



Mapping as a Tool for Revealing Collective Memory: The Case of Yeniköy, Istanbul

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Abstract

The significance of intangible values in the holistic preservation of architectural heritage has been widely recognized in the recent literature. Since both individual and collective memory are intrinsically linked to place, memory studies have become indispensable tools in interpreting and understanding intangible values in architectural conservation. While historical sites and structures are valued as repositories of memory, they become subject to preservation over time. In this context, documenting memory elements and enhancing their visibility through mapping contributes to a more holistic preservation approach. This study conceptualizes "memory" as an "intangible" phenomenon, elucidates the scientific methods employed to investigate it, and offers recommendations for selecting appropriate methods in alignment with the future research objectives. To emphasize the importance of methodological selection and to observe the applicability of the tools, historical urban landscape of Yeniköy was selected as a case study, exploring whether historical places concurrently function as sites of memory. Consequently, the neighborhood's memory sites were identified, and thematic memory maps were generated. Briefly, the study analyzes methods for revealing collective memory visible within the framework of documenting the relationship between historical spaces and user memory while evaluating the role of its representation in architectural discourse within the overarching conservation process.

Keywords: Collective urban memory, Intangible heritage, Places of memory, Yeniköy

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INTRODUCTION

Symbiosis of "memory" and "architecture" is based on the words of Ruskin (1889) in the 19th century; "*There are two powerful conquerors of human forgetfulness; poetry and architecture.*" While architecture was a tool that keeps memory and transmits it to the future, the necessity of conserving the architectural heritage with natural and social environment, will be discussed at the beginning of the next century (UNESCO, 2003).

The "mutual" relationship between the architecture and remembrance is defined as the "commemorative value" (Alois Riegl, 2015). The commemorative value is also regarded as "intangible cultural heritage" within the conservation discipline (UNESCO, 2003). Like tangible assets, intangible heritage elements that are disappearing day by day are doomed to be forgotten if they cannot find a place to emerge. In this context, identifying which cultural heritage elements are sustained within Yeniköy's historical urban landscape, alongside the specific sources and underlying socio-cultural catalysts of this remembrance, emerge as crucial lines of inquiry in the conservation of architectural heritage.

While traditional conservation approaches focus on the physical structure, there is a lack of a methodology for mapping the relationship between intangible heritage, collective memory and place. Grounded in the theoretical foundations of Halbwachs (2018) and the concept of collective memory, this study utilizes Pierre Nora's "Lieux de Mémoire" framework. Concurrently, it cross-examines which methodological tools can effectively externalize architectural heritage to materialize intangible values, while critically evaluating to what extent sites of memory can successfully transform into tangible spatial representations through cognitive cartographic mapping. Accordingly, the historical urban landscape of Yeniköy is analyzed as a holistic entity, integrating its architectural heritage, natural environment, and socio-cultural evolution.

This study formulates a framework for identifying, documenting, and visualizing collective memory elements within architectural heritage, establishing a methodological bridge between data collection and mapping. First, the research delineates methodologies to uncover and classify memory components of historic urban landscapes. Subsequently, it examines the tangible and intangible layers of Yeniköy to detect memory elements and spatially correlate them with their respective locales, ultimately providing a basis for constructing dynamic memory maps.

Data related to intangible values and analysis methods should be identified for each historic area, such as Yeniköy. Specific data and methodological tools have been identified for the Yeniköy historical urban landscape on the conducted investigation. The lack of local data underscores the importance of site-specific memory studies for holistic conservation. This study is critical for documenting the tangible and intangible heritage elements that are on the verge of disappearing in

Yeniköy, an important historical district of Istanbul that has become a cosmopolitan settlement over last century, and for shedding light on the similar studies. Unlike purely descriptive studies, this research proposes a methodological model that integrates alternative memory references with traditional documentation. It explores how intangible data can be systematically related to tangible elements within historic urban landscapes.

METHODOLOGY: TOOLS FOR EXPLORING MEMORY OF PLACE

While the exploration of collective memory of places requires interdisciplinary collaboration, the clear definition of methodologies brings together researchers from diverse fields and ensures accurate process planning. Within this theoretical framework, the values attributed to urban spatial memory, the information sources used for systematizing and evaluating scientific data, and the tools employed to uncover this information have been defined. Furthermore, the commonalities between these methods have been established for purpose of classification.

Table 1. Classification of methods according to the tools and resources.

Tool	Resource	Method
Literary writings, biographies, memory texts, newspaper articles, engravings, photographs, films, songs, old and new maps, official land registries	Archives and formal records	Written, visual, and cartographic archival analysis
Aboveground and underground remains	Physical findings	Archaeological data analysis
Individual and focus group interviews	Individual memory	Oral history
Workshops, memory walks, storytelling and dramatization, web-based platforms, mobile applications, individual/communal cognitive mapping	Individual contribution, and co-creation	Participatory methods

Determining to the purpose, scope, and goals of memory studies -the type of data accepted as the source of memory elements- is important in determining the methodology. Sources like social media archives or open access applications available are used to collect data such as: scientific or non-scientific written sources such as historical writings and poems; documents from different professional groups such as engravings or maps; media elements such as songs or films; various photographic archives -belonging to families or compiled systematically-; underground or aboveground physical remains and place names; narratives or mappings of the users of the place; group activities that facilitate remembering in a similar manner. Each of the tools, which contain the spirit of historical environments and structures, were examined in four

groups according to their common qualities: "written, visual, and cartographic archival analysis", "archaeological data analysis", "oral history" and "participatory methods" (Table 1).

Written and visual documents are the most used sources in exploring the memory of the past. Compared to other resources, archives and formal records are preferred because they are fast, direct, objective, cumulative and accessible. On the other hand, sometimes they are biased due to the perspective of the creator and the effect of context; for example, different communities may have read and recorded the same events or places differently (Bastian, 2014). Moreover, it is known that artificial sources have been produced throughout history for political reasons such as identity construction (Bastian, 2014). In this method, information should be verified as possible as from many sources and different parties.

Within the framework of cartographic documentary analysis, the investigation of place names (toponymy) serves as a significant analytical layer to unveil hidden dimensions of urban memory. While naming often possesses a symbolic function, Alderman (2016) conceptualizes toponymic practices as powerful catalysts directly linked to collective and political memory, emphasizing their influence on broader socio-political constructs. Consequently, the nomenclature of regions, streets, or avenues within historical urban landscapes functions as a vital repository; these names preserve the tangible and intangible traces of architectural structures, historical figures, or cultural traditions that existed in the past but have been fragmented or lost over time.

Revealing the memory related to historical urban landscapes, other methods may be insufficient due to reasons such as the large amount of time passed since the memory, the loss of documents, or the inability to find anyone who witnessed the events. From this perspective, archaeological data gain the role of memory element. Findings are not only physical elements but also provide a source for valuable readings about from a small part. Van Dyke (2019) defined archaeology as a collective memory construction in a sense, as it questions the relationship between the material element and the place.

The oral history method, which emerged in America in the first half of the 20th century; used in social research in Europe in the second half of the same century and enabled the research of disadvantaged groups such as minorities, immigrants, and women who could not find a place in scientific history (Köksoy Karpas, 2009). The tool used to record people's lives, memories, and experiences, aims to compile the information remembered by living witnesses of the past as an alternative to historiography. This information can provide important clues about important events, places, architectural details, activities, and social changes. The oral history method is not only using in academic studies today but can also utilizing for architectural production such as urban designs or museums.

Participatory methods are based on the principle of residents, short-term and long-term users, business owners and professionals coming together to exchange ideas. This approach runs parallel to oral history practices; however, the exchange is inherently multi-sided rather than one-directional, emphasizing the essence of "being a part of it" (Bavilolyaei, 2018). Although its roots trace back to Plato, user-oriented approaches formally emerged in Northern European countries in the mid-20th century, often utilized during periods of crisis or within complex urban territories (Bavilolyaei, 2018). Given that citizens are frequently resistant to transformations within their environment, participatory frameworks serve as highly effective mechanisms to mitigate this resistance, ensuring that the final spatial output is genuinely adopted by the community. Nevertheless, obstacles such as securing representation from all demographics, financial limitations, and strict time constraints often complicate the implementation of this method.

