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Celik, Zeynep. *The Remaking of Istanbul: Portrait of an Ottoman City in the Nineteenth Century*. Seattle and London: University of Washington Press, 1987. Pp. xviii, 183. 17 maps, 103 halftones, bibliography, index. \$25.00 (U.S.)

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and were thus crucial in helping “a German philosopher become a European social theorist.” Heine and Mickiewicz, in contrast, were cultural mediators who explained their native countries and cultures (Germany and Poland) to the French, and France to their countrymen. In the course of doing so, Kramer maintains, they enhanced national consciousness in all three countries and contributed as well to the development of nationalism as self-conscious ideology.

On the whole this book works very well, but I have two minor quibbles. Although Kramer equates “exile” and “émigré,” he does not discuss the contrasting role of the “émigré experience” for important conservative writers such as Chateaubriand, Louis de Bonald, and Joseph de Maistre. Secondly, while the work is well documented with extensive notes and a generous bibliography, the index is less than complete, lacking entries for some of the minor figures mentioned in the text.

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**Celik, Zeynep. *The Remaking of Istanbul: Portrait of an Ottoman City in the Nineteenth Century*. Seattle and London: University of Washington Press, 1987. Pp. xviii, 183. 17 maps, 103 halftones, bibliography, index. \$25.00 (U.S.).**

Zeynep Celik, an American-educated Turk who teaches architecture at Columbia University, has produced the first comprehensive study of the 19th-century transformation in the architectural form and urban fabric of Istanbul, capital of a once-vast Oriental empire which was then struggling merely to survive in much reduced form. Her book began as an award-winning doctoral thesis constructed from an interesting array of source materials, especially Turkish archival documents.

Celik limits her study to the 70 years of intense growth and change between 1838 (when the Anglo-Ottoman Commercial Treaty opened the empire to foreign capital, enterprise, and workers) and 1908 (when the Young Turk Revolution curbed the despotic Abdulhamit II). During this period, the first half of which coincided with the Tanzimat reform era, considerable effort was made to recast Istanbul into a European-style capital symbolizing an empire rejuvenated by Western-inspired reforms. The treasury, however, was too poor to allow great schemes to be realized except in a piecemeal fashion. As a result, Celik concludes, the city lost its Turkish-Islamic character without gaining a uniformly Western facade.

The book is organized into seven chapters, including an epilogue in which the author provides a dreary *fin-de-siècle* image of a once-proud capital — run down and neglected in one of its two principal regions and modern and Western-looking in the other. Chapter One surveys the city’s architectural form in its Christian Byzantine and Islamic Ottoman eras. Each was characterized by monumental edifices and open squares harmonizing with the hilly topography. A striking difference between them is that under Islamic law, which favours individual over public rights, houses and shops encroached upon thoroughfares. The next chapter, on population growth, settlement patterns, and urban reform, notes that the Tanzimat reforms shifted responsibility for urban administration from the *kadi* (Islamic judge) to appointed, but unfunded councils. In 1857 one of these, owing to demands by the fast-growing foreign community for municipal services, became the privileged Sixth District Administration which for two decades worked autonomously at improving facilities in Galata and Pera north of the Golden Horn bay. The focus of the third chapter is the regularization of the urban fabric, in particular the use of the burnt-out areas for experimenting with Western-inspired planning

principles. Thus, the Hocaspa fire of 1865 gave birth to the Commission for Road Improvement, which over four years achieved in some areas south of the Golden Horn what the Sixth District Administration did north of it by regularizing the streets and building fabric.

The remaining chapters, each as stimulating and rich in detail as the others, examine the city’s interconnected transportation network; some unrealized European-authored schemes for the city’s urban redesign along lines popular in Europe; and the architectural pluralism evident in the many new buildings concentrated mainly north of the Golden Horn. The dominance within this pluralism of an unenriched Neoclassicism accounts largely for the sombre and colourless fabric of present-day Galata and Pera (Beyoglu). It seems that, whatever the subject being discussed, Celik is forever having to contrast, sometimes unconsciously, the mainly foreign quarters north of the Golden Horn with the predominantly Muslim ones south of it, and almost always the latter suffers by the comparison.

This highly recommended book gives serious attention to the 19th-century cityscape of one of the world’s most fascinating urban conglomerates. Besides providing a wealth of information, often relating as much to social history as to urban form, this volume offers a veritable mini-archive of maps, diagrams, and black-and-white photographs, many appearing here for the first time and all carefully and unambiguously arranged on the large format pages. The publisher too merits kudos for a product of superb technical execution at an affordable price.

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