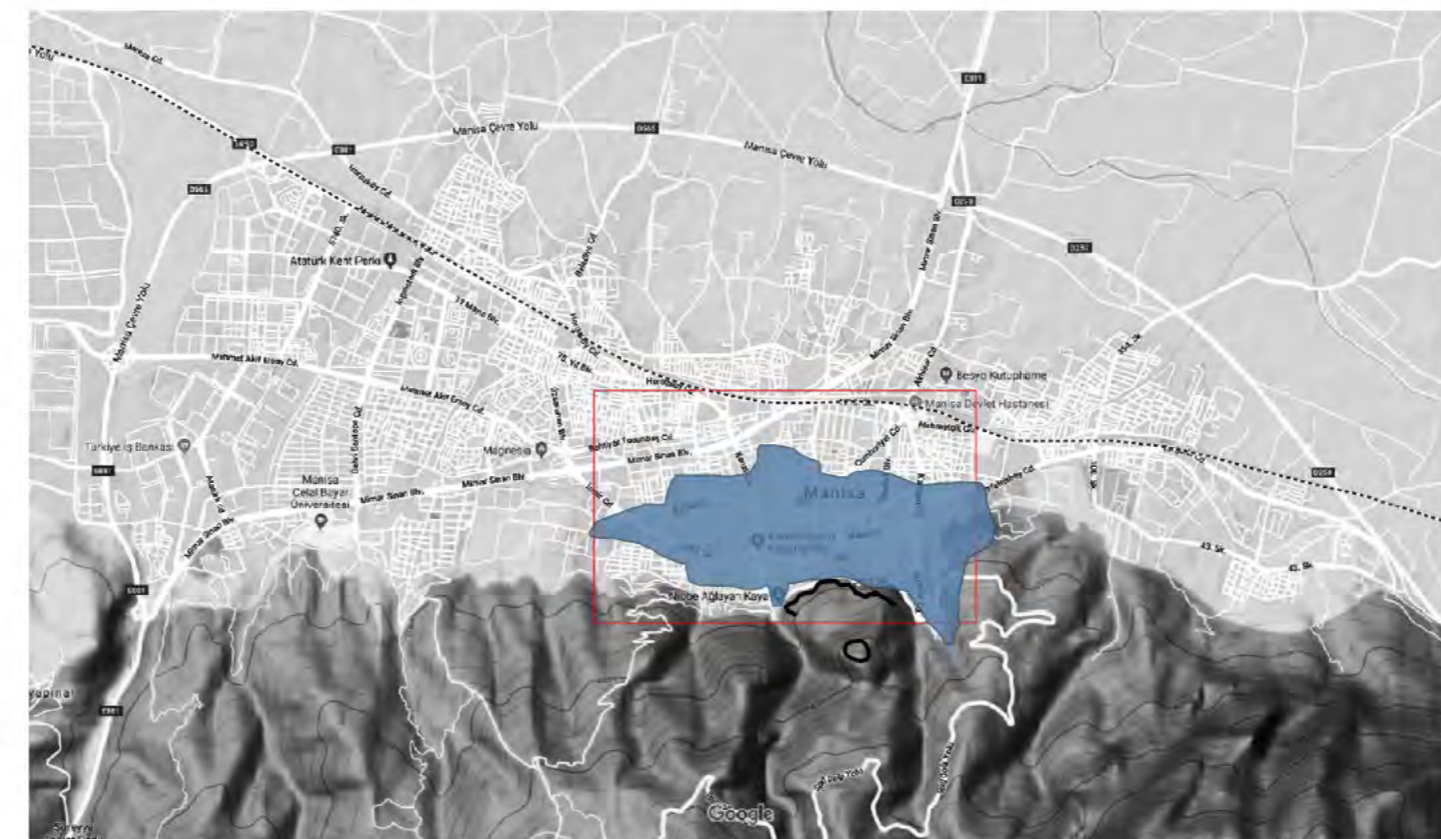
Ottoman Period (to 1700)



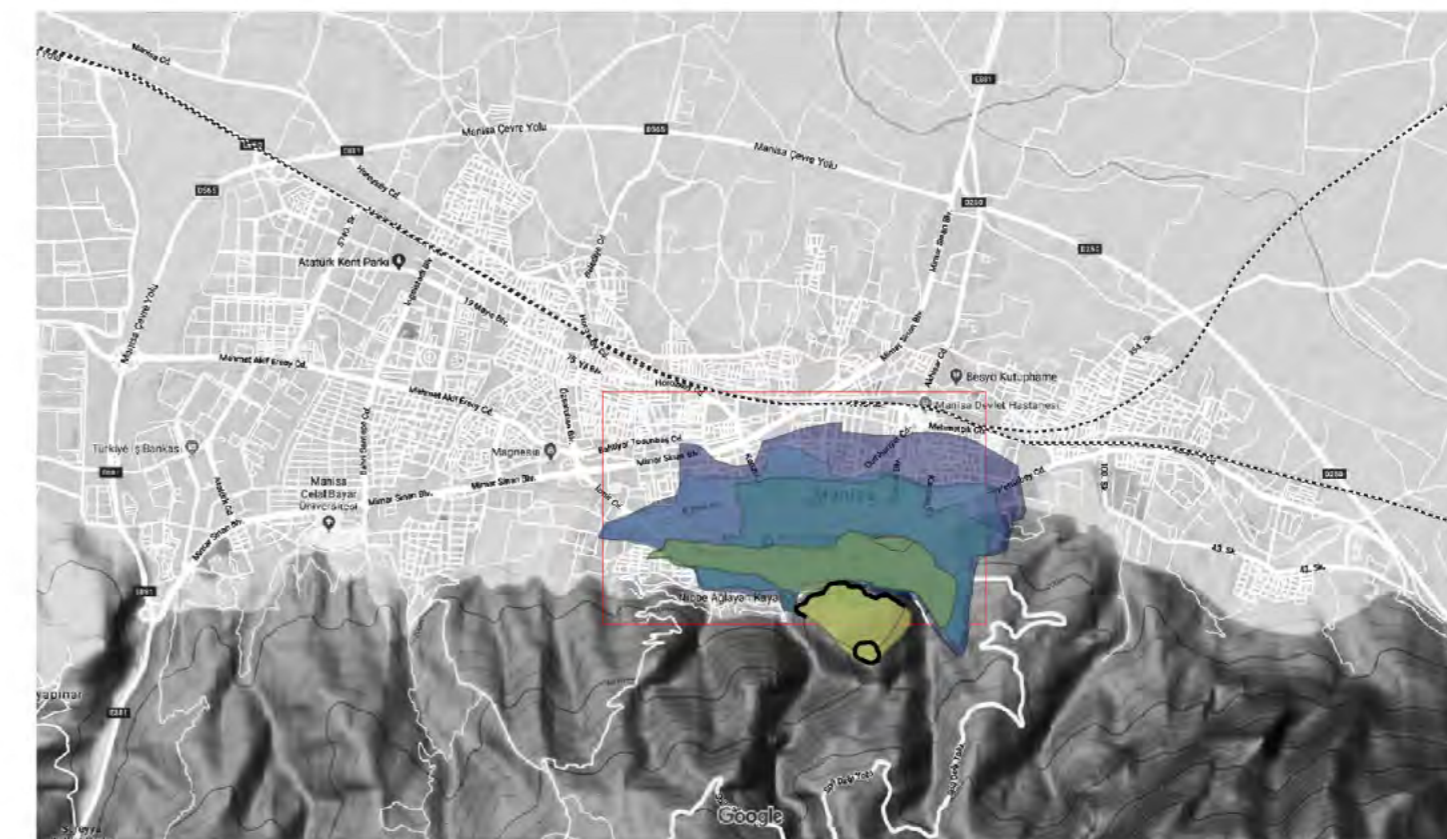
Republic Period




Saruhanlılar Period



Ottoman Period (After 1700)



Overlapped



Department of Architecture Department of Architectural Restoration

Master of Science Thesis

Conservation of Cultural Routes
Manisa Historic Center

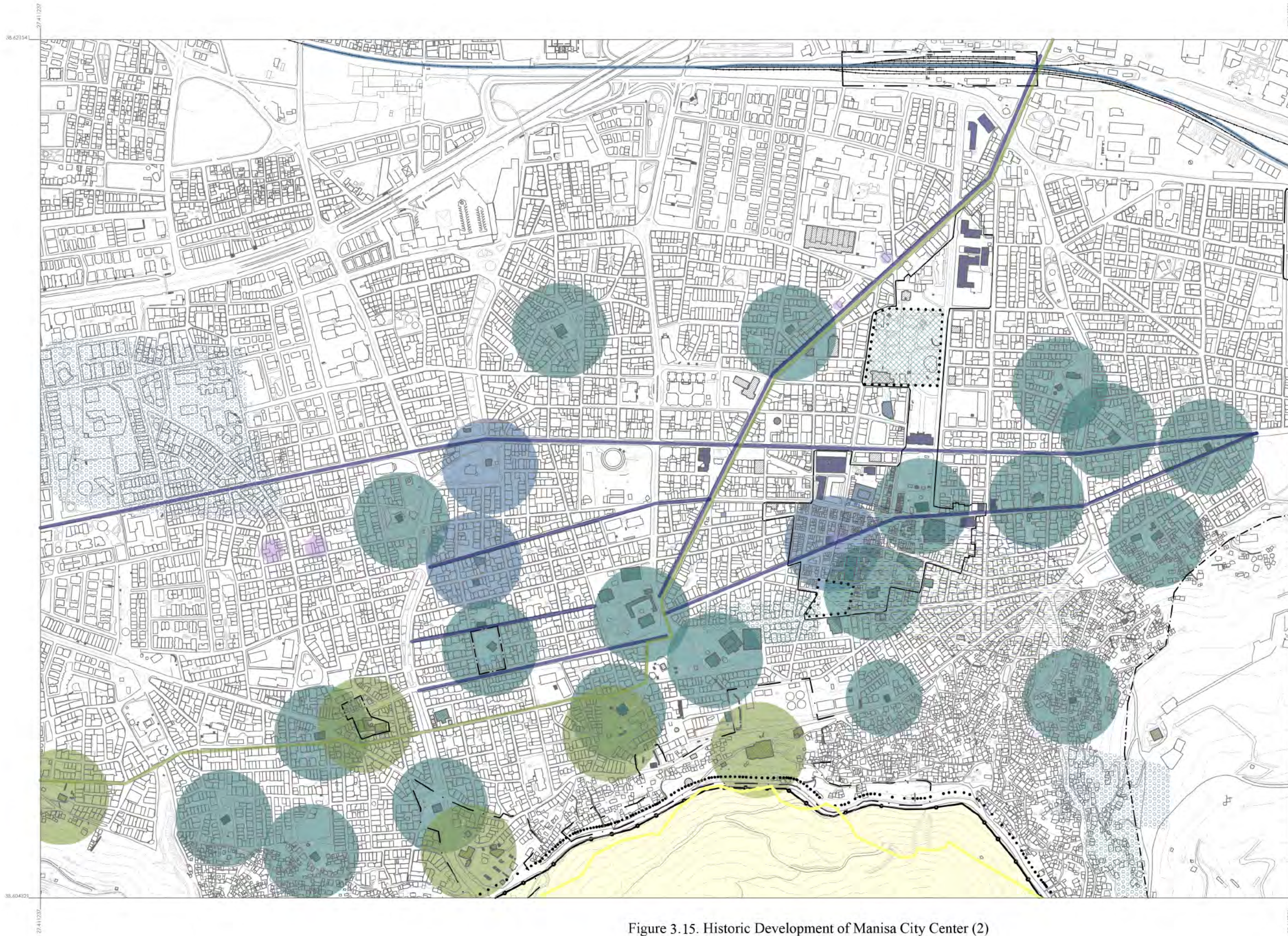
Historical Development of City


Byzantine Period	
Saruhanlılar Period	
Ottoman Period (to 1700)	
Ottoman Period (After 1700)	
Republic Period	

Study Area

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Figure 3.14. Historic Development of Manisa City Center (1)





















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Master of Science Thesis

Conservation of Cultural Routes
Manisa Historic Center

Historical Development of City

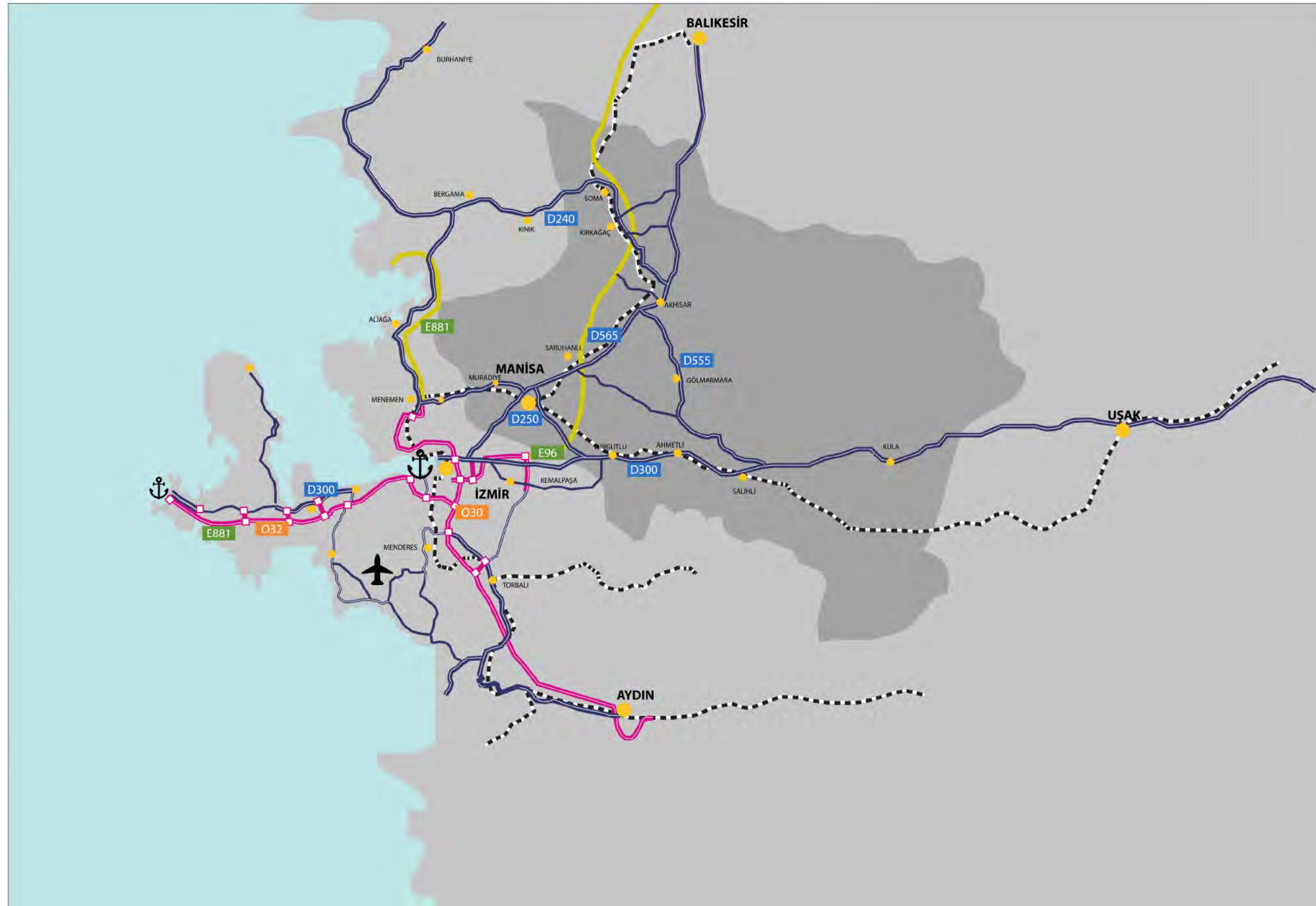
Byzantine Period	
Saruhanlılar Period	
-Commercial Area	
-Main Traffic Axis	
Ottoman Period (to 1700)	
-Probable Jewish Neighborhood	
-Commercial Area	
-Main Traffic Axis	
Ottoman Period (After 1700)	
-Probable Armenian Neighborhood	
-Commercial Area	
-Main Traffic Axis	
Republic Period	
-Commercial Area	
-Main Traffic Axis	
Probable Church Locations	


Listed Elements

Urban Site	
Archaeological Site	
Natural Site	
Buildings	
Preservation Site	

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Figure 3.15. Historic Development of Manisa City Center (2)















