

Site Name **City of Safranbolu**

Year of Inscription **1994**

Id N° **614**

Criteria of Inscription **(ii) (iv) (v)**



Safranbolu is a typical Ottoman city that has survived to the present day. It also displays an interesting interaction between the topography and the historic settlement. By virtue of its key role in the caravan trade over many centuries, Safranbolu enjoyed great prosperity and as a result it set a standard for public and domestic architecture that exercised a great influence on urban development over a large area of the Ottoman Empire **Criterion (ii)**. The architectural forms of the buildings and streets are illustrative of their period.

Human settlements since prehistory, as evidenced by rock-cut tombs and a Roman temple in the vicinity, have occupied the site of Safranbolu. The present settlement developed as a trading center after the Turkish conquest in the eleventh century. In thirteenth century, it became an important caravan station on the main east-west trade route. Its layout demonstrates the organic growth of the town in response to economic expansion and its many old buildings are representative of its evolving socioeconomic structure up to and beyond the disappearance of the traditional caravan routes. The caravan trade was the main commercial link between the Orient and Europe. As a result, towns of a characteristic type grew up along its route. With the coming of railroads in the nineteenth century, these towns abruptly lost their *raison d'être*, and most of them were adapted to other economic bases. Consequently, Safranbolu has preserved its original form and buildings to a remarkable extent **Criterion (iv)**.

Safranbolu consists of distinct districts: the marketplace district of the inner city, known as Çukur, the Kıranköy District and the Bağlar (Vineyards) District. Çukur is so named because it lies in the lower part of the town, defined by two rivers. Its center is the marketplace, which is surrounded by the houses and workshops of craftsmen, such as leather workers, blacksmiths, saddlers, shoemakers and textile workers. The segregation of the city center displaying a density of artisans and tradesmen, whose houses are, unlike European cities of the same age, outside of the marketplace, is very typical for Anatolian cities. The guild organization was settled at the *arasta*, the covered part of the market where shops of the same trade are built in a row.

Kıranköy was formerly a non-Muslim district, with a socio-architectural pattern similar to that in contemporary European towns where artisans and tradesmen live in the upper stories of their shops. The houses here are built of stone rather than the wooden houses in Çukur.

The settlement pattern of Bağlar (Vineyards) is one of single houses set within large gardens. This district on the northwest slope of the city looking to the south was the summer resort for the city.

The collapse of the caravan trade had a catastrophic effect on Safranbolu. Its proximity to the Karabük steel works has given it a new socioeconomic role, but it is still vulnerable to external pressures. Therefore continuous efforts must be made to preserve the traditional townscape **Criterion (v)**.



CITY OF SAFRANBOLU

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MA in Architecture

Safranbolu is located at the eastern tip of the Ottoman lands and was the residence, even if temporarily, of the “nomads” who continuously left Asia. The population required was shifted from the regions as lands were acquired in the movements of the Ottomans towards the West that lasted for centuries. In the past, two different local governors in the *Medine-i Taraklı Borlu* District where the town people lived and the *Yörükan-ı Taraklı Borlu* District where the nomads lived administrated Safranbolu. Even today, this different dual structure is still influential in Safranbolu and should be taken into consideration in order to understand the preservation processes in the city, from the shaping of the Safranbolu nobles’ residences, which used the nomads as sharecroppers, to the new urban/rural life of the residences when they were abandoned by the first owners and taken over by the nomads.

It is necessary to evaluate Safranbolu together with Karabük, to which it is presently attached administratively, in order to understand better the present-day Safranbolu. To what extent the simultaneous occurrence of Turkey’s first heavy industry investment, the Karabük Iron and Steel Enterprises affected the disappearance of the socioeconomic structure that Safranbolu had in the 1930s, Safranbolu’s socioeconomic

environment was affected to the same extent by the Karabük Iron and Steel Enterprise’s privatization in 1994. Even today, 20 years after the unplanned formation of privatization that is called “deindustrialization,” it continues to affect Safranbolu strongly.