As a primary tool deployed within this participatory scope, cognitive mapping functions as a qualitative mode of documentation that captures how the city is constructed within the perception of its citizens, moving well beyond its physical reality. The process that contextualized through spatial orientation, movement and remembrance; culminates in individuals synthesizing and concretizing various cognitive images of their environment, thereby generating a collaborative map as a final product (Bekar et al., 2021). Within this framework where lived experience is a paramount catalyst, everyone's cognitive map emerges as a unique narrative, framed by the socio-spatial codes brought from their past lives. Consequently, the participants' memories of the place feed all kinds of information networks that will help remember the environment, such as place, location, distances, and the relationships between the objects, as valuable as the objects themselves (Bekar et al., 2021).

In this section the methods utilized in revealing memory elements related to historical urban landscapes were explained. Due to the inherent nature of memory, it is crucial to acknowledge from the outset that these recollected elements may contain discrepancies, thereby necessitating the confirmation and cross-checking of the gathered data.

As an observation; diversifying and increasing the number of data collection tools, increases the accuracy of the data. While it is important to include information that cannot be verified in the studies in terms of data protection, clearly stating this situation is important in terms of reliability and future research. It should not be forgotten that presentation products can be created in many ways in physical and digital environments and that their visibility at the level of the non-professional public can be increased compared to scientific studies. It is observing that memory studies strengthened the sense of belonging due to the establishment of an emotional bond at the level of the participant and target audience.

Table 2. Analysis of the methods used in the study in terms of tools and resources¹.

¹ The selected tools, resources, and methods are highlighted in green in the table.

Tool	Resource	Method	Rationale for using or not using the method
Literary writings, biographies, memory texts, newspaper articles, engravings, photographs, films, songs, old and new maps, official land registries	Archives and formal records	Written, Visual, and Cartographic Archival Analysis	This approach analyzes written archives and visual-cartographic records to establish a historical baseline, determining heritage's impact on naming conventions while verifying spatial evolution through intangible traces.
Aboveground and underground remains	Physical findings	Archaeological data analysis	No data found.
Individual and focus group interviews	Individual memory	Oral history	To examine the impact of tangible and intangible heritage on its users and determine the relationship between remembrance and acceptance with a place.
Workshops, memory walks, storytelling and dramatization, web-based platforms, mobile applications, individual/communal cognitive mapping	Individual contribution, and co-creation	Participatory methods	Removed due to the research design.

In this study; written, visual, and cartographic archival analysis, and oral history methods were used, considering the preliminary research on Yeniköy (Table 2). Participant group studies were excluded from the scope of this research because of the methodological framework was designed to prioritize individual narratives and the analysis of primary

archival records. It was aimed to use all methods to compile all the data in the region, but data could not be found with every tool, as archaeological data. A trial was conducted for the cognitive mapping tool, but no results were obtained due to the large size of the area and the high age of the participants.

LAYERS OF YENIKÖY HISTORICAL URBAN LANDSCAPE

Yeniköy is one of the Bosphorous villages inhabited mostly at the reign of Suleiman the Magnificent (1520-1566). In the second half of the 16th century, the population brought from the Eastern Black Sea region was settled in the area and it is understanding that the migrated community carried the local culture and character with them: they were known as good sailors and merchants.

In the 17th century, some of the residents were Turkish, the majority were Greek, and a small part were Armenian (Kömürçüyan, 1988). Also, the region gradually developed and became richer, and therefore construction activities increased (Evliya Çelebi, 2008). Yeniköy experienced several major fires: 107 buildings were damaged in the fire in 1908 and 80 buildings in the fire in 1918 (Sözbir, 2011) and unknown number of buildings were destroyed in the 1927 fire.

Yeniköy was negatively affected by the World War I. The locals experienced financial difficulties and concerns about looting (Türker, 2004). The establishment of nation states caused mixed-ethnic communities to fail to maintain their structure. In the last half century, Greek, Armenian and Jewish communities migrated, and Yeniköy lost its cosmopolitan structure (Kaya, 2020).

In 1936, Henri Prost's zoning plan directly affect the Yeniköy as one of the important steps in the history of urbanization in Istanbul. Prost suggested that the original architecture should be preserved (Akpınar, 2010). Main road routes were largely established and the Yeniköy-Sarıyer coastal road was constructed. Suggestions such as covering the roofs with Turkish style tiles instead of Marseille tiles emerged as steps towards urban conservation (Salman, 2004).

In Yeniköy, Sait Halim Pasha Grove was opened to construction in 1953 with the subdivision, and between 1966-75, building density began to increase on the slopes of the district with the "local zoning plan" (Salman, 2004). Slum constructions that began in 1966 on the Yeniköy, İstinye and Tarabya ridges were legalized with the amnesty granted in 1981, and a ban was imposed thereafter (Salman, 2004). The luxury villa construction trend that continues today began in 1985 on the ridges the Bosphorus, and the surrounding neighborhoods of Yeniköy (Salman, 2004).

Natural Environment

Yeniköy is a neighborhood in Sarıyer district; It is located on the shore of the Bosphorus and approaches the Beykoz Coast as a cape (Hovannesian, 1996). When viewed from the Bosphorus, Yeniköy appears as a settlement located between the hill and the coast (Figure 1).

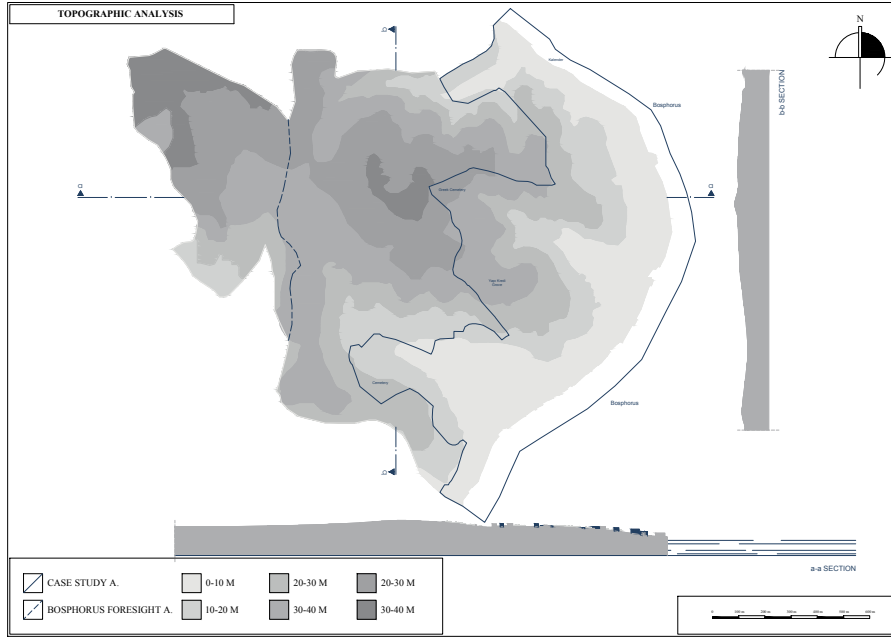


Figure 1. Topographic analysis of Yeniköy.

Yeniköy is a "historical urban landscape" that needs to be conserved in a holistic manner with its places of worship such as churches, mosques and synagogues and the traditional houses around them, the mansions on the coast and the groves on the hills. Urbanization of the region is a linear character focused on coastal use, because of geography. Today, the main axis of the Yeniköy, which is accessible by sea and land, is "Köybaşı Street".

The air and greenery of the region have been frequently praised in historical sources; in the mid-19th century, Byzantios noted that there was a stream formed by snow and rainwater 700 steps from İstinye Bay and that Yeniköy cape was a very windy and flowing area (1862, cited in Türker, 2004).

The vegetation of Yeniköy, one of the old villages along the Bosphorus Strait, comprises a mixture of forest formations and groves (Türker, 2004). Yeniköy is characterized by Kumariotissa (strawberry tree) and pine, oak, laurel species are predominant throughout the landscape (Byzantios, 1862 in Türker, 2004). Additionally, newly urbanized areas commonly feature afforestation with pine and cypress trees. Owing to its location, Yeniköy represents a transition zone between Mediterranean and Black Sea vegetation (Evliya Çelebi, 2008).

