

## INTERPRETATION AND PRESENTATION STRATEGIES FOR THE HERITAGE OF THE PAST: THE CASE OF SMYRNA

**Serdar M. A. Nizamoglu**

Affiliation: City Planner

Email: [nizamogluserdar@gmail.com](mailto:nizamogluserdar@gmail.com) (<https://orcid.org/0000-0002-0943-4636>)

**Bilge Nur Bektaş**

Affiliation: City Planner, PhD Candidate

Email: [bilgebektas0@gmail.com](mailto:bilgebektas0@gmail.com) (<https://orcid.org/0000-0003-1660-5218>)

### Abstract

The port city Izmir has a long history, dates back to Hellenistic times. This multi-layered historic city, known as Smyrna, has enduring powerful connections based on trade within Mediterranean regions. The city was a multi-cultural place especially during the 19<sup>th</sup> and early 20<sup>th</sup> centuries, covering diverse typologies of cultural assets formed by diverse communities. Throughout the history, fires, earthquakes, and conflicts affected the urban tissue, which are followed by important planning studies. This paper aims to understand cultural heritage based on the historic roots and develop new strategic framework regarding whole cultural layers. Past plans and spatial maps are analysed in detailed and evaluated. The interpretation and presentation strategies are defined to foster mutual understanding and respect, in a broader sense, building peace among communities.

**Keywords:** Historic port city, interpretation and presentation, cultural heritage, Smyrna, Izmir.

### 1. Introduction

In the history, the very first settlement named Smyrna was established in Bayraklı district, known as Old Smyrna today in the Bornova Plain, at an area that forms a natural harbour in 3000 BCE in Izmir (Figure 1). Due to Persian attacks, Alexander the Great reestablished the city on the skirts of Pagos Hill, next to the Meles River and Gulf of Izmir around 300 BCE (Doğer, 2020; Ersoy, 2015; Tanrıver, et al., 2016).

Smyrna had an inner harbour and a port during the Hellenistic Period, and agricultural products from the fertile valleys of the Küçük Menderes (Kaystros) and Büyük Menderes (Meandros) rivers in the south and Bakırçay River (Kaikos) in the north were transferred (Doğer, 2020).



Figure 1: Location of Historic Centre of Izmir

Smyrna went under the control of the Seleucids in 281 BCE, then under Roman Rule in the late Hellenistic Period, and later under Eastern Roman Empire until 11<sup>th</sup> century. Earthquakes, fires, and epidemics threatened the city during ancient times. Components of Smyrna Ancient City, namely the Smyrna Acropolis, Theatre, Agora, Harbour Bath, some parts of main roads, and housing area of Altınpark have reached today, while traces of some components such as Stadium, city walls, and urban pattern are still visible.

The settlement captured by Çaka Bey in 1081 (Daş, 2009) and ruled under Turks' control since then. Aydınid Period was followed by the Ottoman Era. With the increment of trade volume at the end of the 16<sup>th</sup> century, the city expanded towards the cape called *Punta* on the coastline. The European states opened consulates, and the population of Greeks, Jews, Armenians, and Levantines increased, and they formed their own neighbourhoods (Goffman, 1995).



Figure 2: İzmir at the end of the 17<sup>th</sup> Century (source: Rijksmuseum, Amsterdam as cited in Nizamoğlu, et al., 2022, p.109)



Figure 3: A Gravure form (Cornelis de Bruyn, source: Archive of Konak Municipality, 2021)

Due to the changes in transportation technology, security concerns, and natural processes, a larger quay and developed port trade functions were required. Hence, the inner harbour of the ancient times was filled starting from the 17<sup>th</sup> century and expanded over a span of 400 years (Figure 2, Figure3). The infilled area was designed as an Ottoman Bazaar, and diverse types of architectural heritage, such as khans, bazaars, churches, mosques, synagogues, Izmir houses, fountains, significant public and cultural buildings were built (Beyru, 2011b).

In the late 19<sup>th</sup> century, trading activities were expanded to its largest network in the Mediterranean Basin and beyond (Figure 4). New buildings were developed in the urban area. The banks, post offices, stock exchange building, insurance companies, and entertainment enterprises were at the coastal zone so called Kordon, the Ottoman bazaar on the infilled area so called Kemeralti, and a modernized bazaar at the north of Kemeralti, namely as Mimar Kemalettin, and residential areas towards the skirts of the castle skirts.

The revival of the commercial life also led to a vibrant city life. Travelers and tourists visited Izmir and noted that diverse communities with different culture and religion lived in their neighbourhoods, which has characteristic architectural styles based on their lifestyles (Yaranga, 2000).

The defeat of the Ottoman Empire in the WWI was followed by Greece occupation in 1919, then the war between Turkish and Greek armies. The great fire 1922 destructed a significant part of the city, many cultural heritage buildings were destroyed (Naimark, 2002; Biondich, 2011; Neyzi, 2008). Afterwards, the population exchange between Turkey and Greece agreed with Treaty of Lausanne in 1923, and entire Greek, Armenian, and a significant part of the Levantines and foreigners left Izmir.



Figure 4: International Trade Routes of Ottoman Empire in the 18<sup>th</sup> Century (illustrated by authors, Source: Nizamoğlu, et al., 2022, p. 125)

In the Republican Period of today's Türkiye, Izmir still conserves important cultural buildings and urban pattern, which has evolved with cultural layers throughout the history. This settlement still exhibits various layers of civilization including Roman, Byzantium, Ottoman, and Republican Era. Although functions and buildings were altered in times of modernization and globalization, spatial organization and macroform of the urban space has been conserved.

Smyrna, as the historic centre of İzmir, is in the Tentative List within a name "The Historical Port City of Izmir" and studies are conducted for inscription on the UNESCO World Heritage Site. The recent plan, the Historical Port City Site Management Plan (2022-2027) states that interpretation and presentation studies must be conducted for the conserved urban fabric including urban pattern and street forms, also cultural routes to be determined accordingly (Nizamoğlu, et al., 2022). In line with the Site Management Plan, this paper asserts that cultural heritage of the past, which has not sustained today, should be interpreted and presented as a conservation attitude.

The study aims to understand cultural heritage assets based on the historic roots and develop new strategic framework in a way of regarding whole cultural layers of the multicultural urban heritage. The city has a rooted past, yet 19<sup>th</sup> and 20<sup>th</sup> centuries are the heydays of cultural diversity. This study aims to expand the question of *how to interpret and present multilayered urban heritage with all aspects, in respect of cultural diversity*. In this regard, plans and maps of 19<sup>th</sup> and 20<sup>th</sup> centuries are analysed in detailed, evaluated with comparison of present urban fabric, as well as social and cultural life of those times are indicated. The interpretation and presentation strategies for sustaining cultural diversity are developed in line with the Site Management Plan.

## **2. Scope, Context, and Methodology**

This study focuses on urban heritage of Izmir in Türkiye, mainly the management site of the Historical Port City of Izmir and northern part of the historic city centre, which is beyond the management site. The management site covers 372.40 hectares with diverse conserved areas and listed buildings. The northern part of historic city centre has not survived today with its integrity and authenticity.

The methodology is based on case study, consisting of literature review and illustration of spatial plans and maps via CAD programme. The spatial maps are digitalised by the first author and further illustrated with Adobe programmes. To understand the case, planning history which shaped the urban fabric as a port city in 19<sup>th</sup> century is analysed to understand previous planning decisions and their impacts on today's urban place. In this sense, spatial maps of 19<sup>th</sup> century are digitalized on today's urban pattern. The general macroform of the city is analysed and evaluated, while detailed analyses and evaluation are conducted for the area issued in the Goad Insurance Plans. Afterwards, proposals for interpretation and presentation strategies are developed.

## **3. Literature**

Interpretation and presentation of all layers and aspects of cultural heritage is related to fostering cultural diversity, culture of democracy, and building peace among varied groups of people of the world. International legal framework expands cultural diversity and interpretation and presentation of heritage with diverse layers. In this context, the noted international texts are given in brief.