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Master of Science Thesis

Conservation of Cultural Routes
Manisa Historic Center

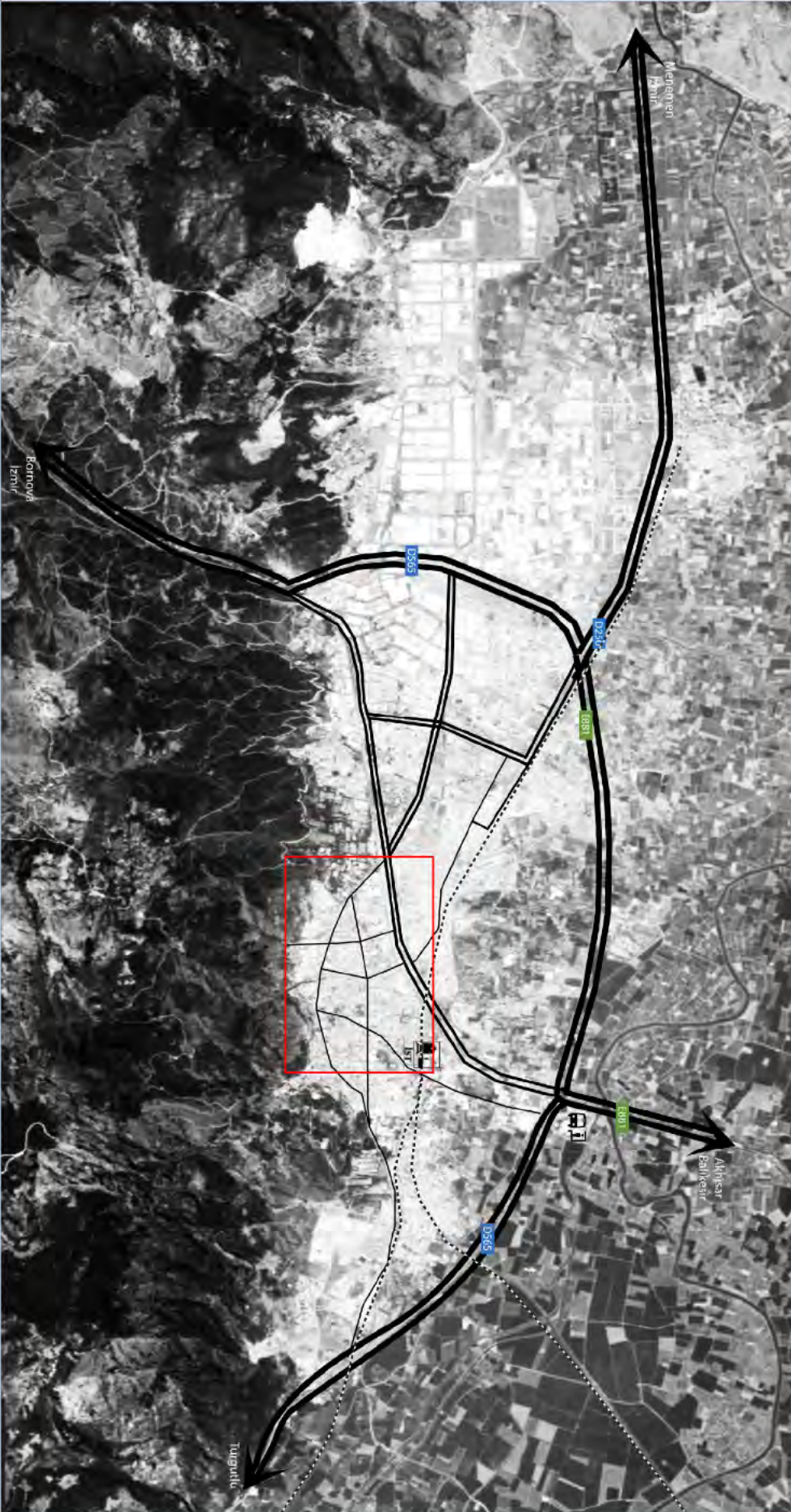
Traffic and Accessibility Analysis

Divided Government Roads	
Asphalt Roads	
Motorways	
Railways	
Motorways Under Construction	
City Centers	
Port	
Airport	
Motorway Names	
Divided Road Names	

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 Co- Advisor: Asst. Prof. Dr. Figen AKPINAR

Figure 3.16. Transportation and Accessibility: Manisa and its Environment

27.275625 38.577236 27.516431 38.577236



38.564443 27.275825 27.516431



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Master of Science Thesis

Conservation of Cultural Routes
Manisa Historic Center

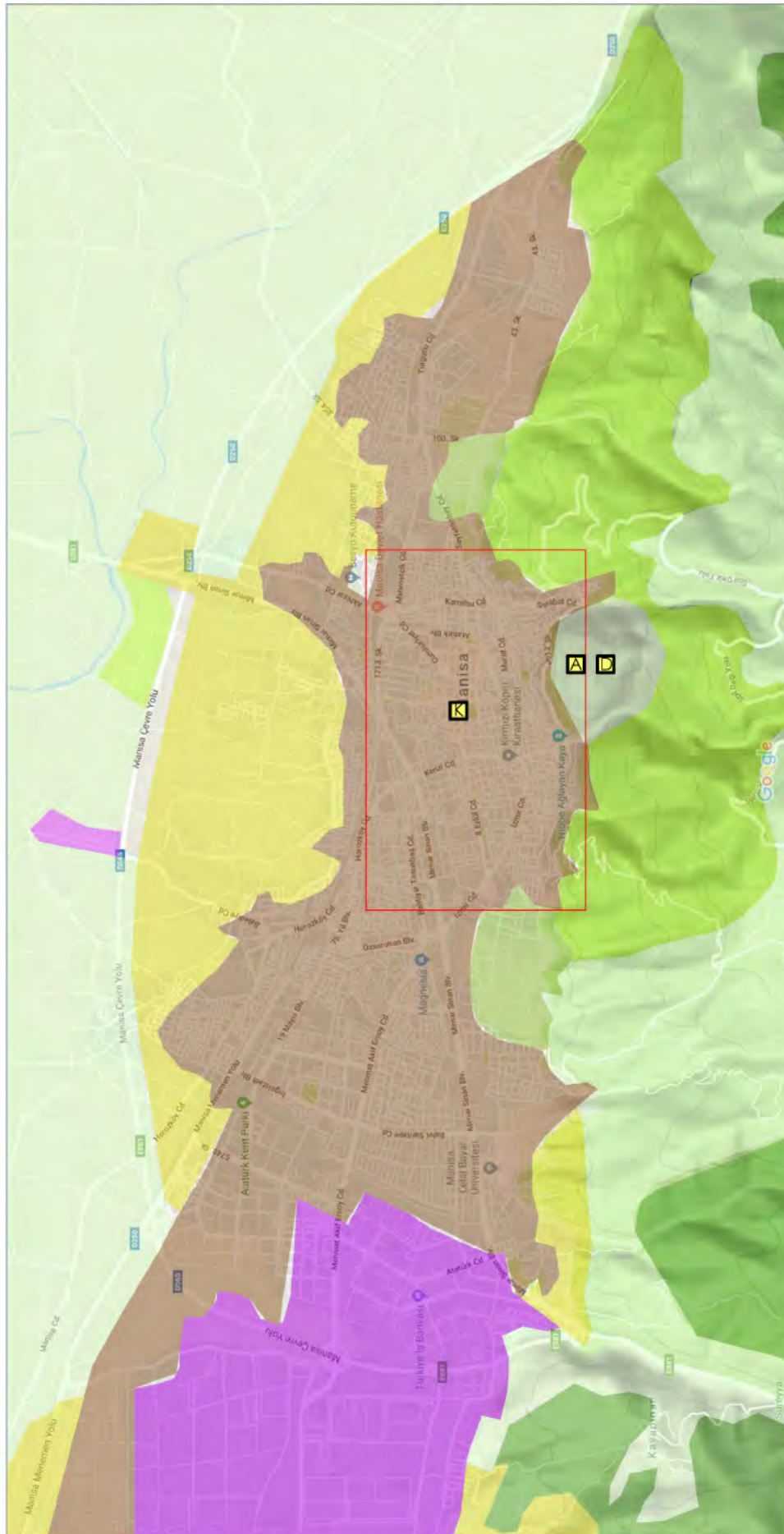
Traffic and Accessibility Analysis

- Motorways 
- Divided Roads 
- Asphalt Roads 
- Railways 
- Motorway Names 
- Divided Road Names 
- Train Station 
- Bus Station 

Study Area 

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Figure 3.17. Transportation and Accessibility: Manisa City Center



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Architectural Restoration

Master of Science Thesis

Conservation of Cultural Routes
Manisa Historic Center

LANDUSE : Manisa and its Environment

Urban Residential Area 

Urban Development Area 

Industrial Area 

Agricultural Area 

Forest Area 

Afforestation Area 

Conservation Area 

Urban Listed Site 

Natural Listed Site 

2. and 3. Degree
Archaeological Site 

Listed Sites

Urban Site 

Archaeological Site 

Natural Site 

Buildings 

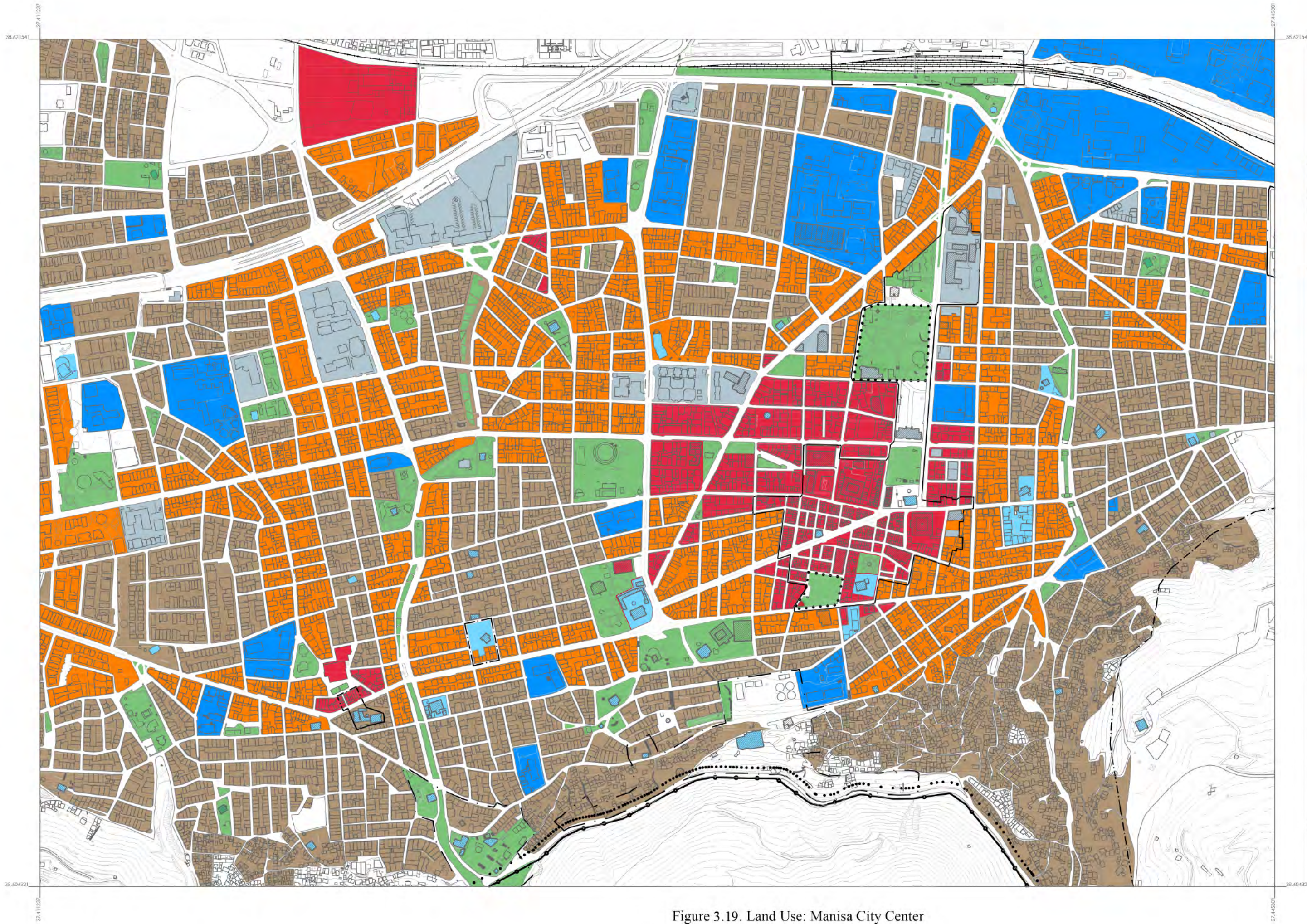
Preservation Site 

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Figure 3.18. Land Use: Manisa and its Environment



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LANDUSE

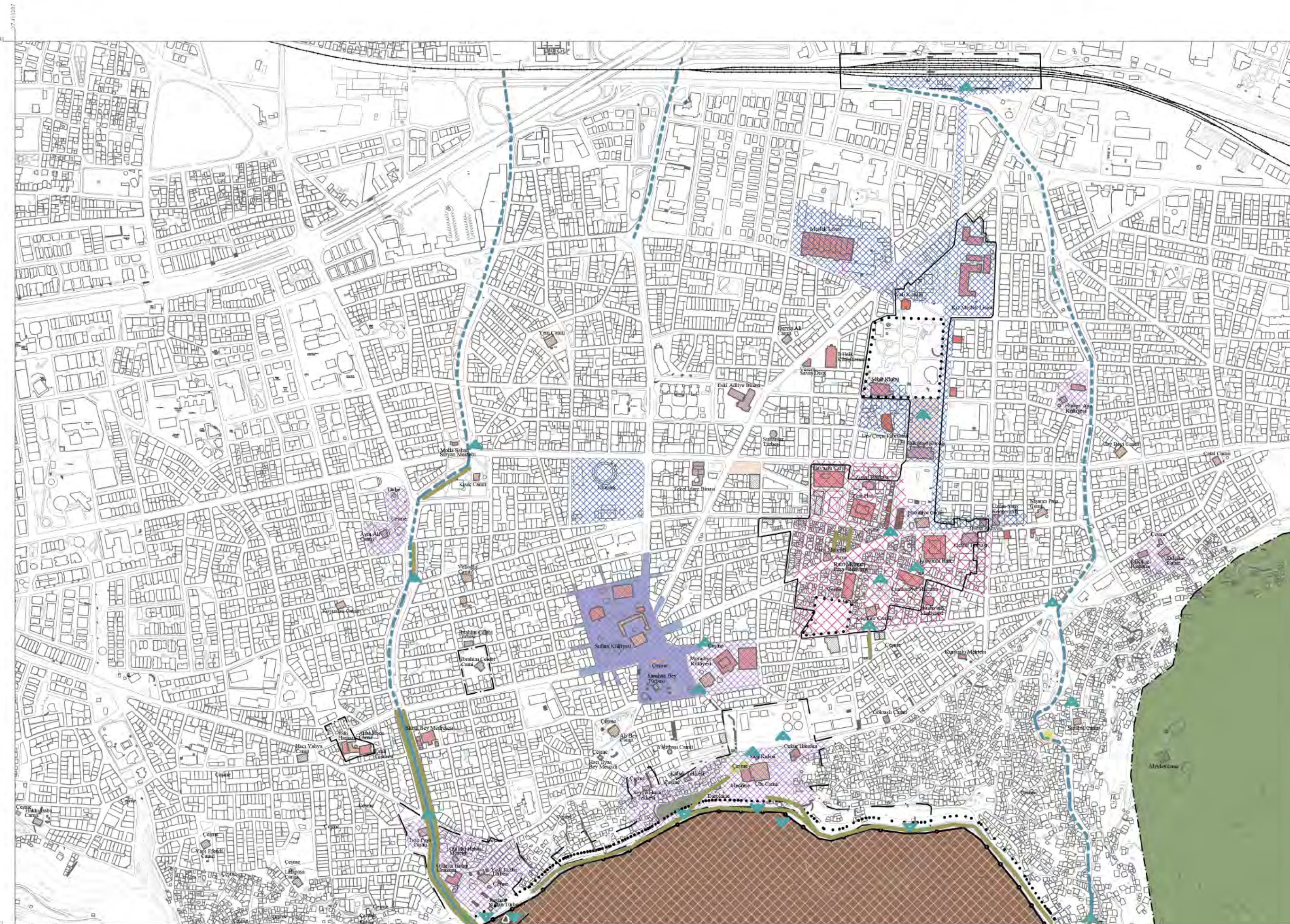
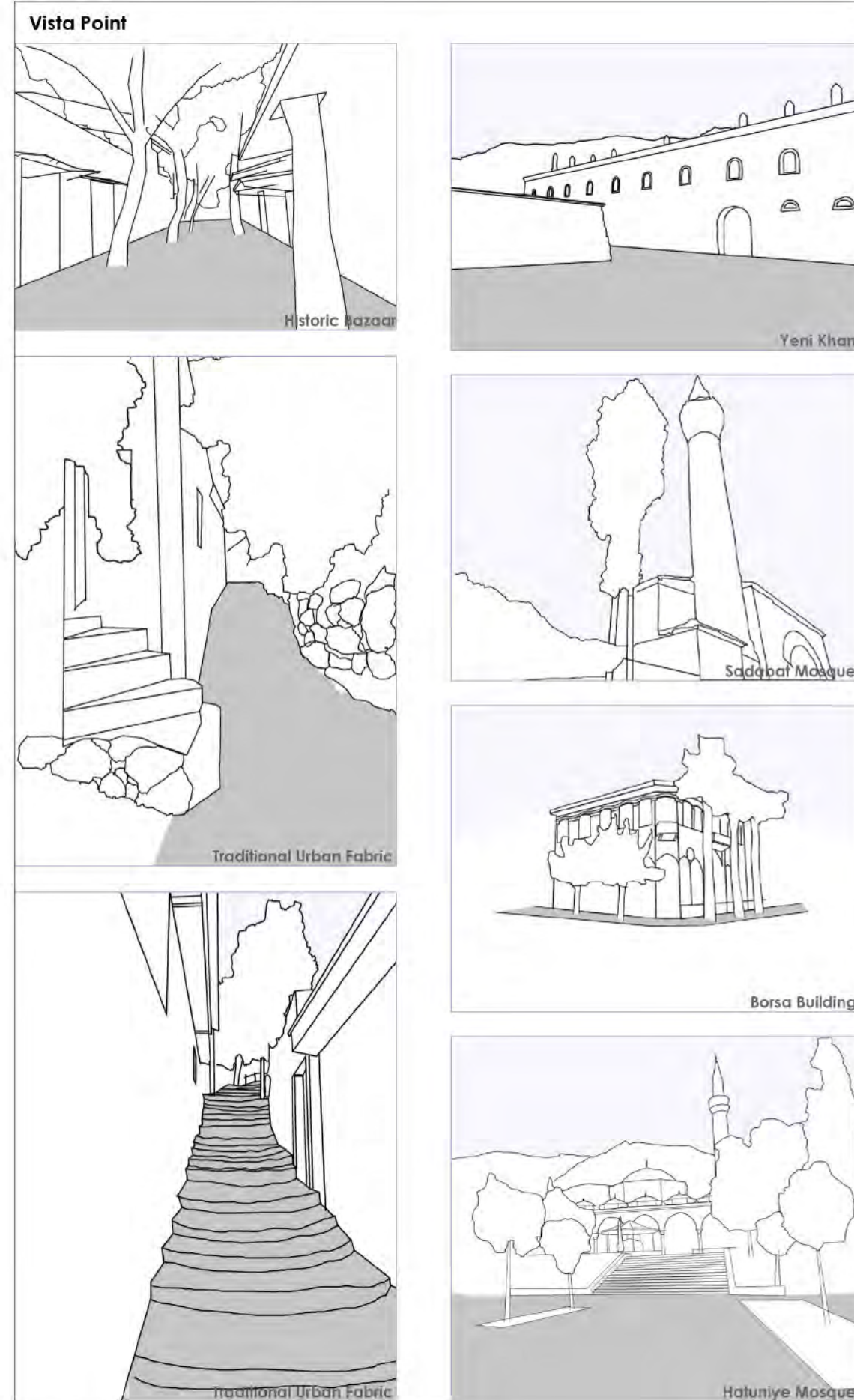
- Housing ■
- Commercial Building ■
- Educational Building ■
- Administrative and Socio-Cultural Building ■
- Religious Buildings ■
- Parks ■
- Mixed Uses (Commercial Ground Floor) ■

Listed Sites

- Urban Site —
- Archaeological Site ·····
- Natural Site —○—
- Buildings ▨
- Preservation Site - - -

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Figure 3.19. Land Use: Manisa City Center





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Cultural Assets	
A-Tangible Cultural Assets	B-Intangible Cultural Assets
1- Monuments -Religious Buildings -Administrative Buildings -Public Buildings -Fountains -Trees 2- Traditional Buildings 3- Squares	1- Social Events & Notable Persons -Mesir Festival 2- Sense of Place -Traditional Commercial Atmosphere -Secret Atmosphere -Discovery Atmosphere & Trekking Activities -Institutional Atmosphere
Natural Assets	
Mountain Rock Brook Closed Brook Cave Cliff "Yar" Series of trees Copse	
Vista Points	
	
Listed Elements	
Urban Site Archaeological Site Natural Site Buildings Preservation Site	
Neighborhood Borders	
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Figure 3.20. Cultural Assets

CHAPTER 4

EVALUATION

In this chapter analysis about the Manisa historic city center are evaluated with a map that shows values, problems and potentials of the study area to light the way for proposals. Also, a SWOT analysis have been done in order to evaluate features of the city.