First of all, as of the 1990s, the Turkish Touring and Automobile Association purchased the Havuzlu Asmazlar Residence on Beybağı Street and after its restoration, it started to be operated as a hotel. Thus, Safranbolu became acquainted with tourism and it emerged as a tourist destination. Although it is a pathological relationship, it is almost impossible to think of the heritage areas separately from cultural tourism. In this context, a significant number of registered residences in Safranbolu have been restored and started to operate as hotels in the past 20 years. Today, along with the 2,650-bed capacity in Safranbolu, tourism is a sector with problems due to insufficient occupancy.

The Çarşı, Kıranköy and Bağlar Districts are in very different situations from each other today as a result of the different processes they underwent. However, the problems confronted by the Çarşı District are much more complicated than the others. Besides the Çarşı District losing its economic and administrative centrality function, it is attempting





The general view of Safranbolu

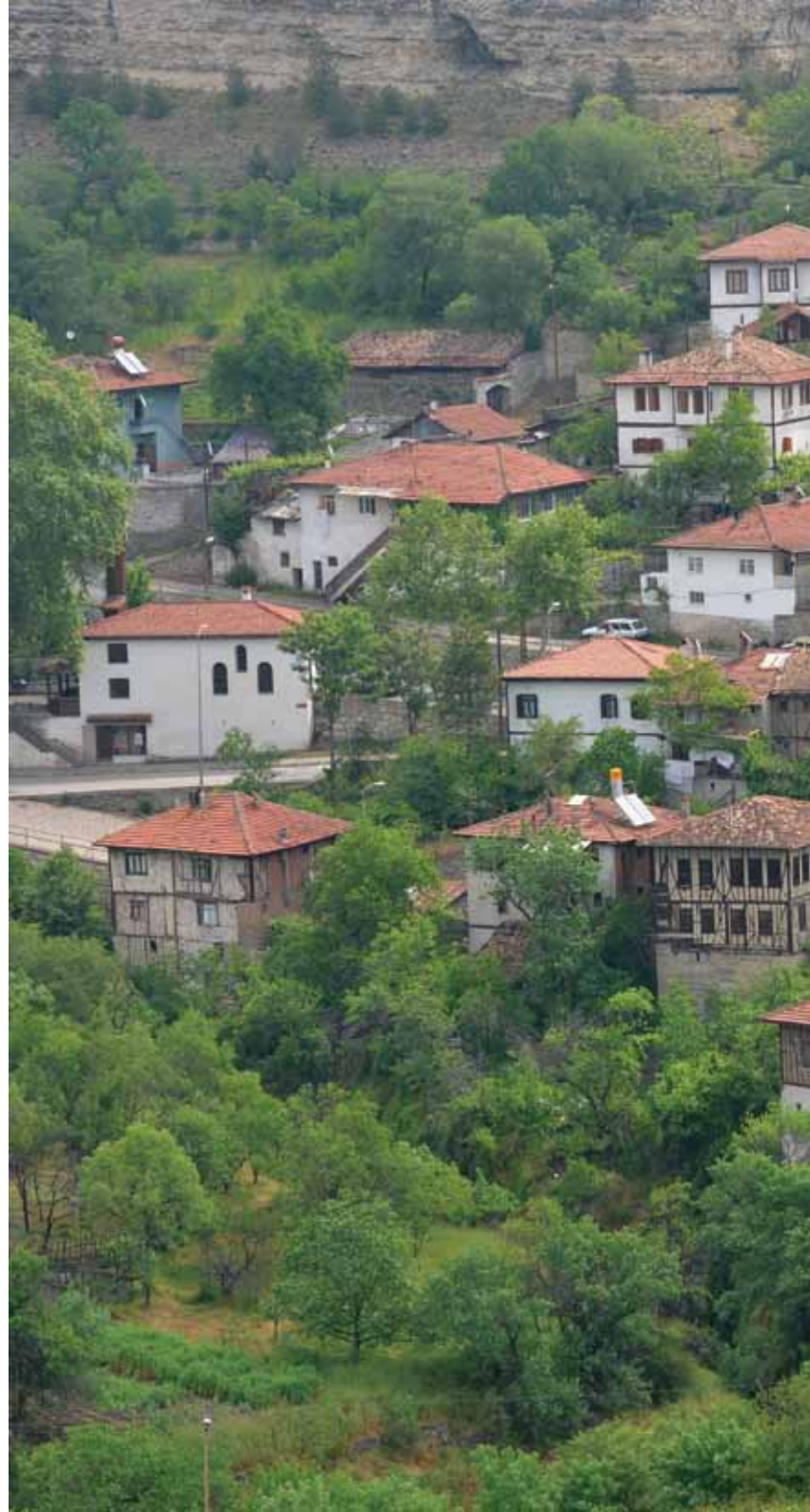
to cope with the negativities brought by mass tourism and on the other hand, it has encountered physical as well as social disintegration as a result of the loss in life standards of the working population living there.

