



In the late Byzantine period the complex maintained some forms of life, which came to a rather sudden end around the middle of the 14th century when the Ottoman troops took over this region. No traces of violent conflict have been detected in the area. Lack of evidence suggests that the site was not used in the Ottoman period.

While other parts of the monastery have not survived to today, the cistern, the platform including the church and the monastic tower provide us with an exceptional set of information about monastic life and architecture. The monastery of Satyros is the only surviving example of such a complex from 9th century Constantinople.

The church was dedicated to St. Michael and was lavishly decorated as it represented the most public area of the monastery and the gathering point for the community. Excavations are bringing to light traces of multi-colored marble floors, wall mosaics as well as wall paintings, a variety of elegantly decorated marble pieces as well as oil lamps, vessels, traces of food and animal bones and numerous storage containers. Among this abundant collection of finds, conservators have restored two noteworthy amphorae.

Küçükyalı ArkeoPark represents an alternative location to the areas in Istanbul where touristic activities are concentrated. As the site is the only urban archaeology site on the Asian side of Istanbul and is accessible both by ferry lines and railways, Küçükyalı carries the potential to become an important component of Istanbul's cultural tourism. The Republican era architectural heritage, the historical and cultural ties between the site and the Princes' Islands makes Küçükyalı ArkeoPark a potential part of sustainable cultural routes. The site is also connected to the existing bike lane along the coastline of the Sea of Marmara, providing an additional, alternative route for visitors to the site.

### Museum of the Princes' Islands

Museum of the Princes' Islands (40.8564519,29.1249991,247) is the first contemporary city museum of Istanbul. It tells the story of the Islands from the geological formation of the Islands to the present day, displaying hundreds of objects and utilizing twenty thousand Ottoman archival documents, six thousand digital photographs, hundreds of documentary films, documentation and filming of today's Islands, archival records of public institutions of the Islands, temporary and permanent donations of the Islanders.



The museum aims to promote awareness for the rich multi-cultural history of the Islands with all its values, to contribute to the preservation of its cultural, historical and natural heritage and the enrichment of its cultural life, as well as, to create a passion for the Princes' Islands. To this end it develops ties and co-operation with relevant NGO's, communities and volunteer organizations in the Islands, in Istanbul and in other cities of the world. It supports the scientific research on the Islands and realizes the establishment of communication networks.



### USEFUL LINKS

[www.kucukyaliarkeopark.net](http://www.kucukyaliarkeopark.net)  
[www.yenikapibatiklari.com](http://www.yenikapibatiklari.com)  
[www.ayasofyamuzesi.gov.tr](http://www.ayasofyamuzesi.gov.tr)  
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[www.adalarmuzesi.org/cms/english](http://www.adalarmuzesi.org/cms/english)

[www.en.sehirhatlari.com.tr/en](http://www.en.sehirhatlari.com.tr/en)  
[www.marmaray.gov.tr](http://www.marmaray.gov.tr)  
[www.mavimarmara.net/index.html](http://www.mavimarmara.net/index.html)

**The Küçükyalı ArkeoPark Project**  
 Çınar Mahallesi Sosyal Sokak Hacı Osman Apt.  
 Dükkan 2, 34841 Küçükyalı, İstanbul, Türkiye  
 +90 216 388 83 18  
[www.kucukyaliarkeopark.net](http://www.kucukyaliarkeopark.net)  
[www.facebook.com/kucukyaliarkeopark](https://www.facebook.com/kucukyaliarkeopark)



**Istanbul University Yenikapı Shipwrecks Project**  
 Department of Conservation and Restoration,  
 Division of Conservation of Marine Archaeological Objects  
 Ordu Cad. 34459 Laleli Fatih/İSTANBUL  
 +90 212 455 57 00-15743  
[www.istanbul.edu.tr](http://www.istanbul.edu.tr)



**LIMEN: Cultural Ports from Aegean to the Black Sea**  
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**ISTANBUL**  
 A Cultural Route Guide from  
 Theodosian Harbour to the Küçükyalı ArkeoPark

Istanbul has always been one of the most important cities of the Mediterranean world. The city served as the capital of three former empires- Late Roman, Byzantine and Ottoman-throughout history. Considerable number of archaeological remains and monuments from the Medieval period survived. Visitors of the city enjoys historic remains and monuments mostly situated where locals called "historic peninsula" which surrounded by the old city walls. This guide presents a cultural route from the Theodosian Harbour at Yenikapı along from Hagia Sophia, Topkapı Palaca to Küçükyalı ArkeoPark in the Asian side of the city.