Universal Declaration on Cultural Diversity of 2001 is one of the earliest binding documents in the context of cultural diversity. The Declaration determines that cultural diversity, which is composed of uniqueness and plurality of the identities of people, is the common heritage of humanity. The Declaration stands on three principles of identity, diversity, and pluralism and states respecting cultural diversity ensures social cohesion and international peace. Cultural heritage in all its forms must be conserved to flourish dialogue among cultures and foster creativity with diversity.

Furthermore, the 2005 Convention on the Protection and Promotion of the Diversity of Cultural Expression by UNESCO defines that cultural diversity is innumerable ways of expression of cultures of groups and societies. The Convention expresses that cultural diversity, which creates rich and varied world, should be preserved for the benefit of all within a framework of democracy, social justice, and mutual respect between peoples and cultures. Hence, cultural diversity is related to culture of peace, strengthening the free flow of ideas, freedom of thought, expression, and information. Including the cultures of minorities and indigenous peoples, recognition of equal dignity of and respect for all cultures are among guiding principles.

The ICOMOS Charter for the Interpretation and Representation of Cultural Heritage Sites (2008) expands objectives and principles on interpretation and presentation strategies and methodologies. Interpretation is defined as “the full range of potential activities intended to heighten public awareness and enhance understanding of cultural heritage site” and covers on-site and directly related off-site installations, trainings, publications, and alike. Presentation refers to “the carefully planned communication of interpretive content through the arrangement of interpretive information, physical access, and interpretive infrastructure at a cultural heritage site”. At that sense, presentation tools can be information panels, displays, guided tours, websites, etc.

The charter defines main principles of interpretation and presentation to enhance public appreciation and understanding of cultural heritage sites. These principles and objectives include encouraging individuals and communities to reflect their own perceptions and develop connections to site, taking into consideration of all groups of people who have contributed to historical and cultural significance of the site and cross-cultural significance of the site, respecting authenticity in designing a heritage program with traditional social functions of the site, cultural practices, and honour of locals and associated communities.

#### **4. Understanding Smyrna with Historic Plans and Maps**

Today's urban heritage, historic centre of Izmir, was established on the Smyrna Ancient City. The famous historian Strabo (XIV.1.37) described the city as:

After Smyrna had been razed by the Lydians, its inhabitants continued for about four hundred years to live in villages. Then they were reassembled into a city by Antigonos, and afterwards by Lysimachus, and their city is now the most beautiful of all; a part of it is on a mountain and walled, but the greater part of it is in the plain near the harbor and near the Metroium and near the gymnasium... The River Meles flows near the walls; and, in addition to the rest of the city's equipment, there is also a harbor that can be closed.

The Gulf of Izmir at the west, Pagos Hill at the southeast, and Meles River at the west are the natural edges. The geographical location of the city is suitable for defence, and the port nearby enabled to develop trading activities (Köksal, 2014). The Acropolis on the Pagos Hill, also known as Kadifekale, Theatre, Agora, and Stadium are main monumental structures of the Smyrna Ancient City.

Today's living heritage place covers Agora, Theatre, Acropolis, Caravan bridge, ancient street, harbour bath, Altınpark residential area, several aqueducts, and some remains of city walls. Although the sketches of Hans Naumann (Konak Municipality archives, as cited in Nizamođlu, et al., 2022) show a Temple, Harbour Castle, Ephesus and Magnesia gates, they are not visible today (Figure 5).

The multilayered heritage place is still open to new discoveries, there might be new findings as the archaeological studies are conducted. Ibn Battuta (Tanci, 2004) states that the city was largely devastated, especially Acropolis and harbour castle when he came to Izmir in 14<sup>th</sup> century. After conquered by Ottomans, the harbour castle was demolished in 15<sup>th</sup> century (Baykara, 1974). The population growth in the Mediterranean during the 16<sup>th</sup> century, while population of Izmir was mostly composed of Turks and Greeks (Arıkan, 2001).

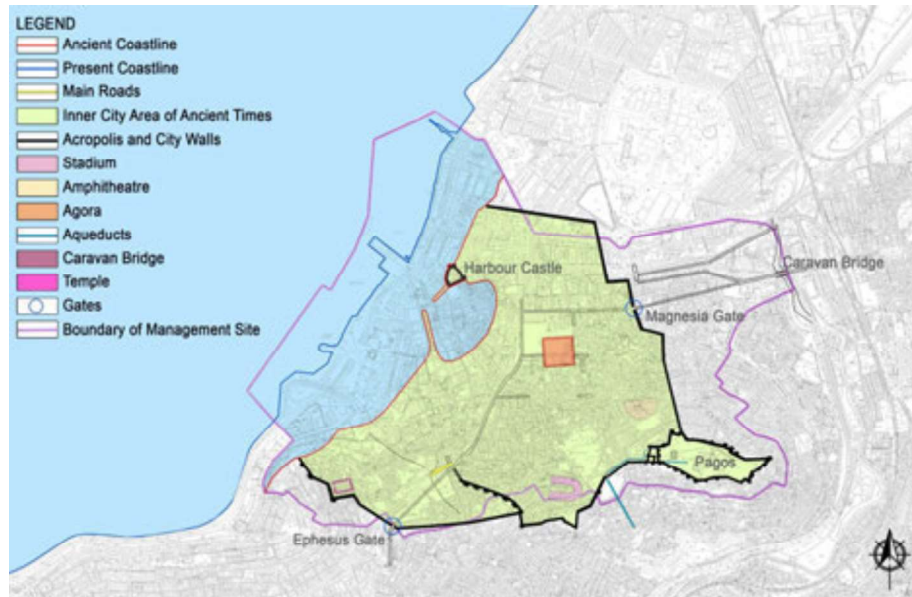


Figure 5: Ancient City Illustration on Present Historic City (illustrated by the authors)

The increment of trade and opening of European consulates also led to increase in population of Greeks, Jewish people, Armenians, Frenchs, Netherlanders, and British people in the 17<sup>th</sup> century (Goffman, 1995). Turks settled on the slopes of Kadifekale, Jewish people were around Kemeralu Bazaar and among Turkish neighbourhood, Levantines were lined up in the part extending from the port to the north along the coast, Greeks were just behind Levantines and Armenian neighbourhood was between Greek and Turkish neighbourhood (Figure 6) (Kıray, 1972).

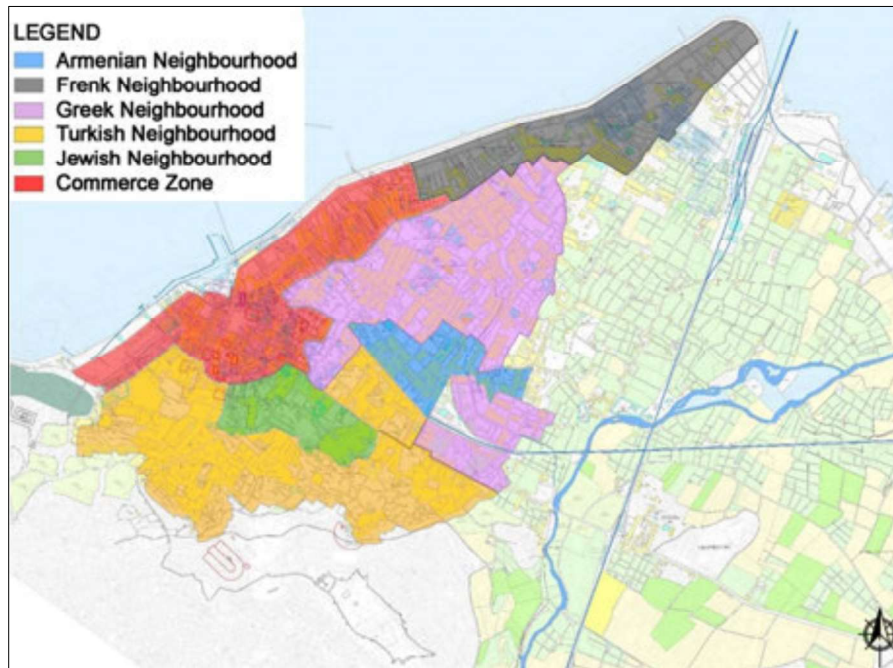


Figure 6: Neighbourhoods in the 19th Century (illustrated by authors, Source: Nizamoğlu, et al., 2022, p. 114)

The city had become an attraction centre for people from diverse religion and nationalities since 17<sup>th</sup> century. Especially after ahitnames signed between Ottoman and European states, European merchants came frequently to the city and some of them settled (Goffman, 1995).