Built Environment

The built environment of Yeniköy historical urban landscape is analyzed under two main headings: "urban morphology, roads, open and green spaces"; and "historic buildings". The northern half of the neighborhood is called "Upper Yeniköy" and the southern is called "Lower Yeniköy". The first settlements emerged in the Upper Yeniköy region. The Plaj Park, Çamlık Park, Yapı Kredi Grove, Greek Cemetery and Yeniköy Martyrs' Cemetery are prominent examples of "open and green spaces".

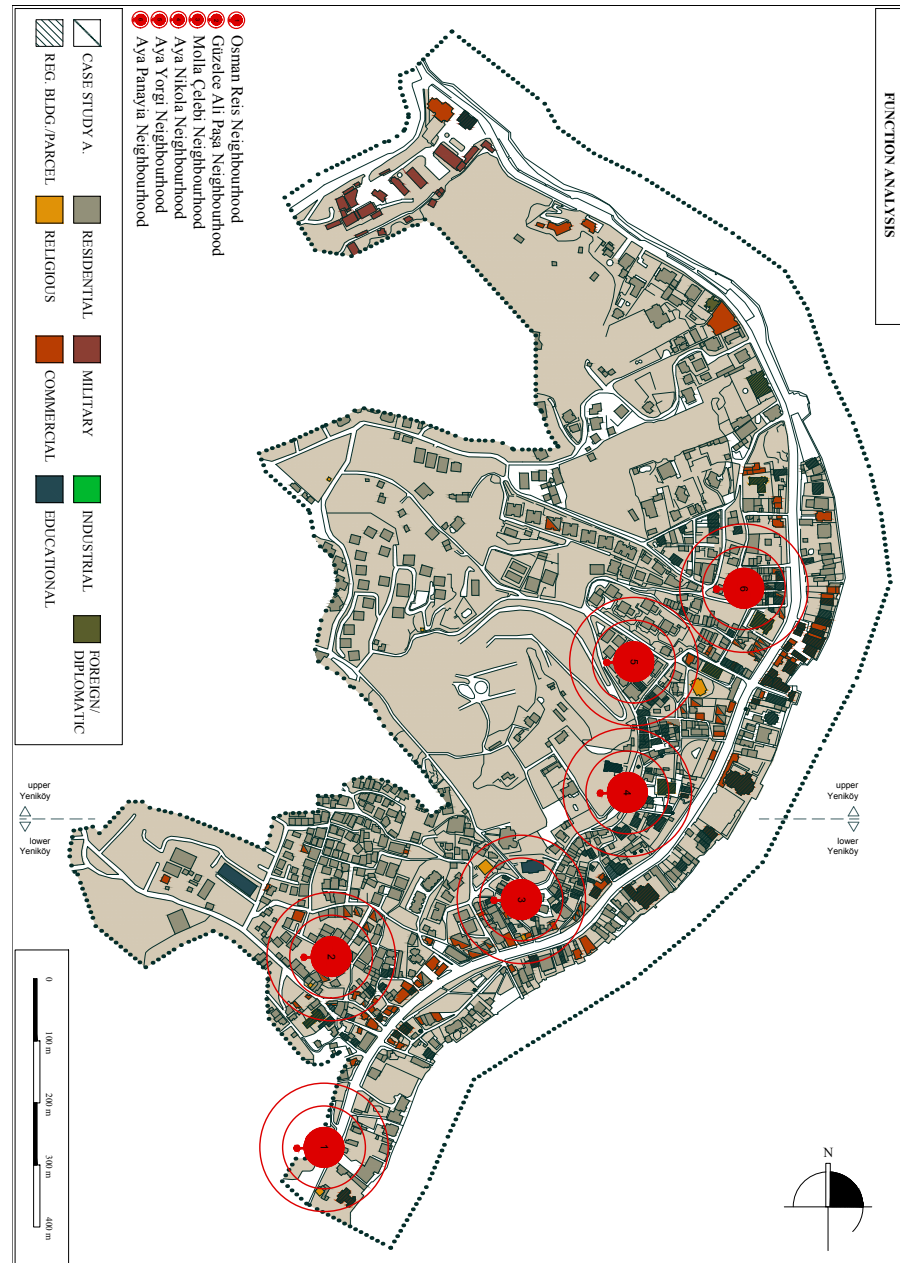


Figure 2. Function analysis of Yeniköy.

Located on the remains of the historical Molla Çelebi Mosque the Plaj Park is a recreation area that offers a defined interior landscape without direct visual contact with the sea. Çamlık Park, adjacent to the Austrian

Consulate, is a historical focal point that has hosted collective activities such as archery in the past. Yapı Kredi Grove, situated on the ridges of the neighborhood, represents the privately owned green space, while the Greek Cemetery and the Martyrs' Cemetery constitute the neighborhood's passive green space stock. These areas hold high symbolic value for the local population due to the personal and communal connections they embody.

"Historic buildings" classified through their function as; "residential", "religious", "military", "commercial", "industrial", "educational", and "foreign / diplomatic" buildings (Figure 2).

Historical neighborhood centers are marked to illustrate the relationship between early residential cores and historic zones where public, civic, or religious functions originally intensified. Due to the lack of definitive territorial boundaries in historical archives, only these approximate centers could be identified (Figure 2).

Waterside residences, mansions, and traditional houses, which have an important place in the fabric of Yeniköy, under the category of residential buildings. The mansions are which mostly belonged to Greek citizens in the past, hosted Ottoman pashas in the late 19th century (Türker, 2004). The owners of the mansions have changed frequently throughout the history. The only mansion that belongs to Greek citizens today is the Aleko Nikolaidis Mansion, where the restaurant called "Aleko's Place".

City residents have moved over time, and the names of the mansions have changed frequently, this situation damages the bond and memory between the community and heritage elements. The walls of the mansion gardens that have risen over time have weakened the bond between the inner parts of the neighborhood and the coast (Figure 3).

The religious buildings in Yeniköy are churches, holy springs, synagogues, and mosques. The Panayia, Aya Nikola, and Aya Yorgi Greek Orthodox churches; Panayia Tis Fatnis, Aya Paraskevi, Aya Haralambos holy springs; Surp Asdvadzadzin (Virgin Mary) Armenian and Surp Hovhannes Mıgırdıç Armenian Catholic churches; Tiferet İsrail Synagogue and Osman Reis, Yeniköy Çarşı mosques, which are places of worship for people of different religions.

The Mihrişah Valide Sultan Fountain is one of the religious structures and it is an element of the Molla Çelebi Mosque and Hamam that was both demolished. Although all these structures still exist today, they placed randomly within the region and there is no clustering in terms of religion or ethnicity.

Military structures in Yeniköy are the Military Branch (Old Police Station), Kalender Pavilion and the Army House. While the former Military Branch has undergone a functional transformation and currently serves as a private assembly hall, the Kalender Pavilion and the Military House maintain its original institutional function.

The commercial fabric in Yeniköy has evolved from units focused on local needs around Iskele Street throughout history to the widespread

commercialization of ground floor residential buildings along Köybaşı Street today. There is no independent commercial building typology in the area; commercial functions are maintained by being integrated into the existing residential fabric.