## The Theodosian Harbour

In the long course of Istanbul's history, the city grew out of the Theodosian walls into a cosmopolitan and gigantic city of 15 million inhabitants. As the old city transformed into a metropolis, one of the biggest problems became transportation. Before the start of constructions at Üsküdar, Sirkeci, Sultanahmet and Yenikapı for Metro and Marmaray projects designed to solve the transportation problems, on 2004 November the Directorate of Istanbul Archaeological Museums launched rescue excavations at these sites located within the historical urban texture. In the course of these excavations transforming to the most comprehensive archaeological excavations in the history of Istanbul, the largest harbour known from Antiquity has been uncovered at Yenikapı, where a central station will be built (Fig. 1). Known as Portus Theodosiacus, i.e. the Theodosian Harbour, in the written sources, the site has presented us with finds a capital city's harbour would deserve, and beyond it, with invaluable finds related with the seafaring, trade and ships of the Byzantine period.



The excavations confirmed that the harbour was established in this former cove, and then silted by the Lykos (Bayrampaşa) river and thereby lying about 300 m from today's shoreline. About 50 archaeologists and 600 workers had been working for the archaeological salvage excavations at Yenikapı covering a construction area of approximately 58.000 m<sup>2</sup>. Istanbul Archaeology Museums have also been collaborating with several national and international universities and institutes which provide scientific support in various disciplines such as nautical archaeology, conservation, osteo-archaeology, archaeo-botany, geology, philology, dendrochronology, prehistory and anthropology. Particularly the 37 Byzantine era shipwrecks uncovered at the Theodosian Harbor known to have been located at Yenikapı is one of the most important discoveries of the recent years.

The Langa or Vlanga was a neighbourhood where the Non-Muslim Ottoman population, mostly Jewish, lived. As the excavations progressed archaeologists uncovered profound Byzantine material beneath the Ottoman remains. Soon after the site was understood to be the Theodosius Harbour previously known from the literary sources. Named after Byzantine emperor Theodosius I, the harbour was established at the mouth of Lykos stream where included the zone XII of the city. Although there are doubts regarding the harbours' precise location due to an earlier harbour at the same area, it is commonly accepted that earlier Eleutherios Harbour which dates back to Konstantin I period was the predecessor of the Theodosius harbour. Petrus Gyllius agrees that Theodosius Harbour established at the same location where once Eleutherios Harbour was situated. Excavations by Istanbul Archaeology Museums support this idea on the basis of earlier remains and artefacts uncovered at the west end of the site. The most important remain here is a 51 m-long and 4.20 m-wide wall built with ashlar and khurasan mortar. Another one is a vaulted structure whose 11 m-long section has been exposed. Furthermore, breakwater and quay stones and two parallel rows of wooden piles extending for 43 m in front of them belonged to a pier extending from the quay.

## The Hagia Sophia

The Hagia Sophia, the biggest church constructed during the Byzantine era in Istanbul, has been constructed three times in the same location. When it was first built, it was named Megale Ekklesia (Big Church); however, after the fifth century, it was referred to as the Hagia Sophia (Holy Wisdom). The church was the place in which rulers were crowned, and it was also the biggest operational cathedral in the city throughout the Byzantine period.

The first church was constructed by Emperor Konstantios (337-361) in 360. The first church was covered with a wooden roof and expanded vertically (basilica) yet was burned down after the public riot that took place in 404. The second church was reconstructed by Emperor Theodosios II (408-450) in 415.