The inner harbour was filled in 19<sup>th</sup> century, and several planning studies were carried out for the reconstruction of the city. The overall macroform of the city and components forming urban pattern are investigated throughout plans and maps of the 19<sup>th</sup> century, which is the heydays colourful and multicultural life of Smyrna.

#### 4.1. Thomas Graves Plan

The Graves Plan, dated 1836-7, shows the city of Smyrna and Vourlah Road and adjacent islands connected by the Gulf of Izmir (Figure 7). The map shows that Smyrna was developed on the remains of the ancient city, oriented to the harbour, and spread to north reaching to the Punta.

Acropolis, and partly Stadium were conserved, while Agora was in a ruined condition, just traces of theatre and temple were noticeable. The site of ancient port is clearly noticeable within the building stocks, close to Governor's House, Barracks, and Parade. The Custom House, breakwater, and port offices shows actively used harbour.

Meles River is crossed by the Caravan Bridge, which is still a main entrance of the historic city. The road reaches to orakkapı Mosque and continues to inner part of the city, through partly in the form of Anafartalar street today. The city covers several significant places, such as the Historic Kemeraltı Bazaar (on the infilled area of the ancient port), mosques, churches, hospitals, and cemeteries.

The city had organic pattern with cul-de-sacs and long narrow parcels on the north of the historic bazaar, next to the harbour. In these long narrow parcels, English Consuls, Marina, and cooperage buildings are visible, while English, Sardinian, American and Dutch places are also indicated.

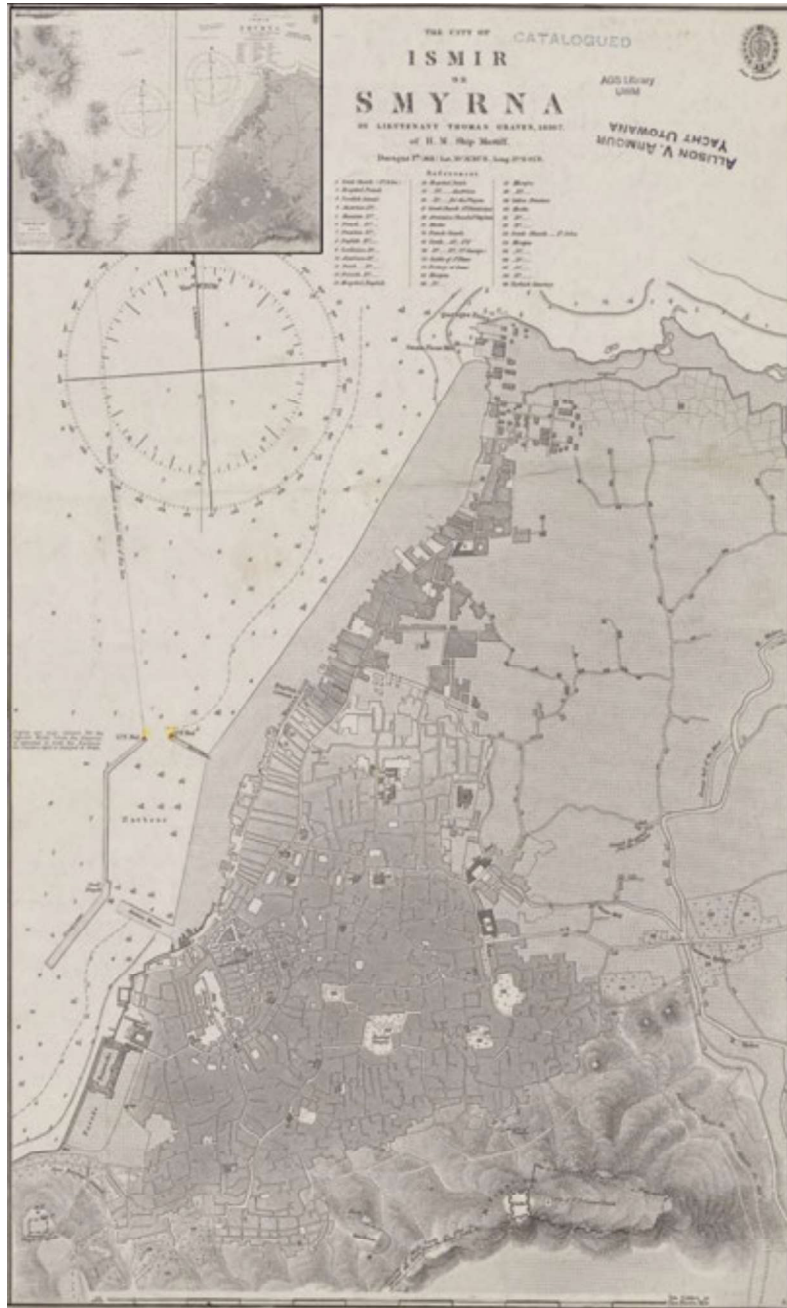


Figure 7: Smyrna Part in Thomas Graves' Plan (1836-7), illustrated by the authors to focus of the City of Smyrna (Source: American Geographical Society, 2021)

#### 4.2. Luigi Storari Map

The two big fire events occurred in 1845 and 1852. The Turkish and Jewish quarters and Kemeralı Bazaar were highly destructed, while the Armenian Quarter completely disappeared (Beyru, 2011a). Afterwards, the Storari Map was prepared between 1854-1856 to rebuild the city (Figure 8).

The map does not show port and harbour but presents urban layout in detail. It is seen that the city continued its port-oriented development and further extended to the northern side. Punta Region became to develop with building blocks, as quadrangular islands opening to the sea. Long and narrow parcels were extended, behind the quay perpendicular to the sea and new parcels have been formed. Today's archaeological sites of Agora and Altınpark were used as cemeteries. After the fires, the plan of Armenian Quarter was revised, grid pattern with wider street was introduced instead of traditional organic pattern with narrow streets.

The Storari map also shows that the commercial centre of the city developed, and many khans were built in this period. The bazaar was spread around the inner harbour towards the non-Muslim quarter in the north of the city by the end of the 19<sup>th</sup> century.

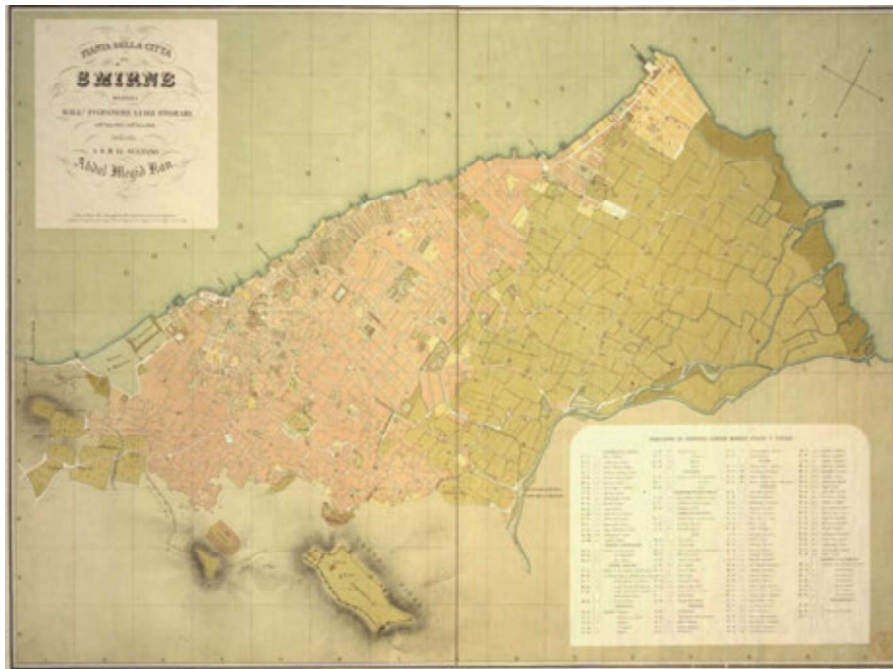


Figure 8: Map of Luigi Storari (1854-56) (Source: Konak Municipality Archive, 2021)

When compared to today's urban heritage (Figure 9), the hinterland was broader on the southern and eastern part, and the coastal line closer inner to the city. The settled areas in the city were around 429,3 hectares.