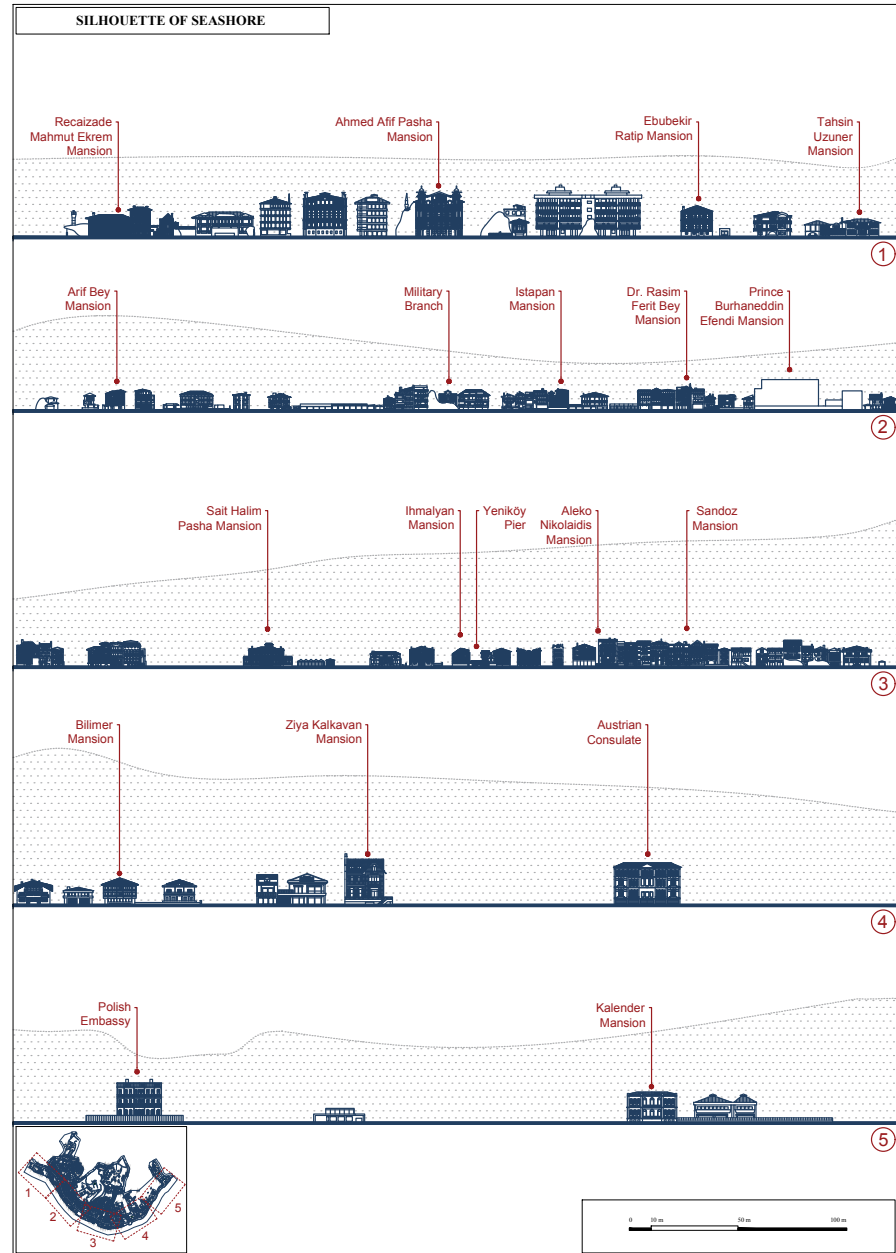


Figure 3. Silhouette of seashore from Bosphorus.

Known that there were industrial structures in the region that lost in the past but only the physical trace of "Yeniköy Yağhanesi" as a street name has been documented. According to interviews with local people, there was a factory called "Yeniköy Gazoz" located opposite the current "Military Branch" and it was demolished during road widening works in 1958. Similarly, a "Yemeni (kind of scarf) Factory" was once located on the site of the present "Plaj Park", though the exact years in which its operations ceased have not been determined.

Educational buildings that are considered as one of the elements that constitute the Yeniköy built environment are Zoğrafyon Greek School, Karatodori Girls and Boys School and Yeniköy Primary School.

The coastal settlements on the European side of the Bosphorus have acquired a unique character through the presence of diplomatic buildings and summer residences. Yeniköy bear the traces of this morphological structure, with the Austrian Consulate, located on the Kalender axis, constituting the only monumental example of this type in the district. These structures, with their physical and social layers, stand out as fundamental components of the region's multicultural fabric for generations.

Economic Activities, Socio-Cultural Life, and Intangible Heritage

Privileged situation of Yeniköy, where the socio-economic welfare level has been high since its establishment, has ensured that the district has remained relatively well-maintained and conserved (Hovhannesyan, 1996). According to Grosvenor (1895), villagers were wealthy Ottoman, Armenian and Greek families in the 19th century and the streets, houses, churches, and schools were attractive structures. First inhabitants of the village were famous for their bakeries and there were shops on the coast selling "peksimet", a food that did not stale for a long-time during sea voyages (Taşçıoğlu, 1995). There were piers called "Ekmekçi" and "Simitçi" in Yeniköy, which was known as a stopover point for sailors heading to the Black Sea in the 19th century, supports this narrative (Türker, 2004). The historical bakeries on the coast have been closed and lost over time. The last bakery to have survived to the present day, the Historical Yeniköy Bakery, continues to operate.

The people migrating from the Black Sea were engaged in jobs such as fishing, boating and tavern keeping (Hovhannesyan, 1996). Türker (2004) noted that the Greeks were engaged in viticulture and gardening, albeit to a small extent. Another traditional business of the district is the "çiroz fish" trade (Hovhannesyan, 1996, cited in Taşçıoğlu, 1995).

Women in the district, especially, contributed to the family economy by making "yemeni" and that this occupation continued until nowadays. A famous Armenian master named "Vahan Vartanyan" from Yeniköy and his apprentices produced "yemeni" that were famous beyond Istanbul and reached Europe at the end of the 19th century, the products with dimensions of 80x80 or 70x70 had crocheted borders on the edges (Türker, 2004). In addition to traditional works, small commercial activities such as grocery, barber and haberdashery increased in the district over time (Türker, 2004).

The settlement history of the Yeniköy, which has multiple groupings with intersecting and diverging points, is explained in parallel with its history: while it was a village where the Greek community lived, it was composed of Muslim Turks coming from the Eastern Black Sea, and Armenian residents who settled in the later period. In addition to this situation, under the influence of various identities, a distinction was formed between the coastal line where mansions were bought and sold

by wealthy people and the inner part where middle-class citizens settled, while in the inner regions, settlement clusters called "neighborhoods" emerged in line with religious beliefs (Evliya Çelebi, 2008).

In the 17th century, Yeniköy experienced its most multi-cultural period, during these years, the district was divided into neighborhoods called by the same names in their main places of worship and their surroundings (Artan, 1989). While three of the neighborhoods were Turkish and three were Greek (Evliya Çelebi, 2008), Armenian people did not form a separate settlement area and lived randomly in the existing neighborhoods although they have places of worship (Artan, 1989). The main places of worship of the period with the same name of neighborhoods were Osman Reis, Güzelce Ali Pasha and Molla Çelebi Mosques; Aya Nikola, Aya Yorgi and Aya Panayia Churches.

Yeniköy largely preserved its multicultural and cosmopolitan character until the 20th century. In the 20th century, many events that affected the social structure took place and there were migrations from Anatolia to large cities. The relationship of the Bosphorus villages with Istanbul changed dramatically with the development of transportation (Salman, 2004). The neighborhood has received immigration from within and outside the city, and its social structure has changed. Until the 21st century, especially the waterside residences in Yeniköy, changed hands many times and became the independent residences of businessmen and foreigners who were not "locals". Over the past 30 years, the district gained touristic value, and accordingly, businesses that opened for profit began to overshadow the old shops, and the district profile entered a dynamic cycle of change.

REVEALING THE COLLECTIVE MEMORY IN YENIKÖY

The strong sense of belonging that the locals who have lived in the Yeniköy for generations, created a community that conserves its traditions and values. Information and documents regarding the structures, spaces, and fabric of the region with high architectural quality and memory value have eroded over time and the visibility of the elements of memory has decreased.

In order to reveal the values of the Yeniköy historical urban landscape; "written, visual, and cartographic archival analysis" was conducted to compile literary writings, biographies, memories, engravings, photographs, films and songs, old and new maps, official land registries; and "oral history studies" were conducted to compile information that had not been recorded in any formal archive until today.

In the studies, expressions were recorded about the meaning of historical urban landscape elements in addition to the identification. The interviews were aimed to be conducted one-on-one; group interviews were less and just as trial (Koçhan, 2023).

Written, Visual, And Cartographic Archival Analysis

To identify elements of Yeniköy's collective memory, the writings of Evliya Çelebi, Sarraf Hovhannesyan, Eremya Çelebi Kömürçian, G. V. İnciyan, Robert Walsh, Pardoe, Skarlatos D. Byzantios, Konstantinos Kavafis, Edwin Grosvenor, and Maria Tsangari were examined.

In the 17th century, Evliya Çelebi depicts Yeniköy's well-kept houses with gardens and their affluent residents. Subsequently, Sarraf Hovhannesyan noted that the Greek community constituted the majority in the 18th century while documenting the names of various places of worship. In the second half of the same century, Walsh (1839, cited in Türker, 2004) stated that the exterior colors of the houses varied according to different ethnic groups, noting that Turkish houses exhibited a more introverted character. Furthermore, the detailed information provided by Pardoe (1838) about the 19th century Fire Festival is highly valuable due to the limited resources on the subject.