4.1. Values, Problems and Potentials

The cultural asset values of the historic center are the listed elements, historical open spaces and valuable buildings that are not listed yet (Figure 4.6). When the distribution of these values within the city scape are considered, two major axes are defined: the north-south axis and east-west axis, they are intersecting at the junction of *Kumludere* and *İzmir* streets. The east-west axis makes a T junction at Atatürk street and continues in north and west directions. The northern portion terminates at the railway station. East portion terminates at the *Mevlevihane*. North-south axis follows the *Kumludere* river.

In turn, these axes are the potential cultural routes of the city. The areas of lost buildings, traditional accommodation spirit and trekking areas are other potentials that may support the proposed cultural routes. The west-east axis related with the historical caravan route. Significant number of historical monuments mostly representing the era withing which the route was active, have cumulated around this axis which also offers advantages for presentation of monuments in a cohesive and integrated way.

Areas of buildings that had not survived to the present day create another potential for memorial values. The registration decisions at the site and building scales should be reconsidered lost buildings. Although it was lost in the fire at 1922, it should be kept in mind that there may be remains of past periods. These can be presented while developing the site.

Traditional accommodation spirit is seen in some parts of *Gediz* and *Ishak Çelebi* neighborhoods in the south-eastern part of the study area. This part is not affected by the

fire, which affected most of the city center in 1922. Although there is new urban development, the traditional settlement pattern is protected in this area. Historical development of Manisa city center shows that, south part of the study area which located on the hills of mount Spil, was also residential area at the past (Figure 3.15). This area is a potential area both accommodation of the citizens of Manisa and for visitors who arrive here to experience the traditional city spirit.

The city center is located very close to the mount Spil. Mount Spil, includes numerous natural beauties together with the historical city wall ruins. Trekking route may be enhanced with different concepts, e.g. experiencing the nature, discovering the historic landscape.

4.2. SWOT Analysis

Strengths, weaknesses, opportunities and threats are explained in this section.

4.2.1. Strength

- Manisa has been an important city center in different periods therefore city center has multi-layered historical identity. Thanks to monumental buildings, historical layers can be easily observed. Number and state of preservation of historical monumental buildings is promising.



(a)



(b)

Figure 4.1. (a) Manisa Kebab (_Source: özmanışalı 2019), (b) *Mesir* Paste (_Source: Uçtu 2016)

- Intangible cultural heritage is preserved. (e.g. *Mesir* festival, special foods, folksongs etc. (Figure 4.1)).

- Natural places have great environmental and ecological qualities. There are agricultural production areas in close environment.

- The city center is easy to access, from surrounding cities. Also, the city center is pedestrian friendly in most parts. Starting points of to be proposed routes will be easy to access from the city center by walking, personal vehicle and public transportation opportunities.

4.2.2. Weaknesses

- Most of the historical buildings have abundance issues, even though they have been restored, due to not defining any proper functions for restored historical monuments (Figure 4.2).



Figure 4.2. *Darphane* (personal archive)

- Traditional crafts face the danger of disappearance, due to lack of experienced craftsmen, lack of attention.

- The fire, in 1922, destroyed most of the organic city texture. Fire effaced the traces of traces of traditional style of living. Due to the fire a big part of city re-build with a new plan. Therefore, the routes that were used in past such as caravan roads, can not be observed.

- Accommodation opportunities for travelers are limited with only the hotels, there are no alternative accommodation options to reflect traditional lifestyle.

- There are no strong design characteristics, throughout the city, in terms of modern heritage and very few examples such as the bazaar building named as “White Elephant” by locals, facing the danger of destruction (Figure 4.4).



Figure 4.3. White Elephant Building (Source: Bilgiç 2018)

4.2.3. Opportunities

- There is a new development plan, that still being prepared. It creates opportunities for new conservation work.

- Both Metropolitan Municipality and Town Municipalities have a supportive attitude for preservation. Street rehabilitation and restoration works in single building scale are planned and made by municipalities. Also, Manisa Metropolitan Municipality started the planning works for preservation aimed development plan for Ulu Cami and its surroundings.

- There are many places that are potential vista points. Spil mountain is a landmark which can be seen mostly everywhere in city center. It visually linking all routes with each other (Figure 4.4,Figure 4.5).



Figure 4.4. Vista from mount Spil (personal archive)

- New roads which under construction and İzmir- Manisa tunnel which finished in 2018 will ease the accessibility of the city center.



Figure 4.5. Vista from center square (personal archive)

4.2.4. Threats

- Limited borders of Current Conservation Aimed Development plan, listed urban and archeological sides creates a threat to disappearance of assets that are outside the limits of sides. Also, absence of buffer zones, allows the development of new buildings and it disturbs the silhouette of monumental buildings. Authentic site qualities around the monumental buildings are lost such as *Ulu Cami* due to lack of buffer zone decisions.

- Extensive urban growth, limits the potential empty spaces in the historical parts of the city.

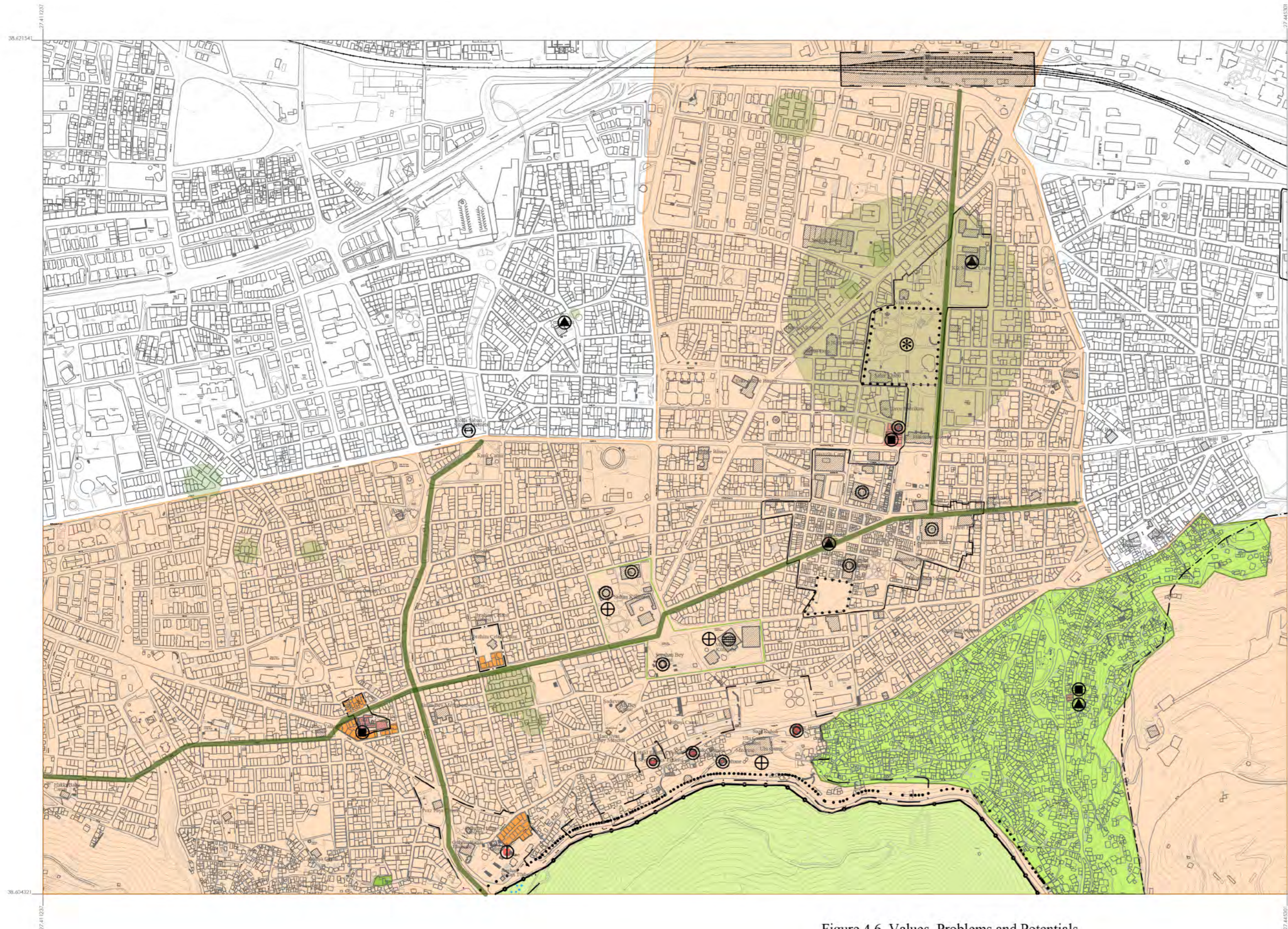
There are no significant efforts for presentation of cultural assets in a holistic way as cultural routes. Also lack of management plans for monuments and sides create threats in terms of management, monitoring and maintenance of them.

- Municipalities show an unsystematic approach to preservation work. Archive documents about past works are not easily available for researchers.

- Promotion of the city is not enough for attracting the travelers, tourists and researchers.

Table 4.1. SWOT Analysis

Strength	Weaknesses
<ul style="list-style-type: none"> -Multi-layered city -Number and preservation state of monumental buildings -Intangible heritage -Natural beauties -Accessible city center 	<ul style="list-style-type: none"> -Abundancy issues -Traditional crafts face the danger of disappearance. -The fire, in 1922, destroyed most of the organic city texture. -Accommodation opportunities for travelers are very limited. -The routes that were used in past such as caravan roads, can not be observed. -There are no strong design characteristics, throughout the city, in terms of modern heritage.
Opportunities	Threats
<ul style="list-style-type: none"> -New development plan -Municipalities' supportive attitude on preservation -Potential vista points -New road and tunnels 	<ul style="list-style-type: none"> -Limited borders of listed sides, and buffer zones. -There are no potential empty spaces in the historical parts. -No significant effort for designing cultural routes. -Unsystematic approach on preservation works and archives. -Promotion



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Values, Problems and Potentials

Values

- Listed Elements
- Historical Open Spaces
- Valuable Building that are not listed

Potentials

- Axis related with cultural route themes
- Areas of lost buildings with very limited new construction with new building infill
- Traditional accommodation spirit
- Trekking areas

Problems

- Inappropriate intervention
 - Inappropriate for its context;
 - change of form
 - mass additions
 - space alteration
 - inappropriate furniture
 - element alteration
 - Inappropriate for its usage
 - loss of function/abandonment
 - change of function
- Inappropriate modern urban development over the historic city

Listed Sites

- Urban Site
- Archaeological Site
- Natural Site
- Buildings
- Preservation Site

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Figure 4.6. Values, Problems and Potentials

CHAPTER 5

CULTURAL ROUTE PROPOSAL

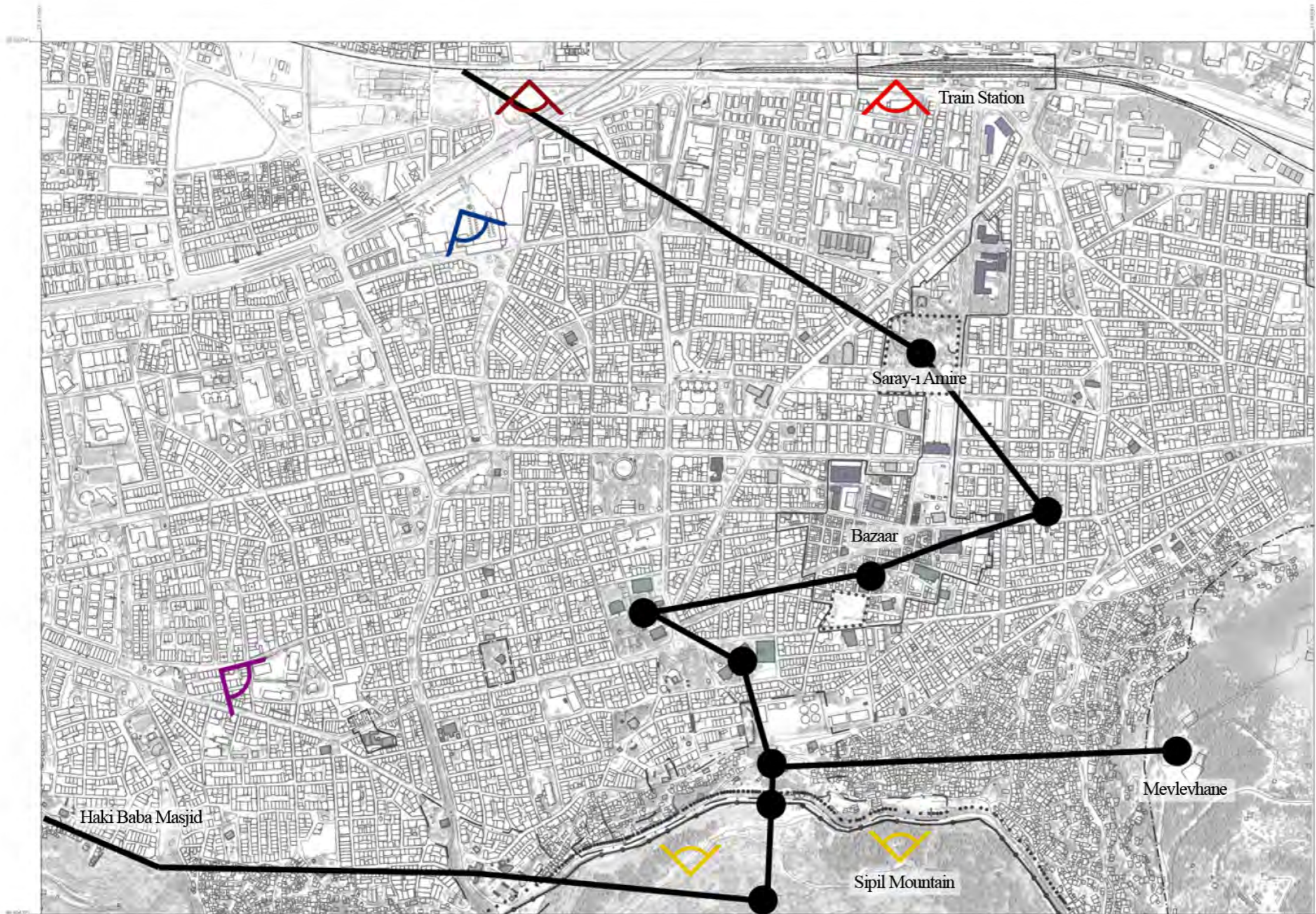
In this chapter vision, concept, strategy, management plan and design elements are defined in order to create cultural route proposal in Manisa historic center.

5.1. Vision

The vision is defined as “On the Trail of the Silk Road, the Cultural Network of Manisa.” (“İpek Yolunun izinde, kültür ağı ören Manisa.”). The vision statement emphasizes that the culture route to be proposed in Manisa are continuation of the historic Silk Road, while at the same time it will be a contemporary cultural network for Manisa.

5.2. Concept

Many travelers visited Manisa (İbni Battuta, Katip Çelebi, Evliya Çelebi, Joseph Pitton de Tournefort, Charles Texier and Albert Khan). They conveyed their travels through written and visual media such as travel books, gravures and photographs. The scope of these travelogues reveals how the old travelers conceived the city of Manisa in their times and how they preferred to present the city to the future visitors. İbni Battuta, Katip Çelebi, Evliya Çelebi and Charles Texier had underlined the picturesqueness of the cityscape as best revealed in its perception from a distance. Thus, the city silhouette along the caravan route had an important impact on the historic visitors. The southwestern access to the city (Joseph Pitton de Tournefort and Cornelis de Bryn), north direction faced to Mount Sipil (Jacop Peeters) and west access to the city (Robert Allom) positions were preferred for an overall presentation of the city. Also, vista points from the Sipil Mountains had preferred to understand and describe the city scape, for example



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●	Evliya Çelebi (1671)
A	Joseph Pitton de Tournefort (1701)
A	Comelis de Bruyn (1680)
A	Robert Allom (1836)
A	Jacob Peeters (1692)
A	Albert Khan (1922)

Listed Elements

Urban Site	—————
Archaeological Site
Natural Site	—————
Buildings	■
Preservation Site	—————

Neighborhood Borders

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Figure. 5.1. Travelers that visited Manisa

Tournefort had underlined the picturesque view seen from Sipil Mountain that created by Gediz River and basin.