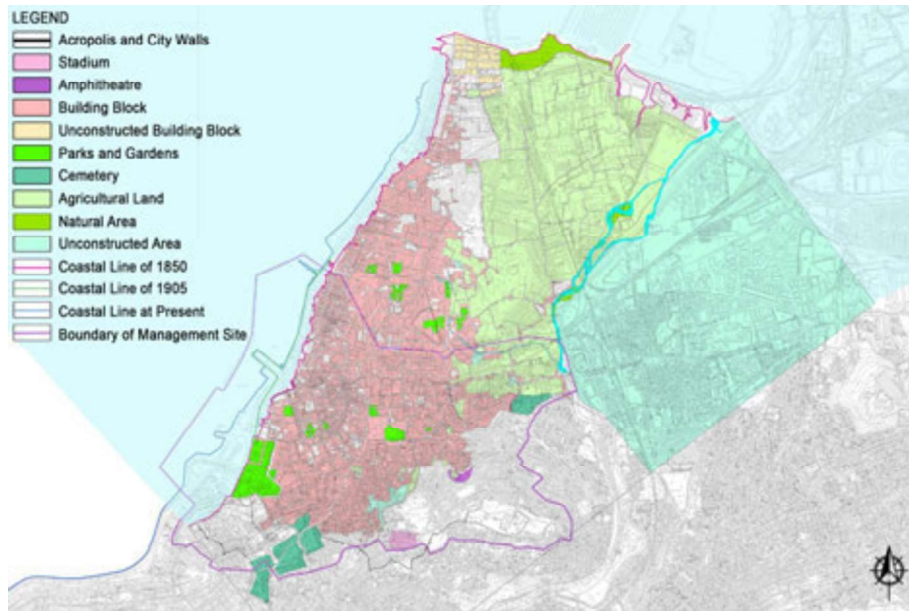


Figure 9: Storari Map on Present Historic City (illustrated by the authors)

### 4.3. Lamec Saad Plan

Dated 1876, the Saad Plan clearly represents urban layout and main transportation infrastructure at those time (Figure 10). The railway connections were built to export the products grown in the Aegean Region through the port and significantly shaped the urban morphology.

The first railway of the Ottoman period, Aydın-Izmir railway was completed in 1866. In the Plan, Alsancak Station and Basmane Station, railway routes, breakwater and port are seen together for the first time. With Alsancak Station and its facilities, the east of the station was developed as an industrial zone (named as Darağacı today) and the west as a residential area in Punta region. Industrial buildings and density of urbanization increased in this area.

Components of Smyrna Ancient City are also seen in the plan. The acropolis is shown as Ancient Fortresse, traces of Stadium, Theatre, and Temple are indicated, and Agora and Altınpark are shown as cemeteries. The inner harbour is completely filled. Customs of Turks and Europeans were segregated. Today's Governors House is shown as Palas. There were barracks and manoeuvre area, which are not survived today, as also shown in the Graves Map. Near to barracks, there was a prison, which is seen in the first time.

Long narrow parcels between the shore and Frenk Street led to emergence of passageways called "ferhane", distributed across residential areas, storage facilities, and shops erected on either side (Beyru, 2011b). Sanitary Office, Lighthouse Office, Passport Office, Port Captain's Office, Fish Market were located next to lighthouse. Steamboat and Letter Post agencies, foreign consulates, as well as breweries, cafes, and casinos were near to sea.

When compared to todays' urban heritage (Figure 11), the hinterland was broader on the southern and eastern part, and the coastal line were closer to the inner city. Yet, the infilled area became bigger compared to Storari Map. The city in the Saad Plan was around 696 hectares, including both urban and rural settled areas.

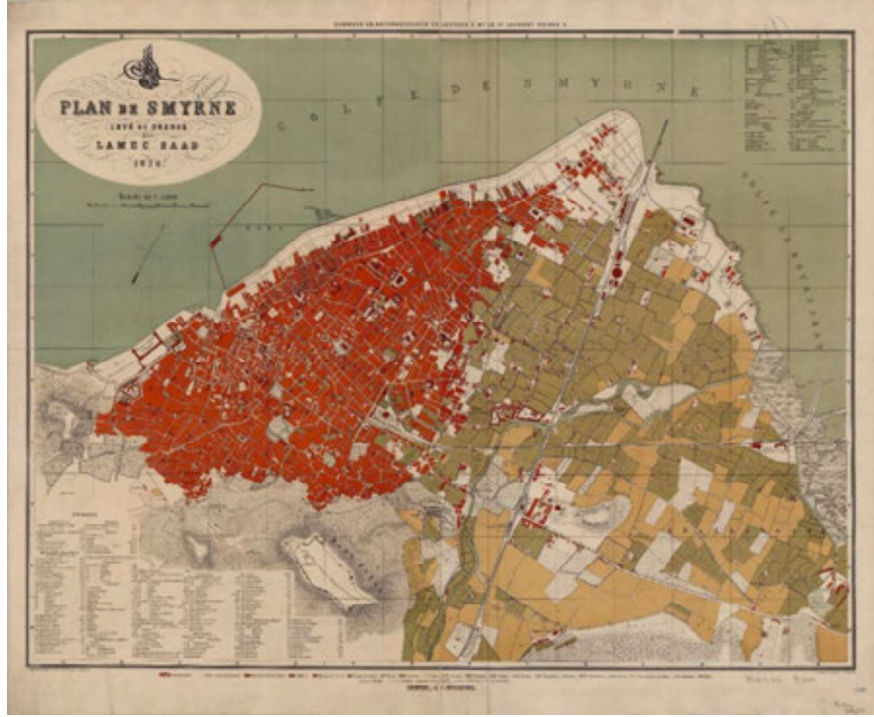


Figure 10: Map of Lamec Saad 1876 (Source: Konak Municipality Archive, 2021)

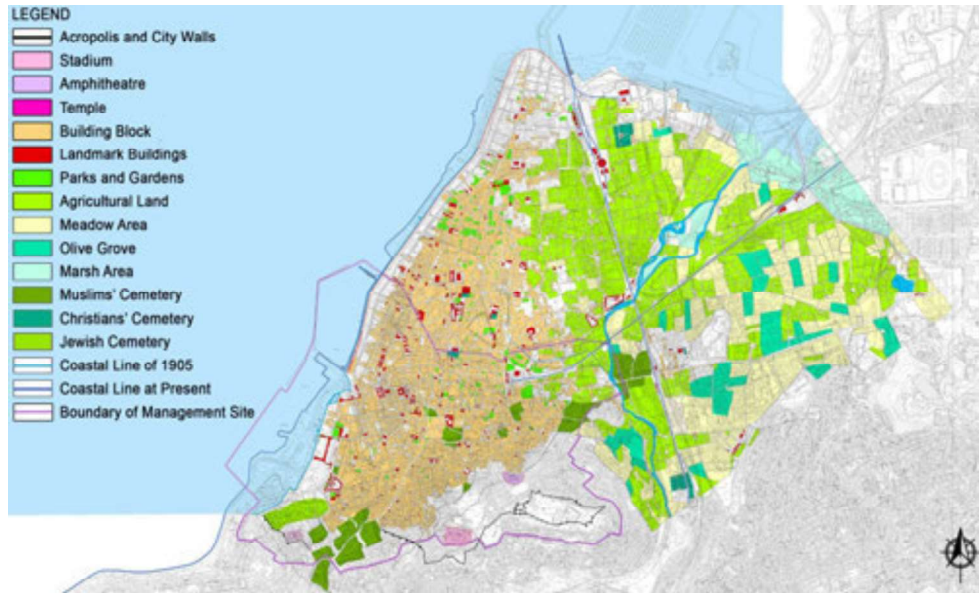


Figure 11: Saad Map on Present Historic City (illustrated by the authors)

#### 4.4. The Goad Insurance Plans

After Lamec Saad Plan, two major fire disasters occurred in the city, which led to preparation of Goad Insurance Plans (Figure 12, Figure 13). The Insurance Plan was prepared by Charles Edward Goad in 1905 focusing on the commercial areas of the city where the need of insurance is high.