Figure 4. Old photos about daily life from Yeniköy (a, b: citizens' albums; c: Kihara archive).

Engravings, family and official archival photographs, local or foreign films, songs concerning Yeniköy were compiled. Engravings emphasize the magnificent mansion architecture and picturesque coastal views by depicting these structures flamboyantly amidst an exaggerated landscape, while the prominent presence of boats and caiques further confirms written historical accounts of active 19th-century maritime activities in the region. In collective memory studies, historical visuals are analyzed not only for architectural and structural data but also for the critical insights they provide regarding daily life (Figure 4).



Figure 5. Movies from Yeniköy (Uçurumdaki Kadın, 1964; You Can't Win 'Em All, 1970; Bizim Aile, 1975; Tosun Paşa, 1976).

Archives of the Yeniköy's citizens, social media accounts and community groups, records in the mukhtar's office, archives such as SALT Research, Atatürk Library, German Archaeological Institute (DAI), and Abdülhamit II Yıldız Collection were searched, and the identified memory elements were presented in relation to the structures and landscape. During the intensification of Turkish cinema between the 1960s and 1980s, Yeniköy's open spaces and historical buildings served as extensive filming locations, leaving a significant source for heritage conservation. A prominent cinematic venue in the 1960s was the Orhan Günşiray Mansion; its interiors, gardens, and immediate surroundings hosted the production of seminal films such as "Ölmüş Bir Kadının Mektupları", "Uçurumdaki Kadın", and "Kanun Namına".

The Sait Halim Pasha Mansion has hosted local and foreign productions with its variety of places, open and close areas, view and location. Some of the movies in question are "Bizim Aile", "Tosun Paşa", "Süt Kardeşler", "Deli Yusuf" and "You Can't Win 'Em All" (Figure 5). "Haremde Dört Kadın (1965)" is the film in which the interior of the structure is shown in the most detail. Also, the Afif Ahmed Pasha (Muhayyeş) Mansion is prominently remembered as the filming location for the 1975 television series Aşk-ı Memnu. Beyond such monumental structures, the neighborhood's open public spaces, including its streets and parks, have extensively hosted various television and cinematic productions.

Beyond visual documents, auditory elements also preserve regional traces. Two pieces were reached in the study, one of which is Yesari Asım Arsoy's work titled "Aşkım Yeniköy Sahili Deryasını Sardı" and "Sarı Zambak", while the other is Feridun Düzağaç's song "Yeniköy".

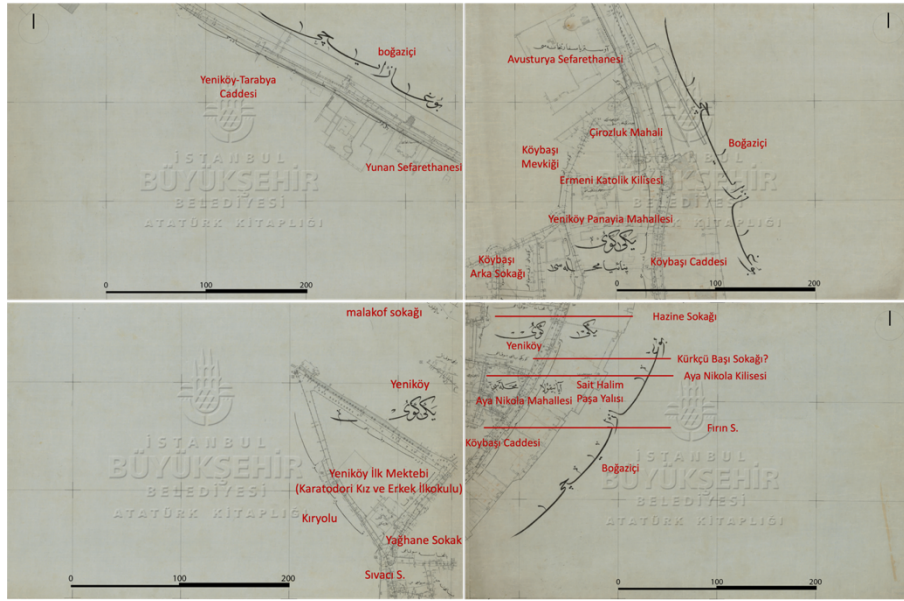


Figure 6. 1926 Rumeli Ciheti Map with street, avenue and place names.

Through the framework of this cartographic and archival analysis, the toponymic evolution of Yeniköy was identified by conducting a comparative analysis between historical maps and contemporary street signage. While certain street names have been preserved, others were modified during subsequent municipal naming processes in Türkiye. Furthermore, this archival investigation revealed the historical existence of localized micro-toponyms. Due to the administrative practice of adopting the district's general name for official neighborhood designations, these localized micro-toponyms have largely faded from collective memory.

These historical maps contain critical data regarding the transformations in the neighborhood fabric and the construction processes; consequently, archival toponymic data and old street nomenclature serve as vital clues for urban memory, particularly in cases where no other archival source can be reached. Within this scope, The City Governorate Maps dated 1883 and 1890, the Necip Bey Maps dated 1918, the Rumeli Ciheti Maps dated 1918-1922, and the 1/500 and 1/2000 scale Rumeli Ciheti Maps dated 1926 were examined (Figure 6).

Oral History

Within the methods used to reveal Yeniköy's collective memory, oral history studies stand out. Semi-structured interviews conducted in accordance with the permission of Science and Engineering Scientific Research and Publication Ethics Board, obtained from the "Mimar Sinan Fine Arts University" with the decision numbered 111146 dated May 17, 2023. Fifteen long-term residents with over 30 years of local residency were selected (Table 3).

Of the interviews conducted face-to-face for 30-60 minutes, 12 were individual and 3 were group interviews. In the interviews based on mutual dialogue with open-ended questions, the commonality of the

shared topics yielded a more efficient result in terms of collective memory by evoking or reminding each other (Koçhan, 2023).

The qualitative data obtained from these narratives were subjected to spatial coding to analyze their precise coordinates within the contemporary landscape. While participants inherently tended to describe memories through physical spatial references, any ambiguous landmarks were cross-checked and verified with the interviewees in a follow-up phase. For memory sites whose exact locations remained unidentified by the participants, a triangulation method was employed, utilizing secondary archival sources, historical maps, and engravings to accurately georeference the data. Finally, holistic or macro-scale memory elements associated with the landscape were systematically integrated into specific spatial focal points or distinct thematic layers in accordance with the final map design.

Table 3. Classification of methods according to the tools and resources.

Interviewee	Gender	Residence	Role	Location of the Interview
E**** Ç***** (I1)	Male	56 yrs	Mukhtar	Molla Çelebi Nbhd. (Mukhtar's Office)
N***** A**** (I2)	Male	71 yrs	Textile Designer	Güzelce Ali Paşa Nbhd. (Participant's Residence)
O***** Ö***** (I3)	Male	66 yrs	Businessman	Coastal Area (Emek Cafe)
E*** Ç** (I4)	Male	72 yrs	Retired	Güzelce Ali Paşa Nbhd. (Participant's Residence)
T*** Ç** (I5)	Male	47 yrs	Tradesman	Güzelce Ali Paşa Nbhd. (Participant's Residence)
Ö*** Ç***** (I6)	Male	60 yrs	Engineer	Coastal Area (Domani Restaurant)
H**** K***** (I7)	Male	51 yrs	Constructor	Aya Nikola Nbhd. (Participant's Residence)
M***** Ç***** (I8)	Male	32 yrs	Teacher	Hillside Area (Participant's Residence)
M***** E***** (I9)	Female	74 yrs	Retired	Hillside Area (Participant's Residence)
A**** K***** (I10)	Male	58 yrs	Tradesman	Aya Nikola Nbhd. (Historical Yeniköy Börek Shop)
F*** Y***** (I11)	Male	48 yrs	Construction Technician	Aya Yorgi Nbhd. (Participant's Residence)
E*** F***** (I12)	Male	32 yrs	Banker	Aya Panaiya Nbhd. (Participant's Residence)
L*** V***** (I13)	Male	62 yrs	Greek Community Leader	Aya Nikola Nbhd. (Participant's Residence)
H**** D**** (I14)	Male	80 yrs	Taxi Driver	Güzelce Ali Paşa Nbhd. (Participant's Residence)
M***** T** (I15)	Male	86 yrs	Casino Owner	Aya Nikola Nbhd. (Participant's Residence)

Oral history narratives conducted with interviewees randomly selected from the neighborhood, reveal that Yeniköy's historical social fabric was once organized around diverse religious landmarks, giving rise to distinct districts such as the Osman Reis, Güzelce Ali Paşa, Molla Çelebi, Aya Nikola, Aya Yorgi, and Aya Panayia neighborhoods (Figure 7).