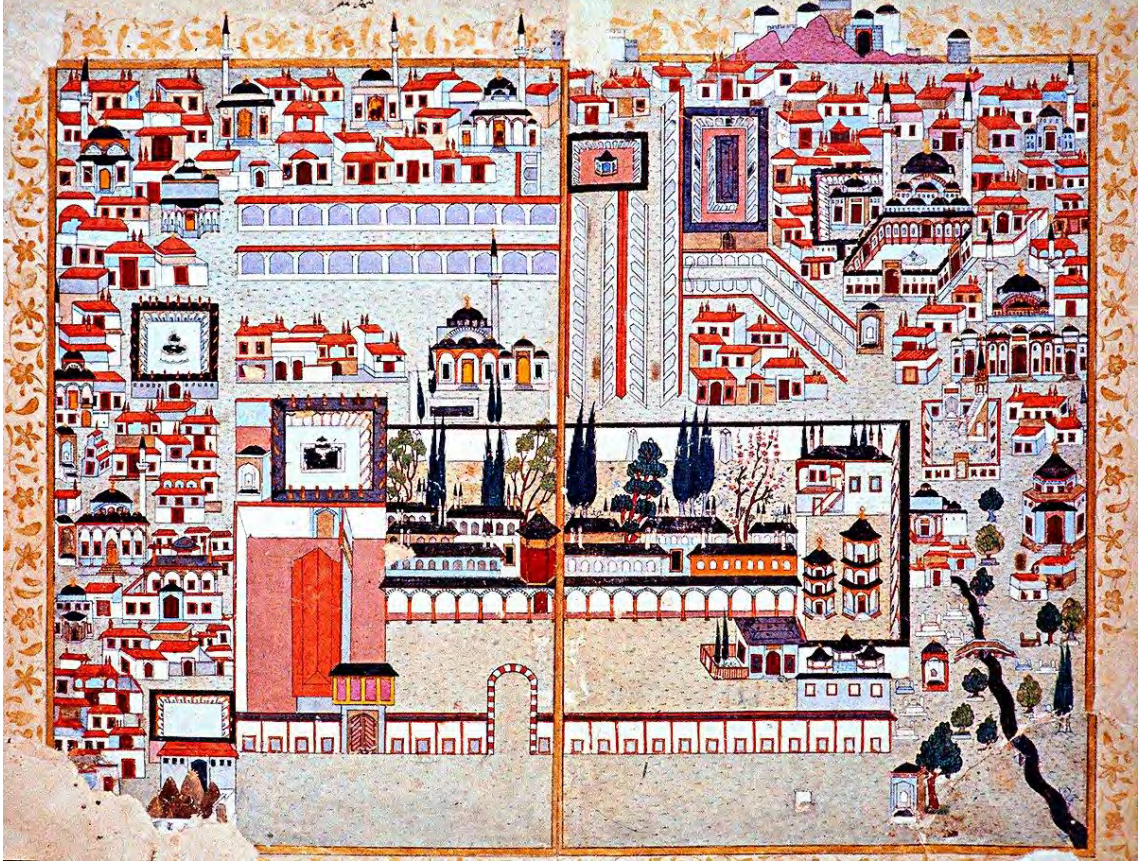


Figure 5.2. Miniature of Manisa (*Saray-ı Amire*) (Source: F. Emecen 2003)

İbni Battuta, was an Arabian traveler who visited Manisa in Emirates Period. He described Manisa a small town built on the foothills of Sipil Mountain. He mentioned that there are rivers, vegetable and fruit gardens in the plain (Köklü 1970, 7).

The famous Turkish scientist Katip Çelebi came Manisa in 1654. He described Manisa a large city on a plain by a mountain. According to him; there were a castle from pre-Islamic times, over ten baths, five mosques (*Muradiye Mosque, Hatuniye Mosque, Sultan Mosque, Çeşnigir Mosque and Great Mosque*), Sultan's Mansion (Figure 5.2), Prince's Palace and a *Mevlevihane* (dervish convent). Many khans, a bazaar bath and one khan with lead roof were in the bazaar area. Prince's Palace was by a square and entered from the north and surrounded with walls at the north-east. He mentioned natural beauties of Manisa such as vineyards and tulips (Köklü 1970, 9–10).

Evliya Çelebi visited Manisa in 1671. According to him, there were 6660 houses which faced north, 60 neighborhoods, 500 monumental buildings and 3040 fountains. There were 70 entertainment and recreation places. Evliya Çelebi also described the itinerary of his visit. He came from İzmir by passing *Sabuncubeli*, first he reached to *Ulucak* village and *Karakoca* village after that he reached to Manisa. In Manisa he visited citadels and skirts of Mount Sipil as well as the city center (Evliya Çelebi 1935).

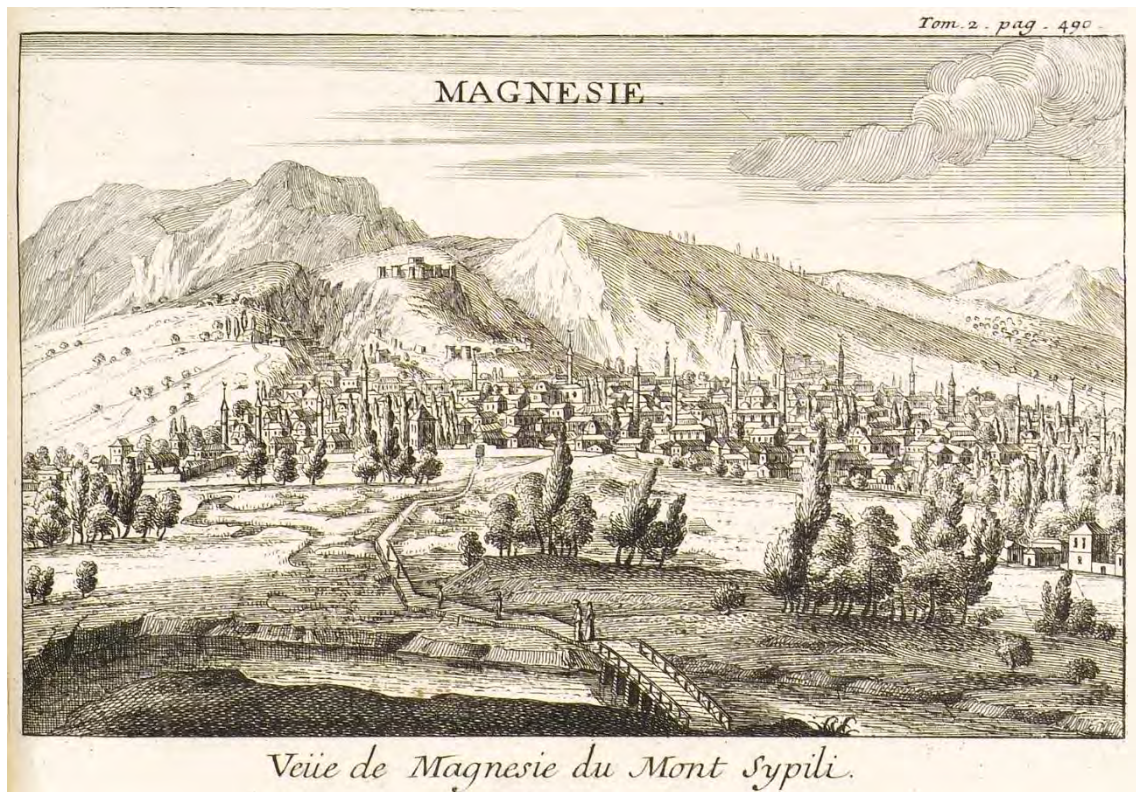


Figure 5.3. Gravure of Manisa by Tournefort (Source: Köklü 1970)

French traveler Joseph Pitton de Tournefort visited Manisa in September 16th, 1701. He mentioned, that there were three synagogues in the city, and Prince's Palace and the city castle were unmaintained. (Köklü 1970) (Figure 5.3).

Charles Texier visited Manisa at the beginning of 19th Century. He mentioned Manisa in Asia Minor as a beautiful city from a distance but in close observation its unmaintained state was eye catching. (Köklü 1970) (Figure 5.5).

Albert Khan visited over fifty country for the *Archives de la Planète* (Archives of Planet Project) between 1909 – 1931. He came to Manisa in 1923, in times of Turkish

War of Independence, after the big fire which destroyed almost all the city (Le Musée départemental Albert-Khan 2019).



Figure 5.4. Photography of Manisa (Source: Khan 1923)



Figure 5.5. Gravure of Manisa by Jacob Peeters (Source: Köklü 1970)



Figure 5.6. Gravure of Manisa by Robert Allom (Source: Köklü 1970)

The purpose of these travelers is to expose Manisa in a picturesque way and to describe it in the best way. In order to achieve this goal, they have identified the general silhouette of the city by choosing vista points from the high points and the entrances of the city.

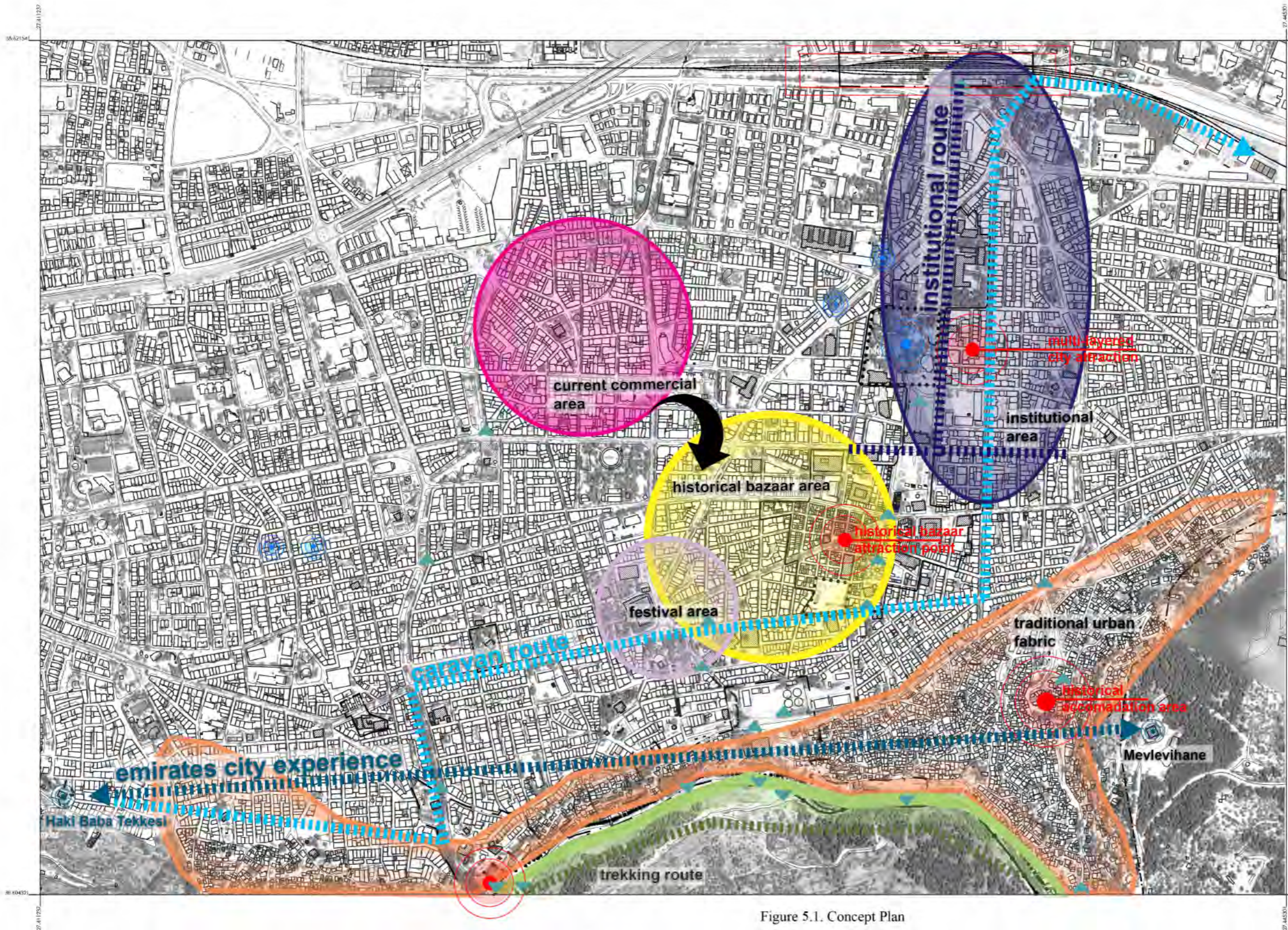
Within the scope of the thesis, different conceptual stages of cultural route have been proposed in order to answer the question of where a modern traveler should look at the city by referring to the urban face of these travelers. Within the frame of this vision, four different stages have been considered (Table 5.1, Figure 5.7).

The first stage is the historical trade route. With the help of literature review, general characteristics of the historic trade routes were examined, and the historical axis for Manisa was determined. Historic Trade Route aims to revive the historic trade route that passes by Manisa partially with a historic emphasis on Ottoman Empire period. Historic Trade Route follows the route that comes from İzmir which passes from skirts of the Spil mountain. Its termination point in Manisa City Center is Train Station to connect trade route to the Akhisar. It passes from historic commercial area and stops at the historic khans, *bedesten* and *arasta* to revive the historic trade spirit. Also, it passes from residential areas which contains fountains, baths, mosques and other socio-cultural monuments to reflect the traditional lifestyle in the Ottoman Empire period.

The second stage is the spiritual route. Spiritual route starts with Haki Baba convent and terminates with the *Mevlevihane* at the west and east borders of the city, to emphasize the city formation in the Emirates Period. In this period cities were generally located between two dervish convents, and in between neighborhoods were shaped around the religious buildings, small squares, fountains, baths and madrasahs create neighborhoods'' complementary elements. In between, Great Mosque, *Hacı İlyas*, *Attar Hoca* Mosques, *Dere* Masjid, *Çukur* and *Dere* baths, *Darphane*, *Saruhan Bey*, *Yedi Kızlar* and *Revak Sultan* tombs and entertainment places such as local historic coffee houses are positioned. So, this stage gives opportunity to experience a city scape whose traditions were directly related with religious codes. Even though its main emphasis is Emirates period, the lifestyle and socio-cultural dynamics of the period partially sustained with the monuments such as fountains, baths and squares.

The third stage is Institutional Route which describes the attempts of modernization in the declining period of the Ottoman Empire, and, also in the newly emerging Turkish Republic. The major axes within the gridal urban layout, monumental buildings in Neoclassical style and the railway station as the symbol of change the commercial transportation pattern. Also Princes Place were located on the Institutional Route which is no longer standing with the further archeological research, it can create a vertical vista point to observe different historic layers of the city from Ottoman Period to present.

Trekking is a contemporary concept as a consequence of industrialized society. Trekking concept occurred since the modern people needed a reason to move. Therefore, a trekking route is proposed as the fourth stage to answer this need in relation with the exploring idea of Spil Mountain's landscape, with the ruins of citadel along the mountain skirt and Niobe the Weeping Rock at the end.





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Manisa Historic Center

Legend:

-  **Conceptual Route**
-  **Vista Point**
-  **Areas of lost buildings**
-  **Attraction Point**

Listed Elements

- Urban Site 
- Archaeological Site 
- Natural Site 
- Buildings 
- Preservation Site 

Neighborhood Borders

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Figure 5.1. Concept Plan

Table 5.1. Monuments on the Proposed Cultural Routes

Proposed Cultural Route	Monuments on the Route	Stopovers and Attraction points
Spiritual Route	<i>Haki Baba</i> Dervish Convent, <i>Seyyit Hoca</i> Dervish Convent, <i>Mevlevihane</i> <i>Ulu</i> Mosque & Complex <i>Hacı İlyas</i> Mosque, <i>Attar Hoca</i> Mosque, <i>Dere</i> Masjid <i>Çukur</i> Bath, <i>Dere</i> Bath Darphane Saruhan Bey, Yedi Kızlar, Revak Sultan Tombs Saruhan Bey Park	Coffeehouse and vista point in front of Ulu Mosque Saruhan Bey Park Local coffeehouse around <i>Dere</i> Masjid and <i>Dere</i> Bath, river
Historic Trade Route	Alibey, Hacı Yahya, Göktaşlı, Nişancı Paşa, İbrahim Çelebi, Derviş Ali, Lala Mehmet Paşa, Alay Beyi, Arapalanı, Sarabat, Çatal, Yeni Mosques Çeşnigir (Complex&Park), Hatuniye (Complex&Bazaar), Sultan, Hüsrev Ağa, Dilşikar, Muradiye(Complex&Bazaar), Taşçılar, Yarhasanlar, Velioglu Hacı Mehmet, Kısık Mosque Complexes Haki Baba, Rufai, Yiğitbaşı, Vakvak Dervish Convents Sinan Bey, Velet Bey Madrasahs <i>Kurşunlu</i> Khan, <i>Rum Mehmet Paşa</i> Bazaar, <i>Yeni</i> Khan, <i>Yarah</i> Khan (<i>Giritligil</i> Hotel), Central Bazaar Area, <i>Alaca</i> , Cumhuriyet (<i>Ömer Ağa</i>), <i>Hüsrev Ağa</i> (Manisa Textile Weaving Workshop) Baths Tombs	Parks around mosques to reflect religious spirit. Information hubs at intersection points of the routes. Vista Points
Institutional Route	Train Station, Public Education Center & Industrial Vocational High School, <i>Borsa</i> Coffeehouse, <i>Tekel</i> Administration Building, <i>Ziraat</i> Bank, Community House, Library, City Club, Governor's Mansion, TEK Building, Tuberculosis Dispensary, Agricultural Sales Cooperative Building	Information hubs at intersection points of the routes. Proposed archeological presentation area. Vista Points
Trekking Route	City Wall Ruins, <i>Hacet</i> Masjid Ruins, Niobe Weeping Rock, Stone Bridge, Citadel Ruins (secondary route)	Vista Points

5.3. Strategy

After conceptual stage, a strategic plan (Figure 5.8) is presented in order to realize the concept plan.