This basilical structure is known to contain five naves and a monumental entrance; it is also covered by a wooden roof. The church was demolished in January 13, 532, after the public riot (Nika revolts) that took place during the fifth year of Emperor Justinianos' reign (527-565). The current structure was constructed by Isidoros (Milet) and Anthemios (Tralles), who were renowned architects of their time, by Emperor Justinianos's (527-565) orders. Information from historian Prokopios states that the construction that began on February 23, 532, was completed in a short period of five years and the church was opened to worship with a ceremony on December 27, 537.

The third Hagia Sophia construction combined the three traditional basilical plans with the central dome plan in design. The structure has three nefi, one apsi, and two narthex, internal and external. The length from the apsis to the outer narthex is 100 m, and the width is 69.5 m. The height of the dome from the ground level is 55.60 m and the radius is 31.87 m in the North to South direction and 30.86 in the East to West direction.



## The Topkapı Palace

This palace (Saray-ı Hümayun, Saray-ı Cedîde-i Âmire, Yeni Saray) on the plateau at the confluence of the Marmara, the Bosphorus and the Golden Horn was both symbolically and physically the greatest product of the Ottoman dynasty and the Ottoman Empire. In documents prior to 19th century this palace is never referred to as Topkapı Sarayı That name was then borne by the large wooden palace built by Mahmud I (1730-54) in the palace garden behind the sea gate known as the Top Kapısı (Cannon Gate) and to which additions were made over the next hundred years. After the destruction of this palace by fire in 1862 the name was given to the New Palace. Considering that the Sultan's palace was the centre of all dimensions of imperial life it is both surprising and instructive that this most vital representation of imperial power was never referred to in Ottoman literature even as an object of praise. The basic reason for this is that in Ottoman-Turkish culture the physical dimensions of the living environment never held an important place as a theoretical topic. The single source of our knowledge of the now no longer extant buildings of the palace is to be found in the accounts and pictures left by foreign travellers.



## The Küçükyalı ArkeoPark

The Küçükyalı ArkeoPark covers a medium-sized (ca. 4,500 m<sup>2</sup>) archaeological and natural space tucked in between modern buildings in the Çınar neighborhood, in the district of Küçükyalı, located on the Asian side of Istanbul. Several of the local inhabitants recall when the neighborhood was less built, several decades ago; the area appeared greener and displayed more suburban features that have now largely vanished. In antiquity, the ancient remains were much closer to the Sea of Marmara, within close visual range of the Princes' Islands and were part of Byzantine Constantinople's hinterland/suburbs. Today, Küçükyalı is a tranquil neighborhood, part of Istanbul's greater metropolitan area, treasuring one of the largest surviving archaeological space on the city's Asian side.



While archaeological work at Küçükyalı progresses, the ArkeoPark Project also places special emphasis on public engagement. Through educational activities, a children's club, a wide range of on-site cultural events ranging from free guided tours of the site to open-air concerts and movie screenings the ArkeoPark shares its archaeological discoveries while also fostering learning and ownership. The Küçükyalı ArkeoPark Project encapsulates a small yet important piece of Istanbul's heritage. Within the site, the green space, the ecology and the archaeological remains form a balance of nature and history. The project aims at better understanding, preserving and representing this balance in a long lasting way while making the space available to the local community and outside visitors.

The surviving remains at the site center around a rectangular platform. Due to a massive earth removal the platform was constructed in antiquity with large retaining walls built to support the structure. The earth fill and the monumental retaining walls are still visible on-site. The lower level of the platform, completely underground in antiquity, was occupied in part by a cistern. The western portion of the cistern - that is the area close to the road - was originally covered by four rows of parallel brick domes, which collapsed a long time ago. The cistern was subsequently filled in by about 2.5/3 meters of earth, leaving this section of the cistern as an open-air green space. Some of the cultural activities run by the ArkeoPark are held in this scenic setting. The original roofing system of the eastern part of the cistern was conserved and is dominated by a monumental brick dome and is worth a visit. Once in this space visitors may also observe the feeding channel, which brought water, most likely from the Samandira (ancient Damatrys) Plateau.