THE FORMATION OF SAFRANBOLU

(Prior to the 1930s)

We know that the Hellenic Greeks (first millennium B.C.) called the region where Safranbolu is located Paphlagonia. According to Umar (2005), this name, which is not Hellenic Greek, is the name of the region where the Kaskas, one of the native peoples of Anatolia, lived. We obtain information about the Kaska people from the Hittite sources (second millennium B.C.). Whereas, in *The Iliad* that was collected in the ninth-eighth centuries B.C., Homer mentions the Paphlagonians, when describing the Anatolian peoples who went to help Troy. Until Anatolia passed into the sovereignty of the Turks, it was ruled by the Hittites, *Dor* ("Sea People"), Paphlagonians, Cimmerians, Lydians, Persians, Cappadocians, Hellenic Greeks, Pontians, Galatians, Bithynians, Romans and Byzantines, respectively. Although geographically the region presents excellent opportunities for life, it was hardly affected at all by the significant movements of destruction and carnage in Anatolia because there are no works of affluence and civilization.

The local historian Hulusi Yazıcıoğlu (Yazıcıoğlu & Al, 1982, 33-38) lists as follows the names of Safranbolu throughout history: Dadybra, Zalifre, Borglu, Burglu, Borgulu, Borlu, Taraklı-Borlu, Taraklı, Zağfiran-Borlu, Zağfiranbolu, Zağfiran-Benderli, Zağfiranbolu, Zafranbolu and Safranbolu. Osman Turan (Turan, 1971, 219) stated that the place called Dadybra in the Byzantine sources was called Zalifre by the Seljuks and proved that the location of Dadybra, which was debated until recently, is Safranbolu.





Even though it was set forth in many books and articles that it was not an important settlement throughout history, it is known that money was minted by Dadybra in the second-third centuries A.D. (Ramsey, 1890, 193; Oaks, et al., 2001, 4: 43-44). Cramer (Cramer, 1832, 1: 238) writes that Dadybra was a patriarch settlement based on the Byzantine historians. In the official registers of Rome, it was stated regularly to be one of the 6 cities of Paphlagonia starting as of A.D. 325 (Ramsay, 1890, 196-197). Most important of all, it has always had the attribute of being a strategic point due to the fact that it is at the junction of the secondary caravan roads connecting Central Anatolia to the Black Sea ports. In fact, Cahen (Cahen, 2000, 61) wrote that during the reign of Manuel Komnenos boundary fortresses were constructed in the region where Dadybra was located. Unfortunately, no detailed information could be provided, because urban archaeology studies have not been made here.

It is thought that the height called “*Kale*” (citadel) today was not what the Seljuks took after the siege of Dadybra that lasted for 4 months. In fact, the conclusion was reached that the first settlement must have been rather large (Magoulias, 1984, 475-476), from the eastern foot of Kıranköy’s vineyards it descended to the Gümüş stream, to the houses belonging to the Christian subjects at Gümüş Canyon and what is more important, from the Dışkale Street located here, since it was called continuously “Dadybra Town” when describing the conquest of Dadybra. The height called “*Kale*” today must have been an inner citadel at that time where the palace of the local administrator and the buildings used by a group of security forces were located.