5.3.1. Strategic Objectives

Strategic objectives are determined to clarify foundations of the strategic plan and specify goals. The cultural route network of Manisa is to enhance the multi-layered characteristics of the city and revive the memories of the old routes. Thus, the following need to be fulfilled:

Re-erection of culture routes reflecting the historical layers of Manisa by;

- Protection of tangible and intangible, cultural and natural elements of the route.
- Presentation of tangible and intangible, cultural and natural elements of the route.
- Promotion of public awareness, and encouragement of research and education regarding the routes.

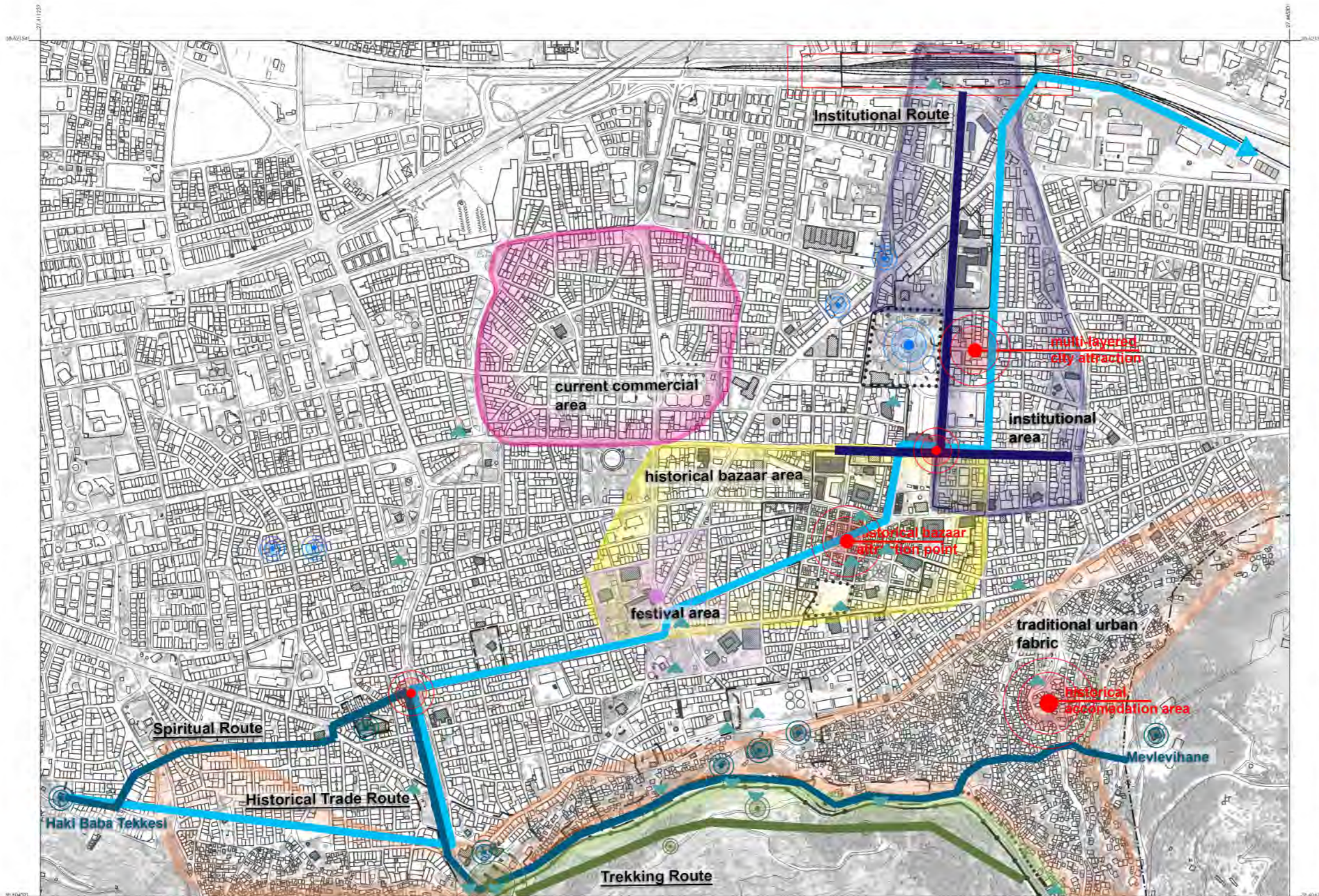
At the intersecting areas of the proposed cultural routes, attraction points are created to ease discovery of the overlapping historical layers. Kiosk and public hubs are proposed through the routes for both information and service purposes.


Historical Trade Route stage starts at *Haki Baba Convent* which was the entrance of city from Akhisar direction and goes to the historic commercial center where the khans, *bedesten* and *arasta* are located.

Second stage which is Spiritual Route starts at *Haki Baba Convent* and goes all the way to the *Mevlevihane*. It presents the monuments of emirates period in a holistic way. At *Kumludere* street, it intersects with the Historical Trade Route.

Trekking route starts at Niobe the weeping rock and goes to the *Sadabat* street. Tracking the remains of the city walls and pursuing the beauties of nature are made possible.

Institutional route starts from the train station and goes through the Atatürk street and continues on *Seyfettin Bey* street. The Intuitional route also intersects with the historical trade route at *Seyfettin Bey* junction. (Figure 5.8)



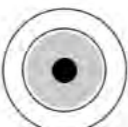


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- ▬ **Spiritual Route**
- ▬ **Historic Trade Route**
- ▬ **Institutional Route**
- ▬ **Trekking Route**
- ▼ **Vista Point**
-  **Attraction Point**

Listed Elements

Urban Site	
Archaeological Site	
Natural Site	
Buildings	
Preservation Site	

Neighborhood Borders

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Figure 5.2. Strategic Plan

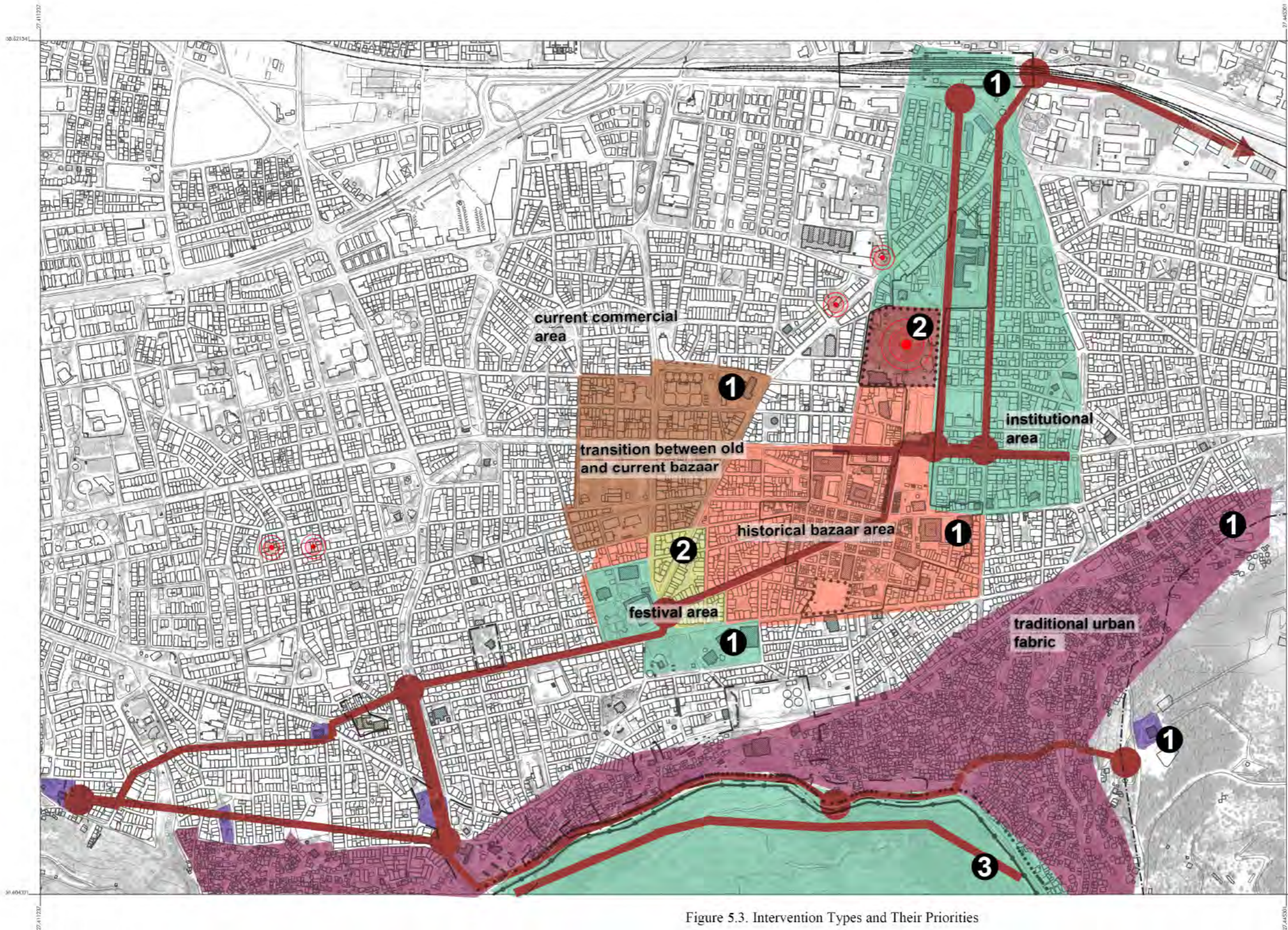
5.3.2. Intervention Types and Their Priorities


Intervention types and their priorities are designated for easier application of strategic plan. Six intervention types and three intervention priorities are defined (Figure 5.9).

First intervention type is preventive conservation. Basic definition of preventive conservation is providing optimum conditions to prevent or minimize the deterioration or loss of cultural assets, preventive conservation includes indirect interventions. Preventive conservation is suggested to be applied in institutional area and some parts of the festival area and the trekking areas. Institutional area is the area where the early Republic and late Ottoman period governmental monuments are located. It also covers some of the axes that were opened with the first urban plan which made in 1923. It is the zone where the institutional route is proposed. Preventive conservation is recommended for the area within the first five-year period. Because it is in an area where there is a lot of human flow, it is important to take precautions for the preservation of monuments and atmosphere in the region. The festival area covers the *Sultan Mosque*, *Muradiye Mosque* and *Saruhan Park*. Mesir Festivals is on the UNESCO's Intangible Word Heritage List. Therefore, precautions should be taken to control any risk against sustaining of functions. This zone is in first degree priority. Also, trekking area must be treated with preventive conservation. But for this area priority determined as long term, because it is already listed as both archaeological and natural listed site, and it is in an area where there is lower human flow rather than other areas.

Demolition of unqualified mass additions is the second intervention type. It stands for removal of the buildings that disturb the overall silhouette of the monuments. Part of the festival area has some unqualified buildings suggested to be demolished. They disturb the overall silhouette of the festival area.

Third type is rehabilitation which implementing in two different way as; maintenance & simple repair and regulating functions. Maintenance, in basic terms means continues care and repair includes, correction of the broken or damaged elements, or simple alterations. Maintenance & simple repairs are suggested for the Historical Bazaar Area which comprehends the urban listed site. This area contains numerous historic commercial buildings which are in use.





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INTERVENTION TYPE	
Preventive Conservation	■
Demolition of unqualified mass additions	■
Restoration	■
Rehabilitation Maintenance & Simple Repair	■
Regulating Functions	■
Presentation Presentation of archeological site	■
Presentation of cultural routes and their facilities	—●—
Further investigation for potential archeological or urban conservation sites	■
Preservation site	■
INTERVENTION PRIORITY	
Short Term (5 Years)	1
Mid Term (10 Years)	2
Long Term (15 Years)	3
Listed Elements	
Urban Site	
Archaeological Site	
Natural Site	
Buildings	
Preservation Site	
Neighborhood Borders	
Damla Gül Begüm KEKE Advisor: Assoc. Prof. Dr. Mine HAMAMCIOĞLU TURAN Co- Advisor: Asst. Prof. Dr. Figen AKPINAR	

Figure 5.3. Intervention Types and Their Priorities

Also, Manisa Metropolitan Municipality and Şehzadeler Municipality have on going street rehabilitation works in this area. Therefore, periodic maintenance, monitoring and simple repairs will be sufficient in this zone.

Regulating function, is suggested for adjacent area from west to historical bazaar; for creating a transition space between the historical bazaar and current the commercial area.

Presentation is implemented in two sub-categories; presentation of archaeological sites, and cultural routes and their facilities. Archaeological presentation is suggested for Fatih Park which is in the former area of *Saray-ı Amire*, Palace for Ottoman Princes. Place of *Saray-ı Amire* is not perceived because of the recreational areas (*Fatih* Park and its facilities) and the light-weight structure above it. Archaeological excavations should be carried on in the area. This zone is in second degree priority.

On the other hand, further investigations for potential archaeological or urban conservation sites is recommended for the area which covers parts of *İshak Çelebi* and *Gediz* neighborhoods. This area was not damaged during the fire in 1922 (F. M. Emecen 2007), accordingly it still has the plot organization of traditional urban fabric most of the buildings does not have historic value but, they need to be further investigated for listing both single building and at side scale. Also, there places of lost building identified in *Düinkü Manisa* map (Köklü 1970), these areas, have potential for archaeological research.

Lastly, creating buffer zone around the monumental buildings which are not in a listed site and removal of inharmonious buildings around them is suggested for all the historical monuments. All listing actions are in the first degree priority category.

5.4. Management Plan

The management plan should be prepared with the participation of stakeholders, in line with the proposed vision, considering the strategic objectives.

First of all, a series of boards, compost of various specialists, should be established. Field management plan should be prepared, and short-term, mid-term and long-term assignments should be defined in accordance with the proposed priorities (Figure 5.9). Also, Manisa Cultural Route should be introduced to public for promoting cultural tourism and preservation awareness.

There are four proposed stages for Manisa historic city center, for their implementation, a priority order is proposed. First stage to be implemented should be the trekking route, because it has less design work to do as it is in the natural area. Also, it creates promotion and attracts hikers, tourists, researchers of nature and history. For the first route the institutions that can be involved are Manisa Metropolitan Municipality, Manisa Governorship, ÇEKÜL, Turkey Cultural Route Society, Manisa Provincial Directorate of Culture and Tourism, Manisa Provincial Directorate of Forestry and Water Affairs, Dimes (as a route sponsor). Zafer Development Agency, which already published its trekking route ideas as a part of the brand city strategic development plan (Çelik 2012, 561–674), can be a participant, too.

Second stage to be implemented should be the Intuitional Route since its axial form eases the organization of the service facilities. Intuitional Route and Historical Trade Route intersect at *Seyfettin Bey* Street. This intersection point should be designed so that, information panels and service hubs are included.

With the experience accumulated in the first two implementations; the organic formed and multi layered proposals whose on which majority of the cultural assets are present (Spiritual and Historic Trade Route) can be easily realized.

5.5. Design of Cultural Routes

Types of cultural routes categorized according to their territorial (local, national, regional, continental, intercontinental) and cultural (regional, extended or shared cultural values) scopes, their goal or function (social, economic, political, cultural or multi-dimensional), duration in time (no longer in use, currently in use), structural configuration (linear, circular, cruciform, radial, network) and environmental (land, aquatic, mixed, other physical settings) aspects (ICOMOS 2008, 6). These aspects create the limitations that affects the design of the cultural routes. All proposed cultural routes are designed in a local scale with the regional cultural assets also they are design in a land environment and in a town center. Their functions and goals vary. Trekking Route's goal is to present natural and archeological elements. Spiritual Route aims to present emirates period's monumental buildings and traditional life style. Presenting, Late Ottoman and Early Republic period's social and political spirit is the goal of Institutional Route. The goal of Historical Trade Route is reviving the part in Manisa city center of historic commercial

road. Three of four proposed stages are designed in linear form, while one of them (institutional route) is designed in cruciform.

5.5.1. Design Elements of Proposed Cultural Routes

Identified pavement sign such as strips on pavements, specially designed badges on the urban elements such as utility access hole covers (Figure 5.10), special pavement stones, signboards on monumental buildings are proposed. Therefore, each route can be traced with identified signs.



Figure 5.10. (a) İzmir City Route manhole cover (personal archive), (b) Osaka manhole cover (Source: Muza-chan 2013)

Also, information and service hubs, information sign boards, at the intersection points and vista points are suggested since the intersection point of different routes will have more human flow.

Strips on pavements are proposed to identify each route more clearly. The strips create visual aid for travelers, also they bring attention to the routes. Strips can be implemented by use of different material or color variations on the floor (Figure 5.11).

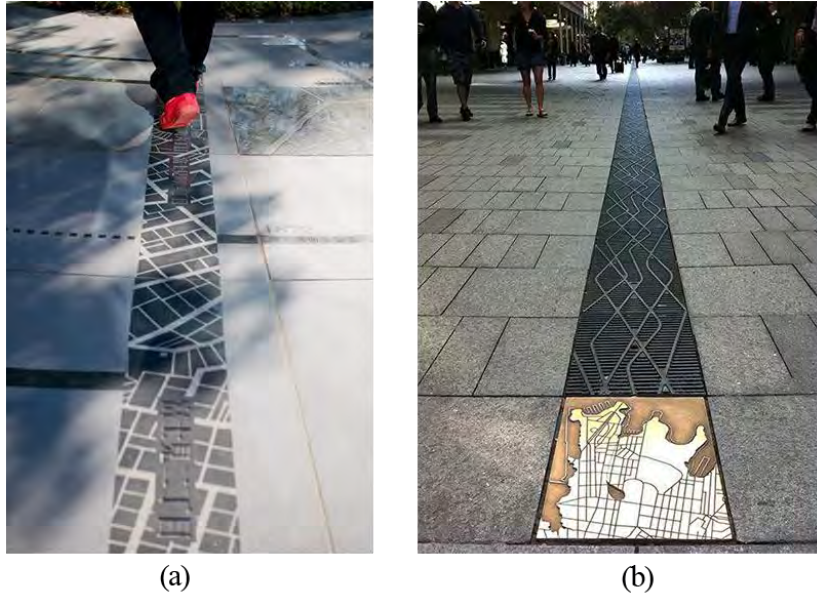


Figure 5.11. (a) Pavement at Iidabashi Plano in Tokyo (Source: Iguchi 2011), (b) Pavement at Pitt Street Mall in Sydney (Source: house garden landscape 2019)

Badges are designed according to each route's theme. Camels were the main signature element of the caravans which travel through the trade routes. So, an abstraction of a camel figure is used for Historical Trade Route which covers a part of Silk Route in the Manisa city center (Figure 5.12(a)). The Spiritual Route represents the emirates period. City development in that era were significantly based on spiritual buildings such as mosques, masjids and convents. Thereby abstracted mosque silhouette is used for Spiritual Route (Figure 5.12(b)).