The Goad Plans are consisted of 11 detailed maps with scaled 1:3600 and a legend. The maps are significant documents to understand commercial land use of early 20<sup>th</sup> century. The areas near to port and historic bazaar area were issued in the maps. The area covers 73,5 hectares, 77% of which is in the boundary of management site today. In a way, these areas are valuable for maintenance of port city functions. Also, in the legend several names of owners were indicated. Diversity of these names from different cultures and ethnicities show the cultural diversity in the city at those times.

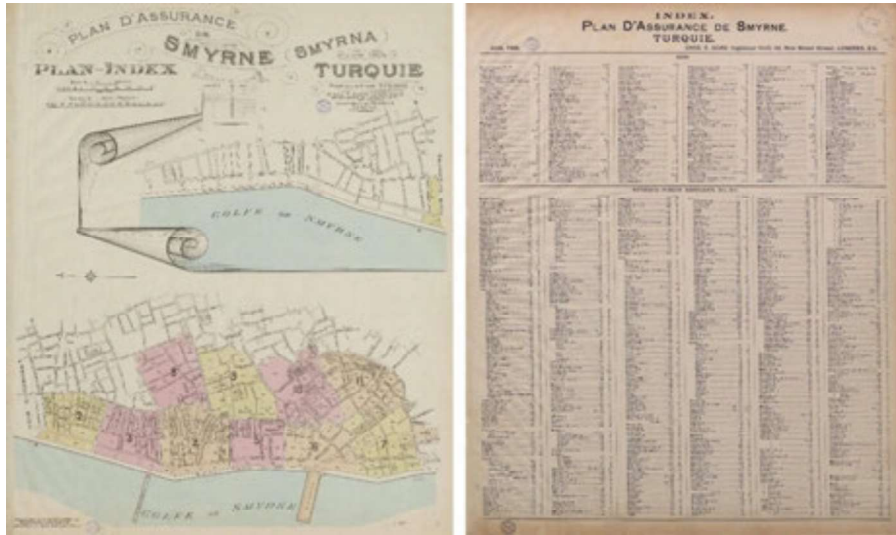


Figure 12: Index and Legend of the Goad Plans  
(Source: Archives of Konak Municipality, 2021)



Figure 13: Insurance Plan of 1905 - Charles Edward Goad Plan (Source: Archives of Konak Municipality, 2021)

#### 4.4.1. Exploring the Goad Insurance Plans

The 1905 Goad Insurance Plans are analysed by matching with today's maps. For the illustration, studies of Rauf Beyru (2011b) and George Poulimenos (2022) are used (Figure 14, Figure 15).

The Insurance Plans covers an area of approximately 73.54 hectares, and 56.80 hectares of which is also in the boundaries of management site today. Commercial uses, production and storage areas, service facilities, houses, and other uses are shown in the maps. Besides, ferhanes and inns are seen as main building typologies in the city. The map indicates that Kemeraltı Region was the administrative and commercial centre of the city in 1905, but the central functions began to spread towards to Punta region.



Figure 14: The Uses of Buildings in the Goad Insurance Maps ((illustrated by the authors)



Figure 15: Legend of the Goad Map

The area distribution of the 1905 map is evaluated (Table 1). The majority of the buildings in number with 34,5% are daily commercial uses, which is followed by housing areas with 21.7%. This also shows the active and vibrant life of the city. Also, inn, bazaar, and ferhane types of buildings covers around 38,8%, and warehouses covers 17,4% of the total area. Hence, commercial buildings are mostly concentrated close to coastal area as the main land use. The Goad Plan illustrates that the city was colourful with commercial buildings, traditional arts, small producers, merchants, as well as residential uses and entertainment and leisure facilities.

Table 1: Distribution of Building Types and Uses in the Goad Insurance Map

Building Types and Uses	Building		Total Area	
	No.	(%)	m <sup>2</sup>	(%)
Inn, Bazaar, Ferhane	211	5.7%	201216	38.8%
Warehouses	322	8.7%	90204	17.4%
Housing Areas	806	21.7%	61345	11.8%
Daily Commercial Uses	1278	34.5%	49099	9.5%
Production	394	10.6%	34351	6.6%
Public Buildings	88	2.4%	32794	6.3%
Entertainment and Leisure	279	7.5%	24153	4.7%
Agent, Stock Exchange, Bank, Insurance Companies and Offices	161	4.3%	12301	2.4%
Traditional Arts	80	2.2%	4644	0.9%
Accommodation Facilities	18	0.5%	4625	0.9%
Trade of Other Products	72	1.9%	4321	0.8%
Total	3709	100.0%	519052	100.0%

The commercial buildings such as hotels, cafes, restaurants, clubs were mostly located along the First Kordon, while these types of uses were few in the Kemeraltı Bazaar. These kinds of popular buildings of those times, where people interact with each other, were in associated with the Frenk Neighbourhood, spreading over the ferhanes, shops, passages and commercial streets.

Close to seaside, near to Kemeraltı Bazaar, there were hotels, office uses, banks, stock market structure, agencies and inns used as storage areas, related to the First Kordon Street and Custom Pier. In the Kemeraltı Bazaar, inns and passages were used as commercial buildings and storage areas. The map also shows that the uses such as stores, pharmacies, chapels, flea markets, tailors, shoemakers, candy shops, coal shops, clothing shops and antique shops were intensified. It is also noticed that some streets and bazaars were specialized in certain functions and craftworks, such as Sandıkcılar (means chest makers) street, confectioner street, butchers street, loggers street, glass sellers street, honey sellers, pancakes street, jewelers' bazaar, stoneworkers' bazaar, flea market, fish market, chestnut market.

For the social and economic life, different communities were making living by diverse businesses. For instance, Turks were settled around Kadifekale and near to Kemeraltı Bazaar, and working as tailor, shoemaker, furrier, saddler, herbalist, butcher, turban and cap maker for both women and men, farriers, coppersmiths, jewellers, and alike (Bauden, 2003).

Greeks were the highest population after Turks, from 17<sup>th</sup> century to middle of 19<sup>th</sup> century. They were settled neat to commercial district and close to Churches. Greeks works in almost

all sectors, while most of them were engaged in agriculture in the hinterland of Smyrna. They are also work as merchants, boatmen, tailors, bottlers, shoemakers, grocers, tavern keeper, butcher, grocer, greengrocer and tellak (Kütükođlu, 1992).

Armenians were the smallest population when compared to other communities. Living in the Armenian Quarter, named as Haynots, Armenians were composed of diversified communities, such as Gregorian, Catholic, and Protestants (Hovannisian, 2018). Close to the Caravan Road, Armenians were active in international trade, they were intermediary actors in transfer of Iranian silk carried through caravans and other products to European ports.

Jewish people migrated from Portugal and Spain settled in Izmir. They were both rich and poor Jewish, many of them had their own business (Bauden, 2003), effective in collecting İzmir custom revenues, act as money changer and broker, and served as intermediary for merchants (Frangakis-Syrett, 2006).

Levantine communities are of English, Dutch, Italian, French, Hungarian and Slavic origin. They worked in banking, finance, insurance, and logistics sectors, especially in trade and industrial works. They were active in construction of docks, railway investments, operation of tram and ferry lines, as well as, sustaining communication between local producers and sellers in agriculture sector (Yildiz, 2012).

Levantine's neighbourhood known as Belle-View or Bella-Vista was along the Frenk Street (APIKAM, 2020). The narrow and long passages near to coastline were named Frenkhane, which changed into 'ferhane' over time. Residences, shops, and warehouse buildings were lined up on both sides of these ferhanes. Ferhanes also represented western type of consumption (Beyru, 2011b). Levantines constituted clubs, where they followed the printed publications in Europe, which had libraries, arcades, ballrooms, and theatres (APIKAM, 2020).