These areas emerged as organic clusters where different faith-based communities coexisted in proximity. However, these localized neighborhood identities have dissolved over time and do not exist in the contemporary administrative structure. Furthermore, the lack of recorded data or collective memory regarding their precise historical boundaries suggests that these districts functioned as fluid social spaces rather than rigidly defined jurisdictional territories.

Among the open spaces, groves, parks, and gardens that have shaped the district's morphology, and form part of its historical urban landscape are several shared and functional areas, including Çirozluk, İskele Sokak, Çilek Bağları, Sokrat's Dalyanı, Havuz and Ermeni Tepe (UNESCO, 2011). Infrastructure elements also have meaning in the historical area and Kumsuyu is the only memory element at this category.

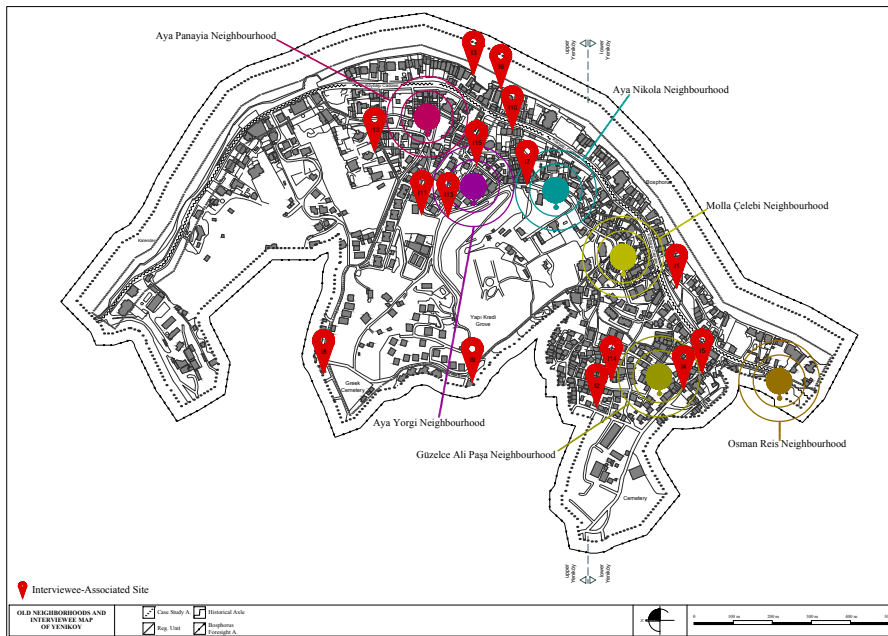


Figure 7. Old neighborhoods and location of interviewees.

The “Molla Çelebi Mosque and Bath, Halveti Tekke and Churches” came to the fore among the religious buildings from the historical urban landscape layers in the built environment. It is noteworthy that the names of the churches are not remembered in detail. Then, the “Military Branch - Old Police Station” was mentioned as military structures, but other ones such as the German Naval Officers' House were not remembered.

Among the commercial buildings in the memory of the local people, the “Summer and Winter Cinemas, Aleko's Place, Historical Yeniköy Börek Shop, Emek Cafe, Domani Restaurant” stand out. The only

educational structure that remained in the minds of Yeniköy locals was the "Greek Primary School". The picturesque appearance of the structure and the fact that it is still in use are effective in this situation. Also, the examples of residential buildings in the memory of the locals are the "Carlton Hotel, Şekerciyan and Sait Halim Pasha Mansions". Austrian Consulate was another prominent building highlighted during the interviews.

As a result of the interviews, five social events stated in the memory of Yeniköy residents. These are Kazakh raids that took place in the 17th century, the events of September 6-7 (1955), the expropriations of 1957-1958, 1974 Cyprus Peace Operation and the 1995 Sait Halim Pasha Mansion fire. Considering the time that has passed since the events; Kazakh raids were evaluated as memory elements learned from historical sources, the events of September 6-7 (1955) were transferred from family elders, the expropriations of 1957-1958 were transferred from family elders or witnessed in childhood, and the 1995 Sait Halim Pasha Mansion fire was evaluated as memory elements acquired by witnessing. According to the statements of the Yeniköy residents interviewed; 26 July Commemorations, Easter Celebrations, Barrel-organ Playing, 23 April Cortege and the Yeniköy Jazz Days event in recent years have been identified as the traditional activities of the district.

Stories about the daily life of Yeniköy Neighborhood, highlight close neighborly relations and living different ethnic communities together. The funeral ceremonies of the Greek community with the "koliva" as well as "yemeni factory" with production process have been compiled as memory elements that should be conserved.

RELATING THE YENIKOY'S COLLECTIVE MEMORY WITH PLACE

Nora's (2018) suggests that a place of memory (*lieux de mémoire*) may take various forms: a space such as Gettysburg Battlefield or Robben Island; a structure such as Eiffel Tower or Colosseum; a public event such as Thanksgiving or Victory Day; or even a historical figure such as Nelson Mandela or Abraham Lincoln. Accordingly, whole the data were classified as "urban morphology, roads, open and green spaces", "historical buildings" and "public events and living heritage". Although Nora's definition includes "significant personae" this category was excluded from the analysis as no prominent historical or symbolic figures with legacies intertwined with the neighborhood's collective memory emerged during the data collection process.

Within the analytical framework of the study, the geographical structure, urban fabric, natural areas, open spaces, and infrastructure of the neighborhood are evaluated under the category of the "urban morphology, roads, open and green spaces", which reflects the spatial and environmental characteristics shaping the settlement (Figure 8).

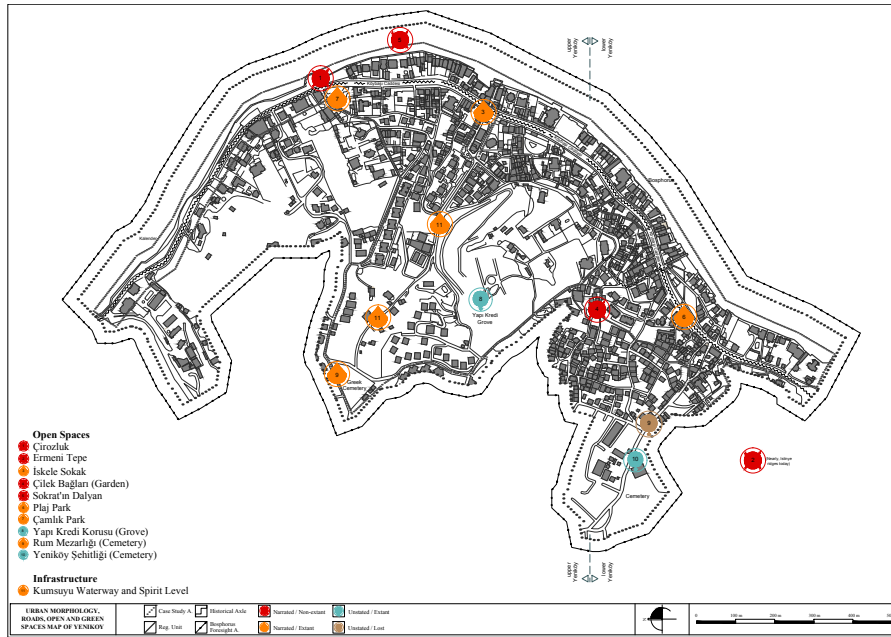


Figure 8. Findings on collective memory of Yeniköy: Category-"Urban morphology, roads, open and green spaces".