Figure 5.12. (a) Logo design for Historic Trade Route, (b) Logo design for Spiritual Route

Trekking stage takes place in the hills of mount Spill therefore mountain figure used for the sign of trekking route (Figure 5.13(b)). While, the pavement strips and badges used widely for other three routes since trekking route is in a natural landscape, use of more basic sign are recommended like in Lycian route (Figure 5.15). Institutional Route represents the modernization and institutionalized of the city center. Therefore, the badge for this route is designed with a modern city silhouette (Figure 5.13(a)).



Figure 5.13. (a) Logo design for Institutional Route, (b) Logo design for Trekking Route

Editorial brochures, leaflets, informative maps and booklets should be prepared both for information and promotion purposes (Figure 5.14).



Figure 5.14. (a,b) Architectour architectural city guide (Source: Duran 2016)



(a)

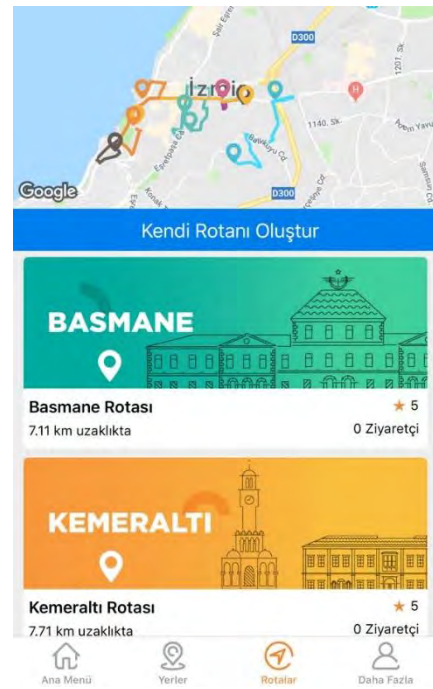


(b)

Figure 5.15. (a) Lycian Route sign boards (Source: Bisiklet ROTALARI 2013), (b) Lycian Route road signs (Source: likyayolu.org 2019)



(a)



(b)

Figure 5.16. (a) İzmir Tarih Smartphone Application Home Page (b) İzmir Tarih Smartphone Application Route Page (Source: İzmir Tarih 2019)

On the other hand, preparation of a mobile phone application and website is suggested for the cultural routes (Figure 5.16). Itineraries can be prepared beforehand with the help of them or routes can be chosen from them. Besides applications like that

provide on-site guidance and interactive use while travelers (e.g. the Grand Bazaar and *Kentimiz İzmir* applications). These web-based environments provide easy and quick access to information, but they also create problems about perception of the cultural route as the person concentrates mostly to follow GPS points.

CHAPTER 6

DISCUSSION

The cultural routes proposed for Manisa historic center are compared and contrasted with previously published cultural routes in terms of their type, assets, length, form, geographical characteristics, accessibilities, land-use and historical characteristics.

6.1. Route Type

Eight of the previous examples are the reviving type (Santiago de Compostela, *Don Quijote* Route, Silk Route, Lycian Route, Seljuk Caravanserai Route, Incense Route, Independence Route and Liberation Route).

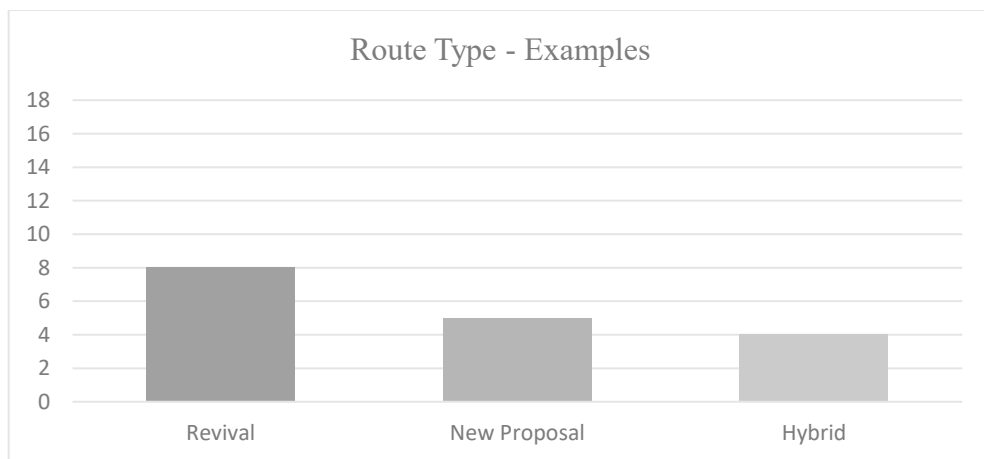


Figure 6.1. Route Type – Examples

Five of them (Birgi Cultural Route, Gastronomy Route, Antep Cultural Route, European Cemeteries Route and Between Two Seas Route) are examples of new route proposals. Four of the examples are hybrid routes (Vine Production Route, Ephesus-Mimas Route, European Route of Industrial Heritage and Mozart Route).The route

Mozart followed in his travels is referred to in the cultural route proposal, but it is not exactly followed, instead the places that are important for music history are presented. This makes the route hybrid.

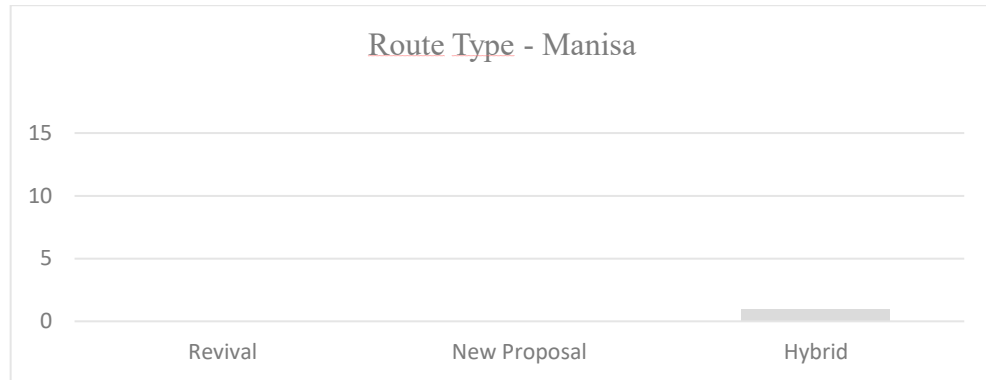


Figure 6.2. Route Type – Manisa Cultural Route

In Manisa case, all of the four proposed stages are hybrid routes. Spiritual Route proposed in hills of mount *Spil* where *Saruhanoglu* Emirate firstly settled represents the Emirate's city. It is similar with *Birgi* Cultural Route in terms of historic period, which is a newly proposed route, also representing the Emirate period. The trekking route is proposed at the natural zone circumscribing Manisa center at its hill side. It is similar with Lycian Route, in term of combining natural and cultural elements in a hilly topography. However, the trekking route of Manisa is a hybrid type where it gives references to former travelers, took the high places such as Sipil Mountain as vista points, while Lycian one is a revived example. Also, the *Birgi* Cultural Route presents two different routes in *Birgi* as historic route and natural route like the proposed Manisa Route system. Historic Trade Route and Institutional Route are also, hybrid routes that both give reference to their historic precedents and also suggest a new path for ensuring the presentation of cultural assets from different periods. Concepts related with commerce and travel such as money production (*darphane*) and cleaning necessity (baths and fountains) are given reference along the Historic Trade Route. Partial revival of these experiences recalling the Silk Road along the Historic Trade route makes the route hybrid. The studies that are made so far for reviving the Silk Road in Turkey do not involve Manisa historic city center (ÇEKÜL Anatolia Research 2012). The proposal may pave the way for an integration in the future. Similarly, emphasizing the urban axis terminating with the railroad station in

a late 19th century cityscape and its enrichment with monuments in the early Republican era are historic characteristics that are revived along the Institutional Route. Presentation of the archaeological ruins of the Ottoman Palace (*Saray-ı Amire's*) in this Ottoman Modernization and Early Republican context, however, is a completely contemporary representation preferred. This combination makes the route hybrid.



Figure 6.3. Route Type - Stages of Manisa Cultural Route

6.2. Length, Climate and Geographical Characteristics of the Route

Six routes of the seventeen examples are long distance routes, one of them is intercontinental (Silk Road), four of these long distance routes pass through more than one country (Santiago de Compostela, Mozart Route, European Route of Industrial Heritage and European Cemeteries Route). One of them passes through more than one city in the same country (*Don Quijote* Route). Two routes out of seventeen medium length routes which pass by more than one city (Incense and Seljuk Caravanserai Routes). Their climatic conditions and geographical characteristics remain the same throughout the routes. Nine of the examples are short distance routes which are designed in the borders of a single settlement (Lycian, *Birgi*, Gastronomy, Independence, Liberation, Between Two Seas, İzmir Peninsula Vine Production, Ephesus-Mimas and Antep routes). These are similar with the four proposed routes of the Manisa in terms of length. Since they cover a short distance, their climatic conditions are the same and geographical characteristics present minor variations. For example, they move through hilly sites or coastal sites; thus, there are topographic variations.

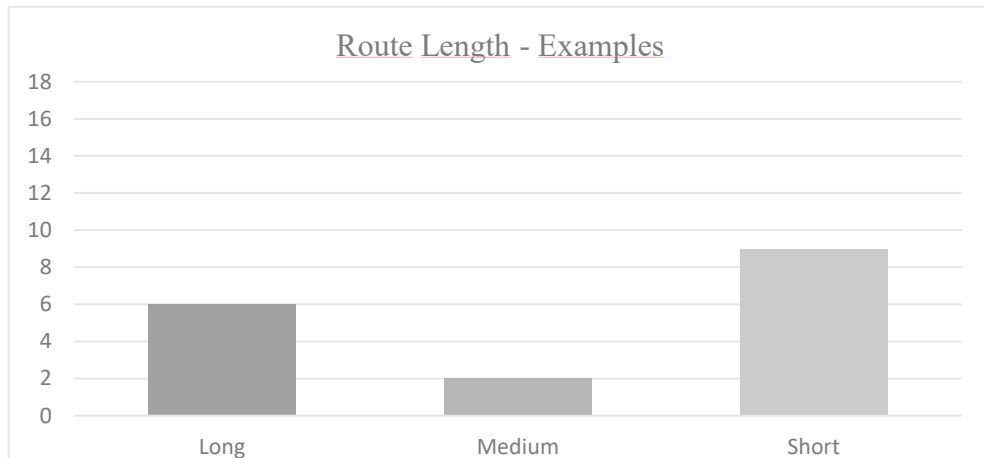


Figure 6.4. Route Length – Examples

All of the proposed stages are designed in the local scale of Manisa historical city center. Therefore, all of them are short routes. Since all of the proposed routes are short and in the same city, climatic conditions are the same for all the routes.



Figure 6.5. Route Length Manisa Cultural Route

Three out of four proposed stages take place in the city center (institutional, spiritual and historical trade routes,) on the other hand, one of them (trekking route) is along the hill skirt of the mount Spil which is by the city center. Thereby, in general geographical characteristics of all the routes are pretty much the same, they are on plain ground or have limited inclination (~0-10% inclination), while specifically the trekking route is at a hilly site. Proposal of these local routes can lead to further research on a

regional route system and proposed routes can constitute its local stages. An implication on local routes can ease the design and management processes of regional routes.

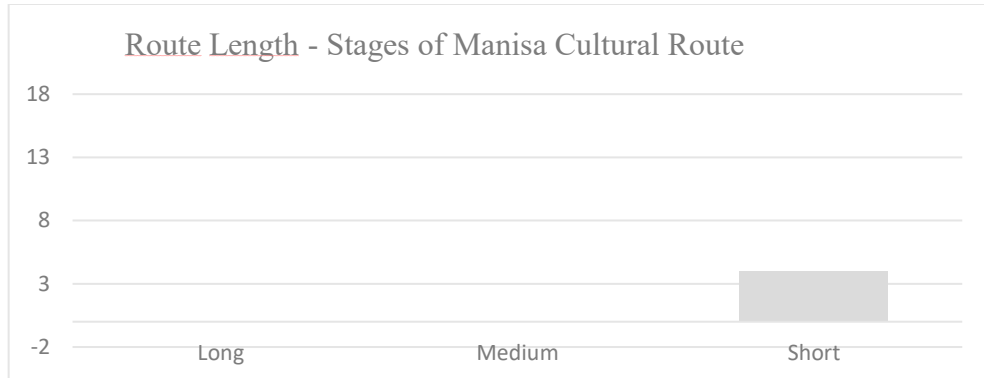


Figure 6.6. Route Length Stages of Manisa Cultural Route

6.3. Form of the Route

Eleven of the previous examples are formed as networks (Santiago de Compostela, Silk Road, *Don Ojote* Route, Lycian Route, Gastronomy Route, Vine Production Route, Ephesus – Mimas Route, *Antep* Route, European Route of Industrial Heritage, European Cemeteries Route, Mozart Route).

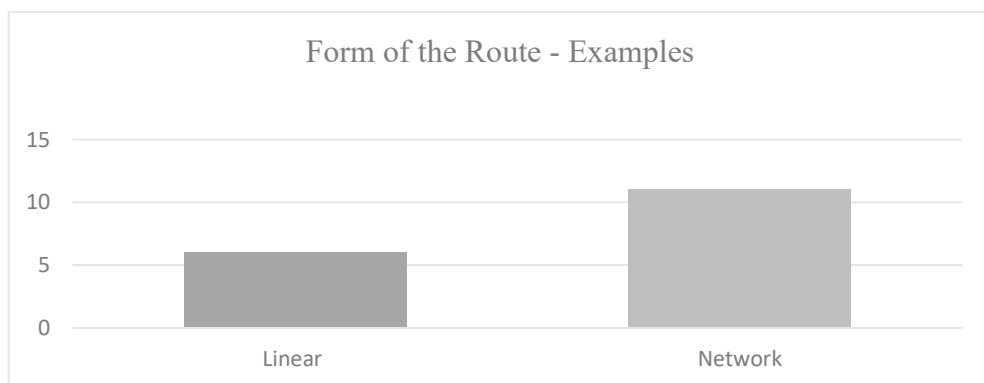


Figure 6.7. Form of the Route – Examples

The routes are composed of numerous stages; thus, the travelers may shape their itineraries in different ways. Most of the network formed routes are long length routes. Six of the examples are structured in linear form (*Birgi Cultural Route*, *Seljuk Caravanserai Route*, *Incense Route*, *Independence Route*, *Liberation Route*, *Between Two Seas*). Linear formed ones are a single path with a starting and finishing point. All of the linear routes are short length routes.

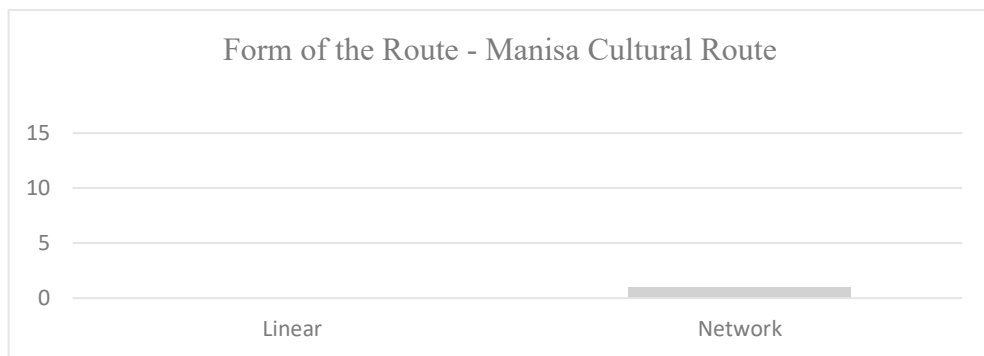


Figure 6.8. Form of the Route Manisa Cultural Route

Three of the four proposed stages of Manisa are in linear form (trekking, spiritual and historical trade routes) with defined starting and finishing points. Only the Institutional Route is in cruciform which is a very similar form with the linear ones. Networks are composed of a series of linear routes. So linear routes can be evaluated as the basis of a network formed route.

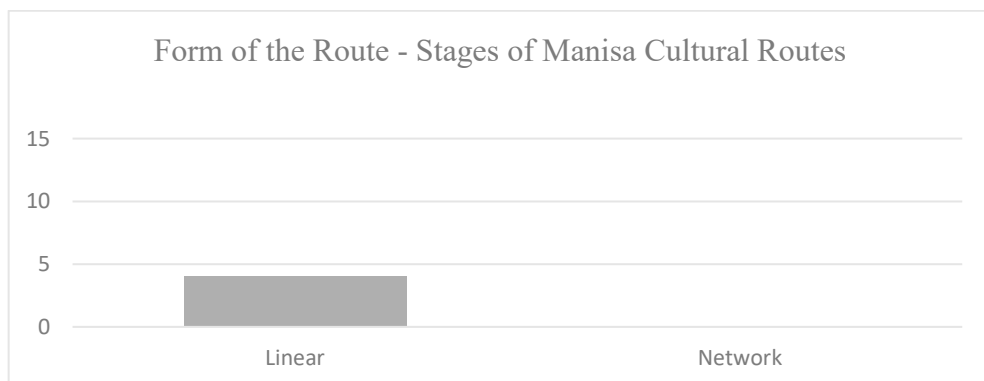


Figure 6.9. Form of the Route - Stages of Manisa Cultural Route

Thus, proposed linear stages can lead to networks with establishment of more stages within the same theme and time period. Even though a linear route provides advantages in implementation process, it presents limited and single tracked experience to users.