The inns and ferhanes are analysed further to understand predominant characteristic building typologies in the Goad Insurance Maps (Figure 16, Figure 17). Names of inns and ferhanes in the Goad Plan are determined according to study of Rauf Beyru (2011b) (Table 2, Table 3). Inns are typological buildings used in the commercial life of the city in the past to meet buying, selling, storing, and accommodation needs of people engaged in trade, especially caravan trade (Ersoy, 1988). There are 120 inns, all of which are in Kemeraltı Bazaar and its surroundings on the Goad Map. Most of the inns were in the arc form, adjusting to the Anafartalar street, which was named as Kemeraltı Street in the past. Anafartalar Street, which is the ancient harbour axes at past, gives a unique form to Kemeraltı Bazaar.

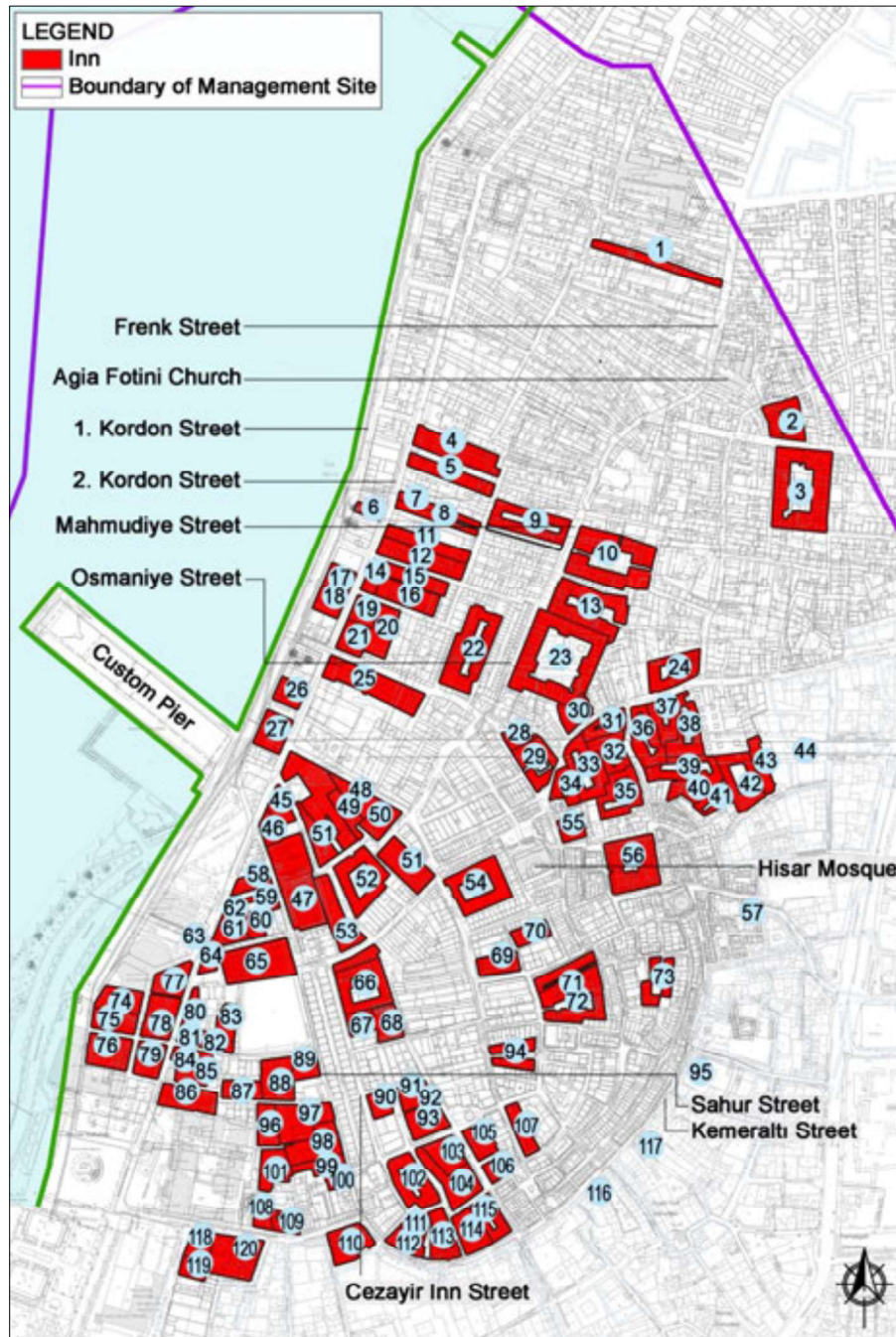


Figure 16: Inns in the Goad Plan on Present Historic City (illustrated by the authors)

Table 2: Inns in the Goad Map

1	Barbaris Inn	41	Kantarcıoğlu Inn	81	Medrese Inn
2	Çamur Inn	42	Fazlıoğlu Inn	82	Enver Bey Inn
3	Dervişoğlu Inn	43	Acem Inn	83	Balasuloğlu (Balasoloğlu) Inn
4	Sen Tom Inn	44	Katiopoğlu Inn	84	Şükrü Bey Inn
5	Hacı Davut Inn	45	Akasoğlu (Akkasoğlu) Inn	85	Yasin Bey Inn
6	Arap Inn	46	Süleyman Efendi Inn	86	Tabur Efendi Inn
7	Sadık Bey Inn	47	Gifrey (Guifrey) Inn	87	Pederi Inn
8	Kırmızı Kapı Inn	48	Maarif Inn	88	Yanya Paşa Inn
9	Coya Inn	49	Kapancıoğlu Salih Bey Inn	89	Arabi Inn
10	Küçük Vezir Inn	50	Maarif Inn	90	Ahmet Efendi Inn
11	Spartalı (Ispartalı) Inn	51	Çakaloğlu Inn	91	Süleyman Efendi Inn
12	Arap Inn	52	Pirinç Inn	92	Müezzinoğlu Inn
13	Küpecioğlu Inn	53	Uzun Inn	93	Hüseyin Bey Inn
14	Venedis Inn	54	Kızlarağası (Kızlarağa) Inn	94	Tütün Inn
15	Arapyan (Arap) Inn	55	Bidayet Inn	95	Küçük Karaosmanoğlu Inn
16	Büyük Akasoğlu Inn	56	Küçük Demir Inn	96	Hacıağabey Inn
17	Balyozoğlu Inn	57	Yemişçizade Inn	97	Şekeroğlu Inn
18	Essayan (Eseyan) Inn	58	Sadık Bey Inn	98	Menekşeli Inn
19	Küçük Akasoğlu Inn	59	General Inn	99	Kapacıoğlu (Kaplanoğlu) Inn
20	Osman Kaptan Inn	60	Nişan Inn	100	Emin Efendi Inn
21	Macela (Maçela) Inn	61	Eseyan Inn	101	Salepçioğlu Inn
22	Girit (Kiritikos) Inn	62	İsmail Efendi Inn	102	Mısırlıoğlu Inn
23	Büyük Vezir Inn	63	Akasoğlu (Akkasoğlu) Inn	103	Kamil Bey Inn
24	Osmanzade Inn	64	Hacı Yusuf Inn	104	Diremsiz Süleyman Inn
25	Vali Paşa Inn	65	Hancıbanoğlu Inn	105	Hasta Hane Inn
26	Nisli Hacı Ali Inn	66	Cezayir Inn	106	Küçük Hasta Hane Inn
27	Haralambo Yusufuğlu Inn	67	Sabri Bey Inn	107	Hacı Mehmet Inn
28	Kuyumcuoğlu Inn	68	Cambaz Inn	108	Rauf Paşa Inn
29	Selvili Inn	69	Abdül Rahmanoğlu Inn	109	Hacı Sadullah Inn
30	Kadioğlu Inn	70	Müsavvit Inn	110	Küçük Barut Inn
31	Şalvarlıoğlu Inn	71	Keten (Terzi) Inn	111	Tellal Başı Yeni Inn
32	Büyük Kuzuoğlu Inn	72	Büyük Demir Inn	112	Kemahlı İbrahim Efendi Inn
33	Büyük Karaosmanoğlu Inn	73	Çarşılı Inn	113	Bey Inn
34	Mirkelam Inn	74	Balyuzoğlu (Baldızoğlu) Inn	114	Eşrefpaşa Inn
35	Manısalı (Manasoğlu) Inn	75	Sadık Bey Inn (Küçük)	115	Batak Inn
36	Küçük Kuzuoğlu Inn	76	Maksudyan Inn	116	Abacıoğlu Inn
37	Yandevi Inn	77	Karantina Inn	117	Arap (Eski Cezayir) Inn
38	Çukur Inn	78	Sadık Bey Inn (Büyük)	118	Evlilyazade Inn
39	Anavutoğlu Inn	79	Halima Inn	119	Yusufoğlu Inn
40	Arap Inn	80	Keşişoğlu Inn	120	Ekmekçi Inn

The inns on the first Kordon Street, nearby the Customs Pier, are in different sizes and forms. In the Kemeraltı Bazaar, the inns lined up one after the other from the beginning of Sahur Street (Mezarlık street) (853 Street today) to Kemeraltı Street. They were followed by the inns lined

up on Cezayir Inn Street (855 street today) located just parallel to Kemeraltı Street. These were the widest streets, linearly extending in Kemeraltı Bazaar, facilitated the access of goods between inns and the pier. In similar, the linear Government Street (today Cumhuriyet Boulevard) was also composed of inns around.