"Historical buildings" grouped into residential, religious, military, commercial, industrial, educational, and foreign / diplomatic categories, represent the tangible architectural elements through which the historical development of the area can be traced (Figure 9). Furthermore, social events, everyday practices, traditions, and rituals are defined as "public events and living heritage", highlighting the intangible cultural expressions that contribute to the formation and continuity of collective memory.

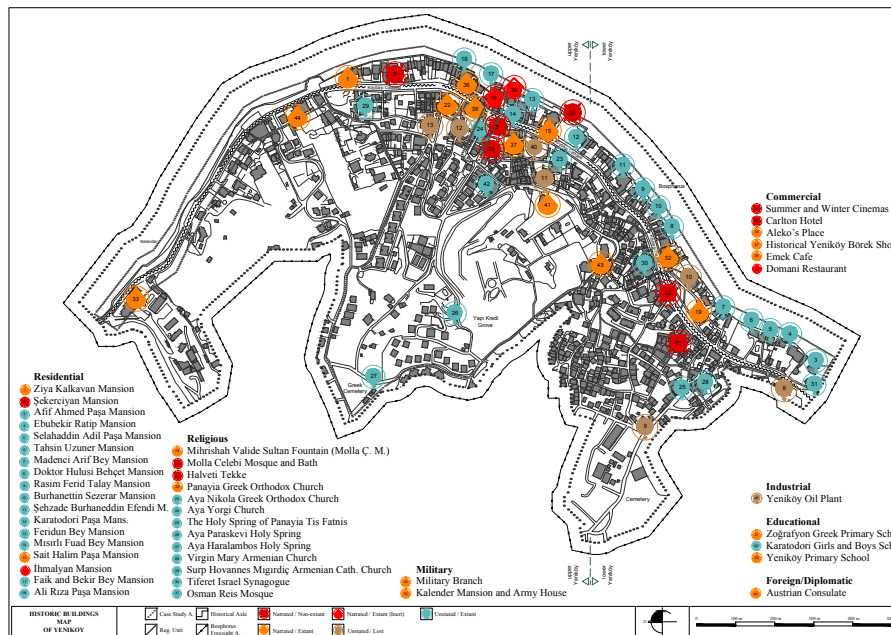
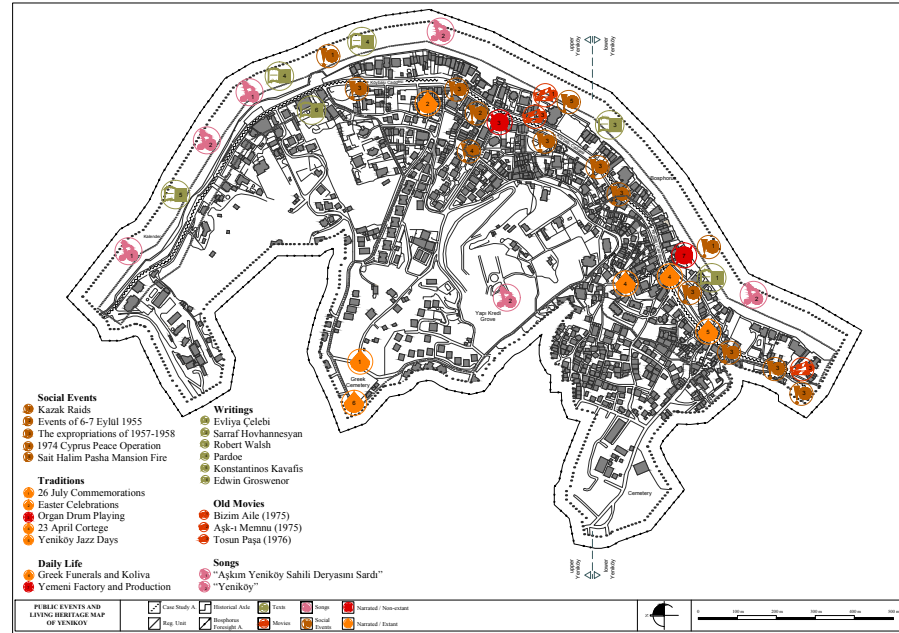


Figure 9. Findings on collective memory of Yeniköy: Category-"Historic buildings".

The elements were compiled and aimed to creating thematic memory maps of Yeniköy. The themes have been shaped according to the headings described above. Given that some elements are intangible, putting

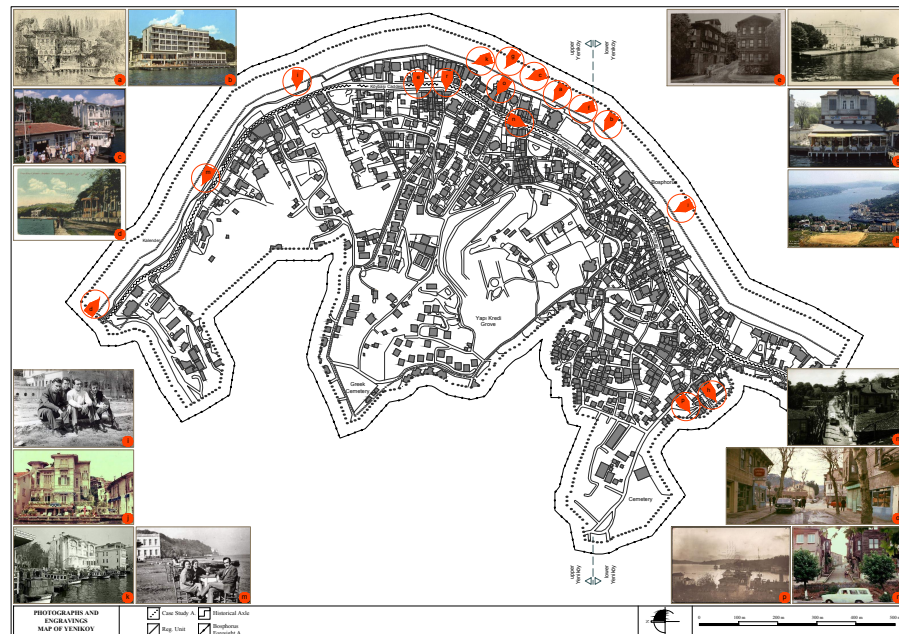
forward their relation to the site was designed as a preliminary methodological step.

Figure 10. Findings on collective memory of Yeniköy: Category- "Public events and living heritage".



Written and visual archives data were examined and their spatial references at the neighborhood and locations were determined. The names of places in literary writings or the references regarding the atmosphere of the site were recorded and related to place. In biographies, traces of the environment or structure where persons spent their life were sought, also the location and architectural features of the destroyed structures were followed up.

Figure 11. Map indicating the locations of historical photographs and engravings (a: Allom, SALT R.; b: SALT R.; c: Çalıköğü arch., SALT R.; d: IBB Atatürk Lib.; e: IBB Atatürk Lib.; f: IBB Atatürk Lib.; g: Çalıköğü arch., SALT R.; h: locals social media grp.; i: arch. of locals; j: Kihara arch.; k: locals social media grp.; m: arch. of locals; n: locals social media grp.; o: Kihara arch.; p: IBB Atatürk Lib.; r: Kihara arch.).



Memory texts became sources containing information about the entire historical urban landscape and engravings contributed to the formation of ideas about the landscape features of the 19th century. In the study, old maps dating to the late 19th century were examined. These maps contributed to distinguishing between the historical urban area and the unqualified settlement areas that expanded over time by documenting the original characteristics of the urban fabric in subsequent periods.