6.4. Historic Period

Historical periods represented in the studied examples are various. For example, Santiago de Compostela route represents the period between 9th and 11th centuries, *Don Quijote* Route represents the 17th century, Independence and Liberation Routes represents the years of Turkish War of Independence (1919 - 1922) and European Route of Industrial Heritage represents the 19th century which is the era of industrial revolution.

Table 6.1. Historic Period or Theme of the Routes

	Routes that Focus on a Specific Historic Period	Thematic Route
Examples	Santiago de Compostela Silk Road Birgi Cultural Route Don Quijote Route Lycian Route Ephesus Mimas Route Antep Cultural Route Seljuk Caravanserai Route Incense Route Independence Route Liberation Route Between Two Seas	Gastronomy Route Vine Production Route European Route of Industrial Heritage European Cemeteries Route Mozart Route
Proposals	Spiritual Route Historic Trade Route Institutional Route	Trekking Route

Three of the four proposed stages presented in this study emphasize a specific historic period. The Spiritual Route presents cultural assets from Emirates period, the

Historical Trade Route represents Ottoman period, and the Institutional Route has assets from the late Ottoman and early Republican period. While historic period is the emphasized characteristic for the three proposed routes, traditional life style of the periods is part of the intangible cultural assets to present in all of them. The Trekking route, however, emphasizes the trekking theme, which is a contemporary activity of industrialized societies. Nevertheless, there are cultural assets from Byzantine period. Here, further geo-prospection and archeological research may provide information on other periods.

6.5. Transportation and Accessibility

Transportation patterns are specified for all the example routes. For linear ones, the ways of reaching the starting point by public transportation or via private vehicles are clearly defined. On the other hand, for the network formed routes alternative paths starting from different nodes are specified. For example, the Santiago de Compostela can be walked, starting from different European cities in France, Spain or Portugal and terminating at the cathedral. Depending on the starting point selection, various tourism agencies provide tour services. In addition, the route to be followed can be decided online. For instance, there are six different route stages, if Lisbon is chosen as the starting point. Each of the starting points of these stages are accessible.

Manisa city center can be reached by bus, train or private vehicles. The starting points of the proposed routes can be reached by public transportation provided by the municipality or via private vehicles. Determination of parking areas at the starting points, during the implementation of routes will be beneficial. In addition to these options, access of travelers from city center to parking areas, bus and train stations will help them to experience routes more efficiently. Also, as the example routes, creation of a web based platform such as web site and smart phone application ease the transportation and accessibility issue. For instance, Institutional Route can be walked, starting from the train station to the city center. From its termination point travelers can return to the train station by public transformation.

6.6. Activities in Relation with Land Use

Main activities and the supporting activities are determined along the routes in order to create clearer image of the routes.

All of the example routes have socio-cultural activities as proposed primary activity since the routes serve as a presentation tool of the elements on them. But most of them proposes secondary activities along with socio-cultural activities. Santiago de Compostela proposes religious and commercial activities where as its major usage in the past was mostly religious since it was pilgrim's route. European Route of Industrial Heritage was used for industrial activities in the past but now it possesses socio cultural activities as primary and commercial activities as secondary land-use. Before the proposal of the cultural route, it was mainly commercial because the industrial sites were re-functioned. Seljuk Caravanserai Route is composed of a series of caravanserais which were presented as independent monuments before the proposal of the route. Therefore, both current activity and proposed activity for this route is socio-cultural but the original activity was commercial.

Current lands use at the territory of the Spiritual Route mostly consists of residential function. New buildings with partly preserved traditional plot organizations surround historic mosques, convents, baths, fountains and squares from the Emirates period onwards. Nevertheless, residential function is the authentic function of the site which has been sustained throughout the centuries. Traditional way of life is partially sustained in the socio-cultural monuments. In the proposed land use, religious activities are sustained. The main activity proposed along the spiritual route is socio-cultural activity. Commercial activities such as alternative accommodation possibilities, cafes and restaurants as stopovers are secondary activities.

The Historical Trade Route currently covers the areas of commercial activities (modern and historic bazaar areas), religious activities (modern and historic mosques) and residential usage. The historic usage of both the route and its environs were mostly the same. In the proposal, commercial activities in relation with the historic bazaar area are emphasized, e.g. *bedestens* and khans rather than the contemporary commercial places are presented. The Historical Trade Route proposed aims to emphasize the traditional commercial spirit by presenting the historic trade places. So, the main activity is commercial, but it is supported with socio-cultural activities, as in the past

The Institutional Route is proposed at the areas of administrative and socio-cultural activities. Historic land use in the area is again mainly administrative, while socio-cultural activities are secondary. The activities proposed for the Institutional Route are mainly socio-cultural activities. Commercial activities, as supporting activities, are recommended (e.g. recreational cafes and service places).

The environs of Trekking Route which is currently not in use, is a natural and archeological listed site. Trekking activity is proposed for the area so that its active use is realized. Both conservation and presentation of the assets will become possible.

6.7. Assets on the Route

All of the example routes have tangible cultural assets. Fourteen of them aimed to present these tangible elements as primary assets. Seven out of seventeen examples have intangible cultural assets on the route; e.g. Santiago de Compostela carries the pilgrimage legacy, Liberation Route represents the Atatürk’s route to declare Turkish Republic. Three of them mainly concentrated on these intangible elements as primary assets, e.g. Gastronomy Route, Vine Production Route and Between Two Seas. Finally, fifteen of the example routes presents natural assets.

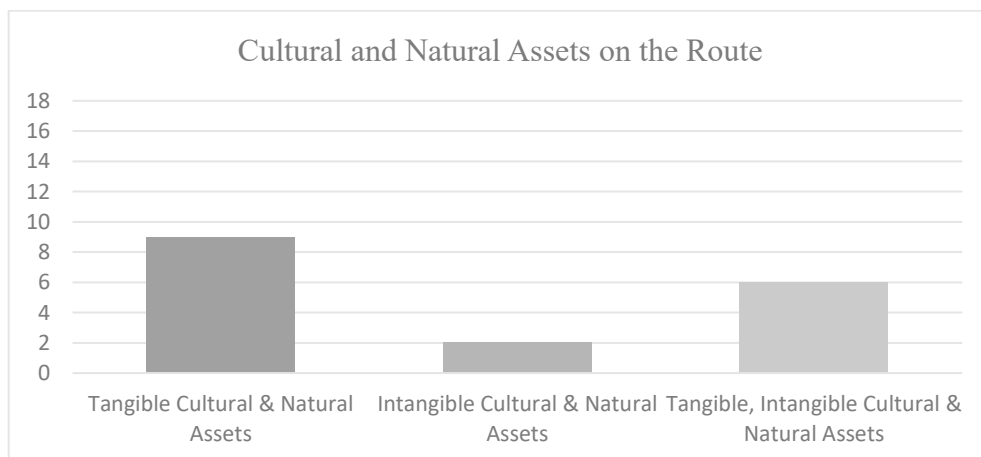


Figure 6.10. Assets on the Routes

In Manisa example, majority of the assets are tangible cultural assets from Byzantine, Emirate, Ottoman and Republic periods. Gaziantep route is similar to Manisa

case with its multi-layeredness. There are limited intangible cultural assets which are mesir festival, spirit of holly places such as complex of *Sultan* Mosque and *Çeşnigir* Mosque and environment, and myth of the Weeping Rock. The natural assets are the Spil mount, the two brooks, the small tree groups and series on the routes. Tree groups and series create canopy effect above the narrow street as in the historic bazaar area.

6.8. Stakeholders

Stakeholders of ERIH are related ministries (e.g. Ministry of Urban Planning, Housing, Culture and Sports of NRW), universities (e.g. The University of Manchester) and councils (e.g. Telford&Wrekin Council) that were chosen from partner countries (ERIH 2001, 11). The partners of the *Birgi* Culture Route, which is a short length, local cultural route, were designated as municipalities, non-governmental organizations, locals, ÇEKÜL, ÖYKAM, universities and private investors (Arısoy et al. 2017, 174–75).

In Manisa case, stakeholders consist of three main boards. Like the examples, these boards are composed of professionals from municipalities, related ministries, non-governmental organizations, volunteers from locals and private organizations.

For the small scaled cultural route projects such as international cultural routes, international non-governmental organizations take places in accordantly with the governmental bodies. In national examples with regional route projects, national non-governmental organizations and governmental organizations take place such as ministries. But in the local projects like the proposed Manisa case, it is more likely to have the participation of municipalities and local organizations.

6.9. Potentials, Problems and Risks

Potentials, problems and of the cultural routes are defined at the initial phase of designing them. The implementation of cultural routes should be realized so that potentials are made use of while solving the problems and presenting the values.

The Silk Road revived as a cultural route has a great potential such as maintaining dialogue between different cultures as an intangible cultural heritage symbolizing international trade. There are numerous historic monuments that may ease understanding

the route. While existence of the monuments creates a potential, current conservation state of some of the monuments create problems. Many projects that have been carried on by different stakeholders aimed to solve problematic areas by maintenance and restoration works. Also, infrastructure and service facilities create problems along the Silk Road, this has been tried to be solved by the re-functioning of the historic monuments. Inappropriate interventions and success of re-functioning works still stand as risk.

Santiago de Compostela also carries numerous potentials such as great touristic possibilities, reviving the pilgrimage culture and a beautiful journey experience with historic and natural assets. Santiago de Compostela routes introduce these potentials, but in popular stages of routes these potentials create problems like overcrowding the routes (Hepşen 2014).

Presenting a part of Silk Road as a cultural route in the Manisa creates a potential to further investigations on tracing the Silk Road in Manisa region in a smaller scale. Problematic areas are proposed to be improved by a series of actions. Manisa historic city center has the risk of overcrowding with the introduction of cultural routes. This risk can be controlled by careful planning. Increasing touristic activities along the routes may raise the economic value of the spaces that are located along the routes. In turn, alteration of values may come up as a risk to be taken under control.

6.10. Vision and Strategy

While establishing cultural routes, visions and strategies are mostly defined to create a clear image of the aimed theme. Santiago de Compostela Route aims to revive the pilgrimage route which is still in use (UNESCO 1993). Thus, the vision / strategy is bringing the old pilgrimage culture to present. European Route of Industrial Heritage's vision is defined as "The past has a future" (ERIH 2001, 3). The route aims to celebrate the mosaic of industrial heritage all over Europe and rise heritage awareness (Trinder and Bucks 2017, 5–7). "Their story. Our story." is defined as the vision for the European Cemeteries Route. The route aims to preserve, promote, raise awareness and educate tourists and locals on the heritage of European cemeteries by telling the stories that belong to the cemeteries (Association of Significant Cemeteries in Europe 2018). ÇEKÜL's *Birgi* Cultural Route's vision is defined as "Cultural City *Birgi* with Quality and Identity" (Arisoy et al. 2017, 36–37).

The common vision of the four proposed routes of Manisa historic is ““On the Trail of the Silk Road, the Cultural Network of Manisa.” Thus, it sets a clear image of the cultural background of the case, and also the way to be followed in its presentation; just like the other examples.

6.11. Management Plan

Management plan is crucial for realization of a cultural route. Management plan should show the implementation stages of a cultural route in coordination with vision, concept and strategies. Only the tree management plans out of seventeen example cultural routes could be reached through literature research.

European Route of Industrial Heritages (ERIH) has a management plan carried out in two years feasibility and with definite task groups; creating the ERIH core board which forms the ERIH network, establishing the main and regional routes, advertising and promoting the routes and monitoring them (ERIH 2001, 6–7).

Roadmap for Development, prepared for Silk Road Heritage Corridors projects, is a management plan with three steps. The first step is analyzing the current situation and assessing the need of the sites. Second step is developing the projects and prioritizing them. The third is implementing the projects both as defining the routes; and implementing them, finally; monitoring and evaluating their consequences (UNESCO and UNWTO 2013, 3).

In the management plan of *Birgi* Culture Route, actions are determined taking into account the vision and strategies. For each of the actions identified, the aim of the action, the benefits it will provide, and the target group of the action have been identified. The operations to be realized to achieve these actions are also indicated. As a second step, process management projects were prepared at urban and regional scale. Then, the implementation projects and the time periods for which these projects will be implemented have been determined, and finally monitoring has been proposed (Arisoy et al. 2017, 54–160).

In case of Manisa, the management plan recommends composing a series of boards for detailing field work and related assignments of workgroups. Work packages for the assignments are proposed together with a time table to designate the durations of

each assignment just like in the examples. After the implementation of the routes, monitoring is proposed.

6.12. Design Elements of the Route

Designed elements of the route show differences according to routes' length. For the long distance routes, simpler elements are used such as road signs and information panels. Generally, road signs accompanied with a symbol or design logo which suits the theme of the route are seen. An abstracted seashell symbol is used as the logo of the Santiago de Compostela Route (Figure 6.11), because the former pilgrims always carried seashells on their outfits. Mozart's head silhouette is used for the Mozart Ways' road signs and an abstracted windmill is used for the *Don Qijote* Route because *Don Oijote* used to talk with the wind mills (Figure 6.12).



Figure 6.11. (a) Santiago de Compostela road sign (Source: CaminoWays 2019), (b) Santiago de Compostela road sign with seashell (Source: Hepşen 2014)

On the other hand, design elements of the short distance routes especially local routes use more specific elements together with the road signs and information boards. Pavements are specially designed just like landscape and urban elements information kiosks and service buildings. For example, in *Birgi* Cultural Route project, sales units and socio-cultural spaces were specially designed.

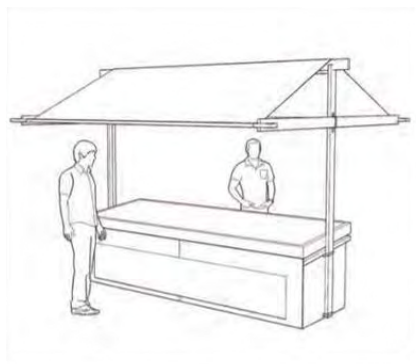


(a)

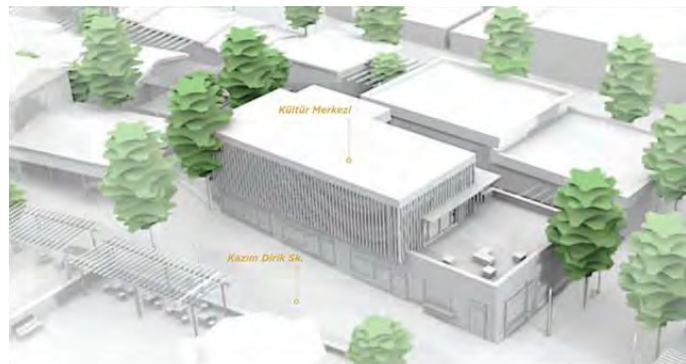


(b)

Figure 6.12. (a) Mozart Ways Road Sign (Source: Kaiserwinkl 2019) (b) *Don Quijote* Route Road Sign (Source: Madrid Wines 2019)



(a)



(b)

Figure 6.13. (a) *Birgi* Cultural Route Sales Unit (Source: Arisoy et al. 2017, 115) (b) *Birgi* Cultural Route Culture Center (Source: Arisoy et al. 2017, 125)

Since Manisa case focuses at a localized cultural route problem, the proposed design elements include road signs, information boards, service areas and hubs serving socio-cultural activities and pavement strips.

CHAPTER 7

CONCLUSION

While presenting cultural route in historic city centers on which modern urban development has taken place, the following characteristics should be considered: route type, length, form, geographical characteristics, accessibilities, historic periods, land-use and assets. In case of total loss of traces of historic routes, new proposals may be developed for presenting the assets. For the cases with limited information on the historic path, hybrid proposals integrating the traces of the old with the proposal for presenting the values of the site may be appropriate. The route stages proposed for historic city center will be short and linear formed routes, but they can lead to further research on a regional route network. The routes in historic city centers may be formed easily according to the historic period they represent. For sites at those are not well researched within or by the historic city center, periodization may be realized after future geo-prospection and excavation. In terms of transportation, it is important to provide appropriate access to the starting and terminating points of the cultural routes. Public transportation and/or parking lots should be made available at these nodes. In terms of land use, socio-cultural activities should be supported with commercial ones in the presentation of the cultural routes. However, the original function along and at the environs of the route should be respected, referred to, and highlighted, if necessary. The assets to be presented in multi-layered historic city centers on which modern urbanization had taken place are mainly tangible cultural assets in form of monumental buildings from different periods. Nevertheless, the intangible qualities should be identified and presented as well as natural assets of the place.

In addition, the stakeholders, potentials, problems, vision, management framework and design elements should be clarified. Since the related cultural route is localized, the stakeholders are from local administration, universities and non-governmental organizations holding degrees in various disciplines of the conservation field. The local paths presented as cultural routes in historic city centers have potential of developing into regional cultural routes with further research. Nevertheless, they bring the risk of overcrowding to these centers which are already crowded, the risk of alteration.

In turn, appropriate precautions should be taken in planning process. The vision of a cultural route proposed for a city center under the risk of urban growth should underline the cultural background of the city, and also the way to be followed in its presentation. The management plan regarding such a cultural route should be composed of understanding, evaluation, implementation, monitoring and maintenance phases. Thematic workgroups composed of professional from local governmental and non-governmental organizations are to be formed. As design elements, road signs, information boards, specialized pavements, information and service kiosks are suggested.