Another region where inns form a cluster is near to Osmaniye Street (today's Mimar Kemalettin Street), which is associated to Basmane Station, and Mahmudiye Street (today's Halit Ziya Boulevard). Besides, there were the Fisherman's Market Mosque and bath, Hisar Mosque and Acem Mosque, which were characteristic to the area.

There were 34 Ferhane buildings, 31 of which were located within the boundaries of management site, as shown on the Goad Map. Ferhanes covered a total area of approximately 47,546 m<sup>2</sup> and around 42,643 m<sup>2</sup> in the management site. It can be seen that ferhanes had diverse functions such as businesses related to food and beverage, workplaces with alcohol drinks, agencies, stores, and dealers in Frenk Neighbourhood.

Table 3: Ferhane Buildings in the Goad Map

1	Atanasiades Ferhanesi	18	Lombardo Ferhanesi
2	Tenekides Ferhanesi	19	Sinaitiko Ferhanesi
3	Yusuf Bey Ferhanesi	20	Rossi Ferhanesi
4	Nomsi Ferhanesi	21	Anastas Agha Ferhanesi
5	Kupecioglu Ferhanesi	22	Arapyan Ferhanesi
6	Ruk Ferhanesi	23	Peştemalcioğlu Ferhanesi
7	Kupecioglu Ferhanesi (Partly Out of Area)	24	Bahaduri Ferhanesi
8	Konstan Ferhanesi (Partly Out of Area)	25	Yusuf Ferhanesi and Bonmarse Store
9	Sayian Ferhanesi (Partly Out of Site)	26	Sofia Ferhanesi
10	Matei Ferhanesi (Partly Out of Site)	27	Baltaci Ferhanesi
11	Aliotti Ferhanesi (Partly Out of Site)	28	Megistis Lavras Ferhanesi
12	Vlisides Ferhane (Partly Out of Area)	29	Greek Consulate Ferhanesi
13	Moraitini Ferhanesi	30	Jerusalem Patriarchate Ferhanesi
14	Mingetti Ferhanesi	31	Sinatikos Ferhanesi
15	Boskovic Ferhanesi	32	Ekizler Ferhanesi
16	Vital Ferhanesi	33	Vercimanoglu Ferhanesi
17	Spanudi Ferhanesi	34	Spartan Ferhanesi

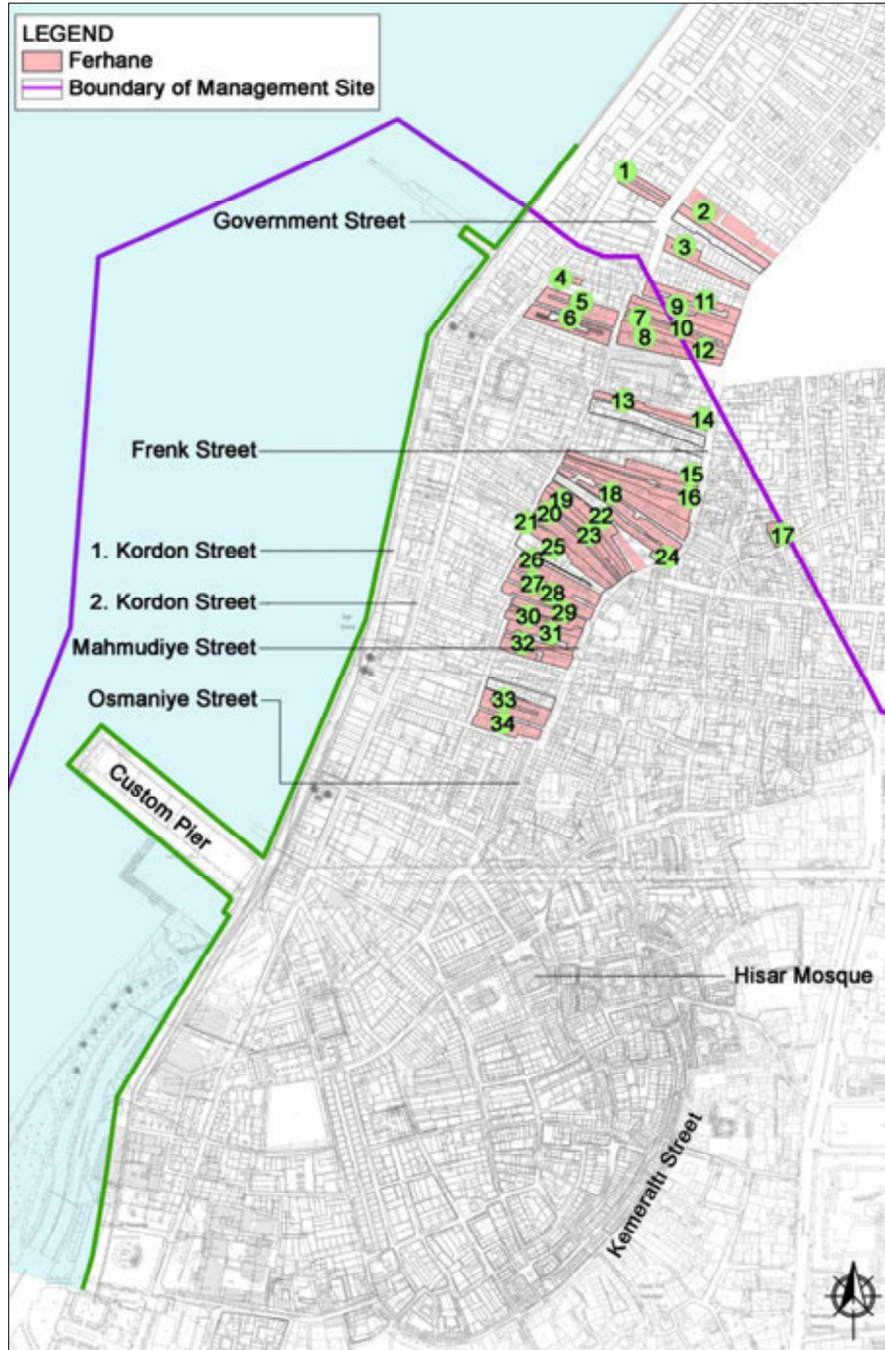


Figure 17: Ferhanes in the Goad Plan on Present Historic City (illustrated by the authors)

## 5. Evaluation of Historic Plans and Maps

The Graves Plan dated 1837, the Storari Map dated 1852, and the Saad Plan dated 1876 are important documents showing the development tendency of the urban and rural areas, important axes, main land uses, as well as cultural groups living in the city of those times. These plans show the overall urban and rural areas, giving important general view of the historic roots.

The Goad Insurance Plans, dated 1905, presents significant details. The Goad plans show the most significant and vulnerable place of the city, the most vital part of the historic city near to port. This area witnessed to cultural life of heydays of Smyrna, when diverse communities were living side by side, charming intellectual life of the merchants were happening in the 20<sup>th</sup> century.

When the historic city is analysed throughout the maps, it is seen that settled part increased, building typologies diversified based on daily uses and trading activities, and infilled areas in the gulf changed the coastal line. However, the 1922 fire, also noted as Smyrna Catastrophe and The Great Fire of Smyrna in the history, not only affected built environment but also multicultural life of the city.