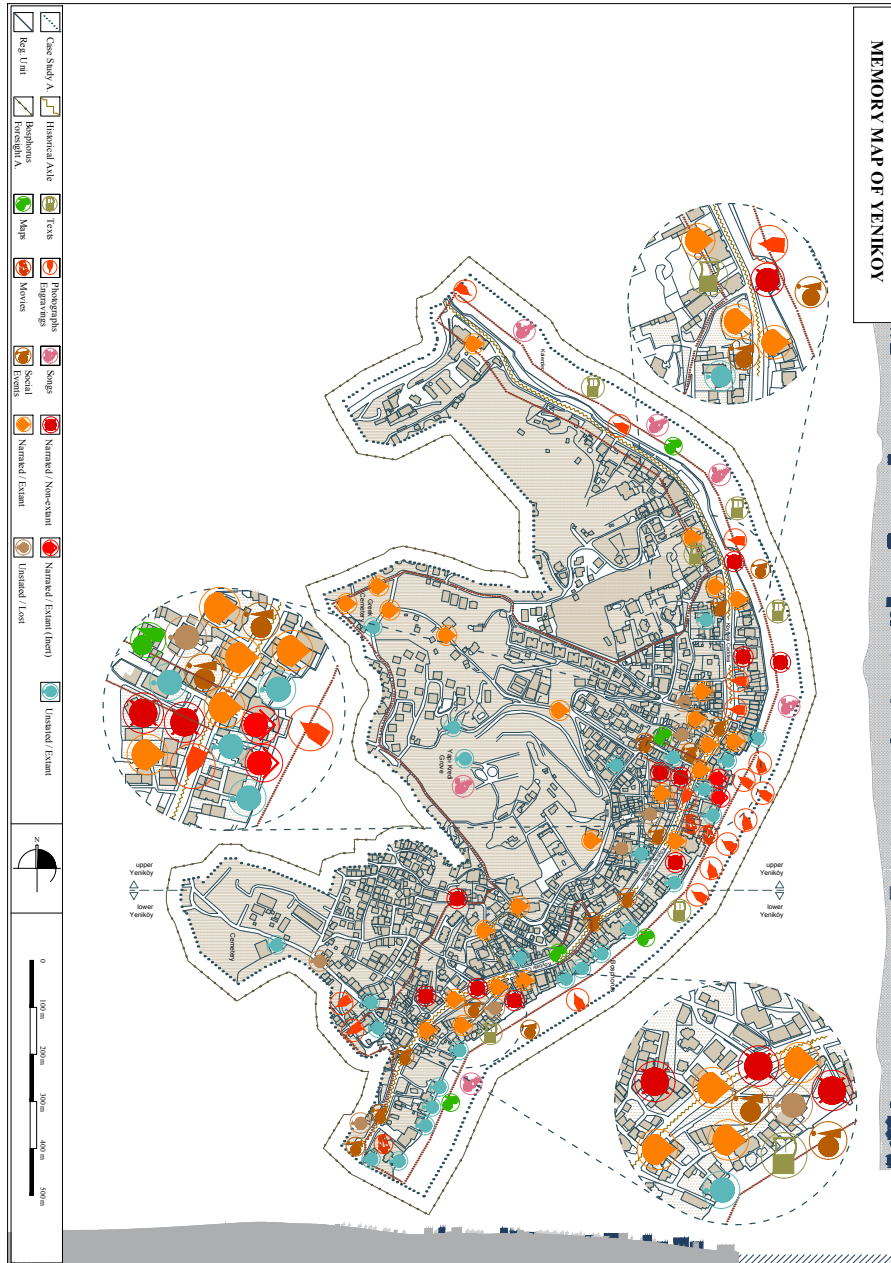


Figure 12. Synthesis: The memory map of Yeniköy.

In the old photographs, the existing landmarks were searched; impressions about the physical condition of the environment were placed on the map. Similarly, films and songs were related with places of Yeniköy based on their visual perspectives and lyrics (Figure 10-11). In the processing of the maps, in addition to the distinction between the places

mentioned and not mentioned in the interviews, a distinction was made between elements that preserve their existence today and those that do not. Additionally, archival photographs were georeferenced and oriented on the map based on their original viewpoints (Figure 11).

Figure 12 integration of data from thematic maps, highlighting cultural assets and illustrating their intersections with sites of memory. Despite certain divergences, a distinct density of icons was observed in frequently mentioned areas, leading to the magnification of these three specific zones. Ultimately, mapping by materializing memory minimized the margin of error throughout this process.

CONCLUSION

This study examines methodological approaches to uncovering tangible and intangible cultural heritage components in historical urban landscapes and relating these values to their spatial context within a holistic framework. The research is based on the issue of the loss of spatial memory and erosion of original values that arise from the neglect of intangible heritage in traditional documentation processes. Accordingly, tools available in the international literature and provided by the case area were classified according to their reliability and relationality levels. This step supports the originality of the research.

In the pilot studies conducted in Yeniköy: written, visual, and cartographic archival analysis, place names, and oral history methods were adopted as the main approaches. Layers of Yeniköy historical urban landscape was analyzed and during the memory processing phase, cross-validation with this data was performed.

In the process of systematizing the memory findings, Pierre Nora's *Lieux de Mémoire* (Sites of Memory) conceptual framework was utilized. While it is acknowledged in the literature that this framework has been applied in previous studies regarding the mapping of collective memory, the specific contribution of this study lies in its reinterpretation of Nora's theoretical approach. Rather than using it solely as a classification tool, the study employs Nora's framework to develop a categorization model that bridges the gap between intangible memory elements and spatial documentation through an intermediary methodology. Ultimately, the findings suggest that rendering spatial memory visible—even in the absence of official documentary status—significantly enhances the comprehensive perception of the historical urban landscape by bridging physical structures and their socio-cultural narratives.

Yeniköy Neighborhood; is a historical urban landscape that should be preserved with its natural formation, location on the Bosphorus, historical architectural heritage, neighborhood fabric, traditions, and other elements of collective memory. The study includes: the relationship between memory and the conservation of architectural heritage, the definition of Yeniköy Neighborhood as a historical urban landscape, the presentation and mapping of the memory elements determined to reach an inference regarding the definition.

Due to the slowness of change, the historical city is one of the most important elements that feeds collective memory. The resistance of the residents of the historical environment to change increases their commitment to memory on the one hand, while on the other hand, it contributes to the increase in the tendency to protect. Due to the nature of memory, city dwellers -who tend to minimize changes in their environment-, become key factors in the conservation of the historical urban landscape by fostering a sense of belonging. In this respect, memory studies are important for positively managing the relationship between users, visitors, and heritage elements.

In the study, ways of indirectly reaching traces of a region were investigated. While it provides a guiding approach in situations where sufficient resources are unavailable or where documentation was not considered necessary at the time, it is recommended that any information obtained in future studies, be verified through alternative means.

The memories of the groups in Yeniköy are common at many points and a direct "collective memory" is formed. Among the elements remembered about the district; there are structures that do not have the status of cultural assets but have a memorial value, while there are also structures that are not mentioned despite having a high architectural heritage. Thus, it appears that the memorial value and the status of cultural assets are not directly related. There were monuments mentioned in the interviews but did not survive physically to the present, and some are both demolished and not mentioned. While this situation emphasizes the feature of memorial value to keep alive, it has brought up new discussions about the reasons why an element from the past could not acquire a memorial value. It has been noted as an element that needs to be addressed in future research.

As a situation that limits the study outputs; having a more mixed identity in the interviewee group would expand the quality of the data. However, the fact that the existing diversity is not sufficiently suitable as a negative effect. Another limitation, the problems experienced in determining the location due to the structures or places being called by different names from time to time; is recommended to be solved by carefully considering and having the residents of the district describe the location on the map. On the other hand, "significant personae", defined as memory place within Nora's framework, could not be included in the study due to the lack of data in the study area.

The survival or disappearance of values within the living historical urban landscape depends not only on their inherent qualities, but also on the attitudes and perceptions associated with them. Remembering or forgetting of "urban things" is related to complex cognitive processes. These reasons are beyond the scope of this study. For example, the seashore residences were not mentioned much, and this situation was associated with the fact that a building's being a house overshadowed its other meanings. However, the underlying causes are not always self-evident, and subjective conjectures may lead to misleading conclusions.

The extensive studies of Halbwachs (2018) should be examined in this regard.

Within the scope of the findings, the role of memory in the processes of documentation, narration, and transmission to future generations, as well as the multitude dimensions it can influence, has been revealed. In conservation studies, it is necessary and recommended that individual and collective memory be used more effectively. Finally, as illustrated in the memory maps, preserving the relationship between memory and place, plays a vital role in sustaining urban identity and guiding architectural conservation.

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Resume

Neslihan Koçhan is an architect and a PhD candidate at Mimar Sinan Fine Arts University, specializing in Heritage Conservation and Restoration. Having completed her master's degree at the same institution, her academic research is complemented by extensive field experience as a project manager in restoration, with a particular focus on industrial heritage sites and palatial complexes. Her research interests encompass social memory, the intangible values of historic sites, and their integration into architectural conservation methodologies.

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