Because of its rich cultural heritage, multi-layered city center and intensive cultural accumulation, a cultural route system is proposed for Manisa Historic City center. This route system includes four cultural routes: Spiritual Route, Historical Trade Route, Institutional Route and Trekking Route. All of the four stages of Manisa Cultural Route are hybrid routes. All the proposed routes are designed within the borders of Manisa city center; therefore, they are short length routes with limited change in climate and geographical characteristics. Historic periods of the routes are varying due to multi-layered historic structure of Manisa which makes the proposal of four different cultural routes possible. Mosques which are constituting the nucleus of neighborhoods in Emirates period can be traced along the Spiritual Route as well as the fountains, squares and other socio-cultural historic structures which represent the traditional life style. Therefore, Spiritual Route embraces and internalizes the Emirates period. Khans, *bedestens* and historic commercial spaces, socio-cultural monuments such as baths and, mosques are available along the Historical Trade Route. They emphasize the Ottoman periods' traditions and needs of the caravans. Institutional route reflects the dynamics of modernization of Ottoman Empire and the early years of Republican period with the administrative building along the route which symbolizes the transition between the monarchy and democracy. Trekking route has been defined to trace the Byzantine period city walls in order to fulfill both the curiosity and the physical movement necessity of modern society with a hint to the natural heritage.

By presenting these cultural routes, natural, tangible and intangible cultural heritage will be exhibited in a holistic way. Understanding of the city structure through experiencing it in a meaningful way and internalizing the traditional life styles that developed in a historical process will be possible. In addition, the proposed routes will increase awareness of historical heritage. With the increased awareness of conservation, the problem of abandonment and inappropriate re-functioning can be solved, and the

historic monuments may be re-introduced to the society. Implementing cultural routes in the region will help attracting local and foreign tourists to Manisa city center and will provide diversification of visitors in the region. Local-scale cultural routes in Manisa will pave the way for Manisa to participate in larger cultural route networks such as the silk route in the future.

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APPENDIX A

HISTORIC MONUMENTS IN MANISA

Table A.1. Historic Monuments in Manisa Center



Monument	Information
 <p>Citadel Ruins</p>	<ul style="list-style-type: none">• Location: Mount Sipil• Date of Construction: Byzantine Period• Conservation State: Ruin• Values: Documentary, Age <p>Preservation Problems: not preserved</p>
 <p>Kale Masjid</p>	<ul style="list-style-type: none">• Location: Mount Sipil• Date of Construction: Emirates Period• Conservation State: Ruin• Values: Documentary, Age, Settlement ruins inside the citadel• Preservation Problems: not preserved
<p>Hacı İlyas Bey Masjid</p>	<ul style="list-style-type: none">• Location: Adakale mah. Dönertaş Sk. No: 19• Date of Construction: Emirates Period• Conservation State: Restored, in-use• Values: Documentary, Age, Sets examples to nucleus of emirates neighborhood• Preservation Problems: Inappropriate furnishing

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Table A.1. (Cont.)



 <p style="text-align: center;">Great Mosque & Complex</p>	<ul style="list-style-type: none"> • Location: İshakçelebi Mah., 2007. Sk. No:2 • Date of Construction: Emirates Period • Conservation State: Under construction • Values: Documentation, Rarity, Age, Architectural, First monumental building outside the citadels. • Preservation Problems: -unobserved
 <p style="text-align: center;">Dere Masjid</p>	<ul style="list-style-type: none"> • Location: Dere Mah., Ulutepe Cd. No:189 • Date of Construction: Emirates Period • Conservation State: Restored • Values: Documentary, Age, Sets examples to nucleus of emirates neighborhood • Preservation Problems: unobserved
<p style="text-align: center;">Haki Baba Masjid</p>	<ul style="list-style-type: none"> • Location: Kaynak Mah. Haki Baba Sk. • Date of Construction: Emirates Period • Characteristics: Defines the entrance of the city • Conservation State: Restored, in-use • Values: Documentary, Age • Preservation Problems: Inappropriate interventions

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Table A.1. (Cont.)



<p>Attar Ece Mosque</p>	<ul style="list-style-type: none"> • Location: Topçu Asım Mh. • Date of Construction: Emirates Period • Conservation State: Restored, in-use • Values: Documentary, Age, Sets examples to nucleus of emirates neighborhood • Preservation Problems: Inappropriate interventions
 <p>Ali Bey Mosque</p>	<ul style="list-style-type: none"> • Location: Adakale Mah., 1901. Sk. No:53 • Date of Construction: Ottoman Empire Period • Conservation State: Restored, in-use • Values: Documentary, Age • Preservation Problems: Inappropriate furniture
 <p>Hacı Yahya Mosque</p>	<ul style="list-style-type: none"> • Location: Topçuasım Mah. • Date of Construction: Ottoman Empire Period • Conservation State: Restored, in-use • Values: Documentary, Age, Created a landmark with square in the junction. • Preservation Problems: Inappropriate furniture
<p>Çeşnigir Mosque</p>	<ul style="list-style-type: none"> • Location: Çarşı Mah. 1801. Sk. No: 6/A • Date of Construction: Ottoman Empire Period • Conservation State: Restored, in-use • Values: Documentary, Age, Spirit • Preservation Problems: unobserved

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Table A.1. (Cont.)




 <p>İvaz Paşa Mosque</p>	<ul style="list-style-type: none"> • Location: Kuşlubahçe Mah. • Date of Construction: Ottoman Empire Period • Conservation State: Restored, in-use • Values: Documentary, Age, Spirit • Preservation Problems: Inappropriate elements
 <p>Hatuniye Mosque & Complex</p>	<ul style="list-style-type: none"> • Location: 1. Anafartalar Mah., Atatürk Blv. No:1 • Date of Construction: Ottoman Period • Conservation State: Restored, in-use • Values: Documentation, Aesthetic • Preservation Problems: Inappropriate furniture
<p>Göktaşlı Mosque</p>	<ul style="list-style-type: none"> • Location: Göktaşlı Mah. Ulutepe Cd. • Date of Construction: Ottoman Period • Conservation State: Restored, in-use • Values: Documentary • Preservation Problems: unobserved
 <p>Sultan Mosque & Complex</p>	<ul style="list-style-type: none"> • Location: Mimar Sinan Mahallesi, İzmir Cd. No:38 • Date of Construction: Ottoman Period • Conservation State: Restored, in-use • Values: Documentation, Spiritual, Location of mesir fest • Preservation Problems: unobserved

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Table A.1. (Cont.)


<p>Nişancıpaşa Mosque</p>	<ul style="list-style-type: none"> • Location: Nişancıpaşa Mah. 1106. Sk. No: 28 • Date of Construction: Ottoman Period • Conservation State: Restored, in-use • Values: Documentary • Preservation Problems: Inappropriate furniture
<p>İbrahim Çelebi Mosque</p>	<ul style="list-style-type: none"> • Location: İbrahim Çelebi Mah. 2503 Sk. No: 39 • Date of Construction: Ottoman Period • Conservation State: Restored, in-use • Values: Documentary • Preservation Problems: unobserved
 <p>Hüsrev Ağa Mosque & Complex</p>	<ul style="list-style-type: none"> • Location: Sakarya Mah. 1106 Sk. No:1 • Date of Construction: Ottoman Period • Conservation State: Restores, in-use • Values: Documentary, Age • Preservation Problems: Inappropriate Elements
<p>Derviş Ali Mosque</p>	<ul style="list-style-type: none"> • Location: 1. Anafartalar Mah. • Date of Construction: Ottoman Period • Conservation State: unobserved • Values: Documentary • Preservation Problems: unobserved
<p>Cumhuriyet Bath</p>	<ul style="list-style-type: none"> • Location: Çarşı Mah. 1812. SK. No:4 • Date of Construction: unkonwn • Conservation State: No conservation work • Values: Documentation, Symbol of traditional life style • Preservation Problems: Lack of maintenance

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Table A.1. (Cont.)




<p>Lala Paşa Mosque</p>	<ul style="list-style-type: none"> • Location: Mutlu Mah. • Date of Construction: Ottoman Period • Conservation State: Restored, in-use • Values: Documentary, Social interaction point incorporation with the area next to it • Preservation Problems: Inappropriate interventions and elements
 <p>Dilşikar Mosque & Complex</p>	<ul style="list-style-type: none"> • Location: Dilşikar Mah. 911 Sk. No:22 • Conservation State: Restored, in-use • Values: Documentary, Ottoman Period Spiritual atmosphere • Preservation Problems: Inappropriate elements
 <p>Arapalanı Mosque</p>	<ul style="list-style-type: none"> • Location: Akpınar Mah. 241. Sk. No:34 • Date of Construction: Ottoman Period • Conservation State: Restored, in-use • Values: Documentary • Preservation Problems: unobserved
 <p>Muradiye Mosque & Complex</p>	<ul style="list-style-type: none"> • Location: Saruhan Mah. 1905. Sk. No:47 • Date of Construction: Ottoman Empire Period • Conservation State: Restored, in use • Values: Documentary, Age, Architectural • Preservation Problems: Inappropriate elements

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Table A.1. (Cont.)



<p>Aynı Ali Mosque</p>	<ul style="list-style-type: none"> • Location: Aynı Ali Mah. • Date of Construction: Ottoman Period • Conservation State: Restored, in-use • Values: Documentary, Spiritual • Preservation Problems: Inappropriate Elements
 <p>Sarabad Mosque</p>	<ul style="list-style-type: none"> • Location: Bayındırlık Mahallesi, Sarabat Cd. No:166 • Date of Construction: Ottoman Period • Conservation State: in-use • Values: Documentary • Preservation Problems: lack of maintance
<p>Çatal Mosque</p>	<ul style="list-style-type: none"> • Location: Dilşikar Mah. Seyfettinbey Cd. No:88 • Date of Construction: Ottoman Period • Conservation State: in-use • Values: Documentary • Preservation Problems: unobserved
 <p>Taşçılar Masjid</p>	<ul style="list-style-type: none"> • Location:Çarşı Mah. 1806 Sk. No:21 • Date of Construction: Ottoman Period • Conservation State: Restored, in-use • Values: Documentary • Preservation Problems: Inappropriate furniture and elements

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Table A.1. (Cont.)




<p>Velioğlu Mosque</p>	<ul style="list-style-type: none"> • Location: İbrahimçelebi Mah. 2507 Sk. No: 54 • Date of Construction: Ottoman Period • Conservation State: Restored, in-use • Values: Documentary, Spiritual • Preservation Problems: unobserved
 <p>Kısık Mosque</p>	<ul style="list-style-type: none"> • Location: Akıncılar Mah. Yeşiltepe Cd. No: 9/B • Date of Construction: Ottoman Period • Conservation State: restored, in-use • Values: Documentary, Landmark, part of traditional lifestyle • Preservation Problems: Inappropriate interventions, loss of elements
 <p>Mevlevihane</p>	<ul style="list-style-type: none"> • Location: Ayvacık Mah. • Date of Construction: Emirates Period • Conservation State: Restored, re-functioned • Values: Documentary, Rarity, Defines the entrance of the city • Preservation Problems: unobserved
 <p>Seyyit Hoca Convent</p>	<ul style="list-style-type: none"> • Location: Saruhan Mah. • Date of Construction: Emirates Period • Conservation State: Restored, re-functioned • Values: Documentary • Preservation Problems -

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Table A.1. (Cont.)




 <p style="text-align: center;">Saray-I Amire & Fatih Tower</p>	<ul style="list-style-type: none"> • Location: Fatih Park & Anafartalar Mah. • Date of Construction: Ottoman Period • Conservation State: Total Loss & Restored • Values: Documentary, Symbol of Ottoman Empire presence • Preservation Problems: Saray-ı Amire, total loss; Fatih Tower, inappropriate interventions
 <p style="text-align: center;">Darphane</p>	<ul style="list-style-type: none"> • Location: Ishak Çelebi Mah., Küpbaşı Sk. • Date of Construction: Emirates Period • Conservation State: Restored, abandoned • Values: Documentary, Vista point, symbol of economics • Preservation Problems: Not re-functioned
 <p style="text-align: center;">Rum Mehmet Paşa Bedesteni</p>	<ul style="list-style-type: none"> • Location: Çarşı Mah. 1802 Sk. No: 17 • Date of Construction: Ottoman Empire Period • Conservation State: Restored, re-functioned • Values: Documentary, Age, Symbol of traditional trade culture • Preservation Problems: Inappropriate new function, not open for visits

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Table A.1. (Cont.)




 <p style="text-align: center;">Yeni Khan</p>	<ul style="list-style-type: none"> • Location: Anafartalar Mah., Dr. Sadık Ahmet Cad. No:34 • Date of Construction: Ottoman Period • Conservation State: Restored, Re-functioned • Values: Documentary, Age , Trading and accommodation culture • Preservation Problems: Inappropriate furniture
 <p style="text-align: center;">Çukur Bath</p>	<ul style="list-style-type: none"> • Location: İshak Çelebi Mah. • Date of Construction: Emirates Period • Conservation State: Restored • Values: Documentary, Symbol of traditional life style • Preservation Problems: Abandonment
 <p style="text-align: center;">Alaca Bath</p>	<ul style="list-style-type: none"> • Location: Göktaşlı Mah. Murat Cad. • Date of Construction: Ottoman Period • Conservation State: No conservation work • Values: Documentary, Symbol of traditional life style • Preservation Problems: Lack of maintenance
<p style="text-align: center;">Karaköy Bath</p>	<ul style="list-style-type: none"> • Location: Topçuasım Mah. • Date of Construction: Ottoman Period • Conservation State: unknown • Values: Documentary, Symbol of traditional life style • Preservation Problems: unknown

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Table A.1. (Cont.)




<p>Yaralı Khan</p>	<ul style="list-style-type: none"> • Location: 1. Anafartalar Mah. Kouk Sk. • Date of Construction: unknown • Conservation State: Restored, in-use • Values: Documentary, Age, Architectural, Aesthetic, Symbol of trading and accommodation culture <p>Preservation Problems:-</p>
 <p>Borsa Coffeehouse (Source: Doğan,2015)</p>	<ul style="list-style-type: none"> • Location: Ege Mahallesi, Borsa Cd. 20 A • Date of Construction: Ottoman Modernization Period • Conservation State: Restored, re-functioned • Values: Documentary, Symbol of traditional life style • Preservation Problems:-
 <p>Ziraat Bank (Source: peramezat, 2019)</p>	<ul style="list-style-type: none"> • Location: 1. Anafartalar Mah. 1603. Sk. 11/A • Date of Construction: Ottoman Modernization period (1900's) • Conservation State: Restored, in-use • Values: Documentary, Age, Aesthetic, Symbol of Institutionalization • Preservation Problems: Inappropriate elements and furniture
 <p>Governorship Building</p>	<ul style="list-style-type: none"> • Location: 1. Anafartalar Mah. Konuk Cd. No:5 • Date of Construction: Ottoman Period / Re-build: Republicin Period • Conservation State: Restored, in-use • Values: Documentary, Age, Spiritual, Symbol of Institutionalization • Preservation Problems: Inappropriate Elements

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Table A.1. (Cont.)



 <p>Public Library (Source: manisakutup, 2010))</p>	<ul style="list-style-type: none"> • Location: 1. Anafartalar Mah. Cumhuriyet Cd. No: 28 • Date of Construction: Republican Period • Conservation State: Restored, in-use • Values: Documentary, Symbol of changing life with modernization • Preservation Problems: Inappropriate interventions and elements
 <p>Governor's House</p>	<ul style="list-style-type: none"> • Location: 2. Anafartalar Mah. 1501. Sk. • Date of Construction: Ottoman Modernization Period • Conservation State: Restores, in-use • Values: Documentary, Symbol of modernization • Preservation Problems: unobserved
<p>Historic Bazaar Area</p>	<ul style="list-style-type: none"> • Location: Çarşı Mah. • Date of Construction: - • Conservation State: Rehabilitated, in-use (partly) • Values: Documentary, Age, Architectural, Symbol of traditional trade culture with gridal urban pattern adapted after big fire • Preservation Problems: Lack of maintenance

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Table A.1. (Cont.)

	<ul style="list-style-type: none">• Location: Sakarya Mahallesi, Atatürk Blv. No:56• Date of Construction: Republican Period• Conservation State: Restores, in-use• Values: Documentary, Symbol of institutionalization• Preservation Problems: unobserved
	<ul style="list-style-type: none">• Location: Şehitler Mahallesi, Merkez, 814. Sk. No:28• Date of Construction: Ottoman Modernization Period• Conservation State: Restored, in-use• Values: Documentary, Age• Preservation Problems: unobserved
	<ul style="list-style-type: none">• Location: 2. Anafartalar Mah.• Date of Construction: Ottoman Empire Period• Conservation State: Restored, in-use• Values: Documentary, symbolic• Preservation Problems: Lack of Maintenances

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Table A.1. (Cont.)



<p>Yiğitbaşı Convent</p>	<ul style="list-style-type: none"> • Location: Saruhan Mah. 2201. Sk. • Date of Construction: Ottoman Period • Conservation State: unknown • Values: Documentary • Preservation Problems: unobserved
 <p>Vak Vak Convent (Source: Doğan,2015)</p>	<ul style="list-style-type: none"> • Location: Tunca Mah. Ulutepe Cd. • Date of Construction: Ottoman Period • Conservation State: Restored • Values: Documentary, symbolic • Preservation Problems: Abandoned
<p>Rufai Convent</p>	<ul style="list-style-type: none"> • Location: İbrahim Çelebi Mah. Tunver Sk. • Date of Construction: Ottoman Period • Conservation State: Restored • Values: Documentation • Preservation Problems: inappropriate elements
 <p>Tuberculosis Control Dispensary</p>	<ul style="list-style-type: none"> • Location: 1. Anafartalar Mah. 1701. Sk. No: 8 • Date of Construction: unknown • Conservation State: Restored, in-use • Values: Documentary • Preservation Problems: unobserved

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Table A.1. (Cont.)

 <p>(White Elephant)</p>	<ul style="list-style-type: none"> • Location: 1. Anafartalar Mah. • Date of Construction: 1960 • Conservation State: Lack of maintenance • Values: Documentary, Architectural, Symbolic • Preservation Problems: Abandoned
<p>Sinan Bey Madrasah</p>	<ul style="list-style-type: none"> • Location: Tunca Mah. • Date of Construction: Ottoman Period • Conservation State: Restored, re-functioned • Values: Documentation, Age, Symbol of traditional life-style • Preservation Problems: Inappropriate elements