The fire affected northern part of commercial area (Figure 18), whole Armenian and Frenk neighbourhoods, significant part of Greek neighbourhood, and some part of Turkish neighbourhood. Spatially, inns, ferhane buildings, public buildings, several religious buildings including churches were destroyed due to the fire. The place of Greek and Armenian neighbourhoods redesigned as urban park, named Kùltürpark in the Republican Period. Besides, boulevards were constructed at the north of Kemeraltı Bazaar. The construction of boulevards as main roads not only damaged to the historic pattern but also caused to complete destruction of several inns and partly demolishment of several inns, such as Selvili Inn, Büyük Demir Inn, and Çukur Inn. On the other hand, several inns in Kemeraltı Bazaar, religious buildings, including mosques, synagogues, several churches, as well as street pattern of 1852 and 1905 shaping the urban fabric have conserved today.

Although changes in urban pattern and living population over time, there is still significant conserved urban fabric. This urban fabric is registered as conserved areas diversified as urban conservation area, archaeological conserved area, historic conserved area, and natural conserved areas, also including diversified types of registered buildings based on the national legislative framework. However, interpretation and presentation installations of the historic centre of Izmir is insufficient today. It is not clear for a visitor or local to understand the cultural significance of the historic centre, which is composed of traces of tangible and intangible values from different times, diverse cultures and communities.

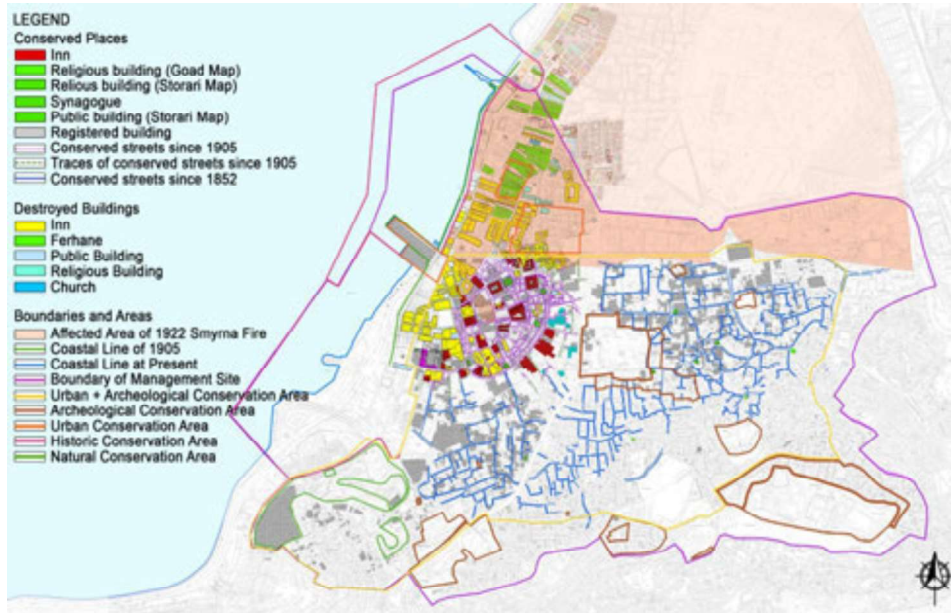


Figure 18: Synthesis of Conserved and Destroyed Places

## 6. Proposals for Interpretation and Presentation

The historic city was compact, covering commercial, administrative, entertainment facilities, as well as housing areas. Although, today's residential areas are not well integrated with the centre, it is important to associate residential area and central functions to foster a vibrant city.

For interpretation and presentation in the historic centre of Izmir, key principles are determined as follows:

- Interpretation and presentation studies are conducted within the framework of culture of democracy, culture of peace, and cultural expressions to sustain equal dignity and mutual respect of all people and communities.
- Memory of the place is interpreted and presented to foster cultural diversity, plurality, and identity as common heritage of humanity.
- Interpretation and presentation techniques supports inspiration, creativity, and imagination of people.
- The heritage information with all layers, tangible, and intangible aspect would be secured and accessible for all.
- Social inclusion and public participation are to be ensured in interpretation and presentation studies, in overall processes of planning, design, implementation, and monitoring.
- Interpretation and presentation studies are to be related to capacity building activities for people on mutual understanding, mutual respect, and culture of living together in a harmonious way.

Based on these principles, several interpretation and presentation strategies are proposed preliminarily:

- The lost and survived cultural heritage with intangible and tangible aspects is to be interpreted and presented with involvement of the representatives of communities from Levantine, Greeks, Armenians, Jews, and Turks. The overall process of interpretation and presentation should sustain building a strong network among communities.
- As mentioned in the Site Management Plan, an urban design guideline to create specific design language for the historic centre of Izmir is to be prepared. The guideline should determine general principles, such as rules to be followed in historic environment, modern buildings, and new additions.
- From Hellenistic times until today, place names are to be illustrated on the site. The components of Smyrna Ancient City that are not visible at present, such as ancient breakwater, harbour castle, and Temple, as well as historic places, public squares, and street names from Ottoman period are given through information and way finding panels that will arouse people's curiosity.
- The past maps of the historic centre of Izmir, covering diversified cultural and historic layers, are to be illustrated on visitor information systems.
- The monumental buildings such as Aya Fotini Church, places of memory such as Kültürpark, the uses covering big areas such as inns and ferhanes, famous meeting places such as Sporting Club in the historic city at past are to be interpreted and presented. Standard information signs with QR codes can be designed on buildings. Sculptures and installations on public squares can be designed. For instance, visitor information panels illustrating gravures of historic urban landscape with Kadifekale, harbour, and environs can be designed near to Pasaport Ferry Terminal at Kordon.

- The neighbourhoods and communities that lived in the city in history are shown through information panels with flu boundaries. Main information about people and communities are to be given.
- As mentioned in the Site Management Plan, a digital data system to storage and monitor heritage information is established. Collaboration with other relevant information systems such as data in Centre for Asia Minor Studies, the Bologna University Historical Archive, Rijksmuseum Amsterdam are developed to share and exchange knowledge about the heritage of historic Izmir. The security and accessibility of heritage information are to be ensured.
- A set of workshops, panels, and participatory meetings is to be organized periodically with both people and communities left the city and those still living in the city to determine interpretation and presentation aspects. Besides, institutions, municipalities, academicians, professional chambers, NGOs, and all related stakeholders should be involved the whole processes.
- A set of trainings and informative sessions are to be conducted periodically with people who are associated the historic city centre of Izmir to support mutual understanding, mutual respect and equal dignity of people and communities with diversified cultures.

## 7. Conclusion

Unfortunately, ethnic groups of people, indigenous people, small communities, people with different gender, religion or migrants facing discrimination today. Rise of nationalist trend causes to conflicts within and among societies. These are significant threat for all and should be dealt with sincere collaborative efforts.

In this regard, over all aim of this study to strengthening collaborative efforts to reintegrate cultural heritage to contribute to cultural interaction, cultural diversity, as well as culture of democracy and dialogue. As a multilayered cultural heritage place, the historic centre of Izmir was multireligious, multicultural, and multilingual. Places and societies are dialectical, inseparable parts of the whole, thus interpretation and presentation strategies must cover tangible and intangible aspects of cultural heritage.

Accordingly, interpretation and presentation strategies are preliminarily defined for the historic centre contribute to relation of societies, places, cultures, and memory. The survived and lost cultural values of the historic centre of Izmir are explored to reintegrate tangible and intangible cultural values of all times in today's living urban heritage. In this regard, the study also aims to contribute to foster importance of the historic roots, improve networks, and maintain sustainable development. This is a way of respecting whole cultural layers of the multicultural urban heritage, and respect for the past and today's communities.

Constituting interpretation and presentation strategies for this historic city with its evolving roots creating its heritage values is a significant issue. Interpreting and presenting the multicultural heritage, which is formed with synthesis of diverse cultures throughout the history, means remembering and recalling the memories and building futures for all. The living heritage places as the historic centre of Izmir can foster mutual understanding and respect, in a broader sense, contribute to building peace among communities and cultural of living together in harmony.

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