In 1196, after a 4-month siege, Muhiddin Mesud Shah, the ruler of the Ankara Region and son of the Seljuk Sultan Kılıç Aslan II, took possession

of Dadybra by making an agreement with the Byzantine Emperor Alexios III Angelos. It is thought that the Seljuks, as was accustomed, established a simple settlement in front of the gate to the citadel that was half market and half control. Today, calling the region immediately underneath the Citadel “Below the Citadel” is significant proof of this. It is rumored that the Old Mosque (Gazi Süleyman Mosque) to the south of the Citadel was transformed from a church. The proximity of the Citadel, Mosque and the Marketplace Below the Citadel, the three important elements creating a Seljukid city, is proof that the first Seljukid settlement was here.

Today there is no architectural structure in Safranbolu that can be dated completely to the Seljukid period. Despite this, it should be accepted that the city structure of Safranbolu came from the Seljukids. It shows characteristics of a typical Seljukid city, such as the housing region that is formed with dead-end streets and established on a slope, the lack of a structured street system and squares and industry settled at the point where water leaves the city.

After Byzantium, Safranbolu was governed by the Anatolian Seljuks, Ilkhanids, Çobanoğlus, Candaroğlus and Ottomans, respectively.

There were only 16 shops at the Safranbolu Marketplace written in the records of the land registrations for taxes made in 1530. In the same context, it appears that the Gebran District, which is called Kıranköy today, was mentioned as a small settlement with 27 households. From this data, it can be considered that Safranbolu regressed up until the sixteenth century. Even the traces of leather tanning and the leather industry, which would emerge in later periods, were not found in the land registrations.

We are indebted to Hüseyin Effendi (Cinci Hodja) for the most important development that changed the destiny of Safranbolu. Hüseyin Effendi was a young student at the madrasa. He solved Sultan İbrahim's psychological problems and provided for him to obtain a prince. Subsequently, Hüseyin Effendi acquired great wealth within a short period of time with the position and opportunities provided by the Sultan. After the death of İbrahim, Hüseyin Effendi was assassinated and his fortune was distributed to the Janissaries as accession to the throne gratuities on the occasion of Sultan Mehmet IV's ascension to the throne. Along with the charitable acts of Köprülü Mehmet Pasha,

who had a mosque and social complex built in Safranbolu, the rich texture of the historical city of Safranbolu today practically emerged in the seventeenth century. The new Safranbolu was formed in the canyon composed of the Akçasu stream to the east of the Citadel by moving outside of the Citadel as a typical Ottoman city.

Safranbolu, connected to the Kastamonu Sanjak (provincial subdivision) had tax revenues even higher than Kastamonu and the largest economy of the Sanjak in the eighteenth century, if the port duties of Inebolu are excluded from the evaluation. Safranbolu had to connect its success in industry and trade to a more liberal economic





environment after the Celali Uprisings, due to the fact that the Ottomans were governing from the capital with the order of notables. We know that the most important element of the Safranbolu economy in the eighteenth century was the operation of caravans. This not only brought material wealth to Safranbolu, but it also brought cultural wealth as a result of the intercultural interactions. Safranbolu's second important economic activity was leather processing and the

production of leather goods. We know that over 80 tanneries operated to the south of the city and that they produced very high quality leather. Safranbolu's industrial function was not only limited to the processing of leather. Very high quality *yemeni* (light, flat-heeled shoes), saddlery, packsaddles and similar products were made and had there was virtually a production line at the artisan's shops spread throughout the city and at the guild order. In fact, the processing of meat,



as a subsidiary product was also an important source of livelihood connected to the tanneries in Safranbolu that imported 5,600 cattle and water buffalo (Faroqhi, 1993, 273-278).

We also know that there was a very developed weaving culture in Safranbolu (Yazıcıoğlu & Al, 1982, 71-73). It was stated that there were 350 cloth-weaving looms and 120 looms for making horsecloths or feedbags of goat-hair in Safranbolu

in 1923. However, in my research studies, other than one “horsecloth/feedbag workshop” on the western façade of Cinci Khan, a structuring reflecting the space was not determined (Yazıcıoğlu, 2001, 99). Consequently, the weaving looms must have been set up in their houses.

The importance of the Safranbolu Marketplace can be better understood by stating that at the end of the nineteenth century, while there was

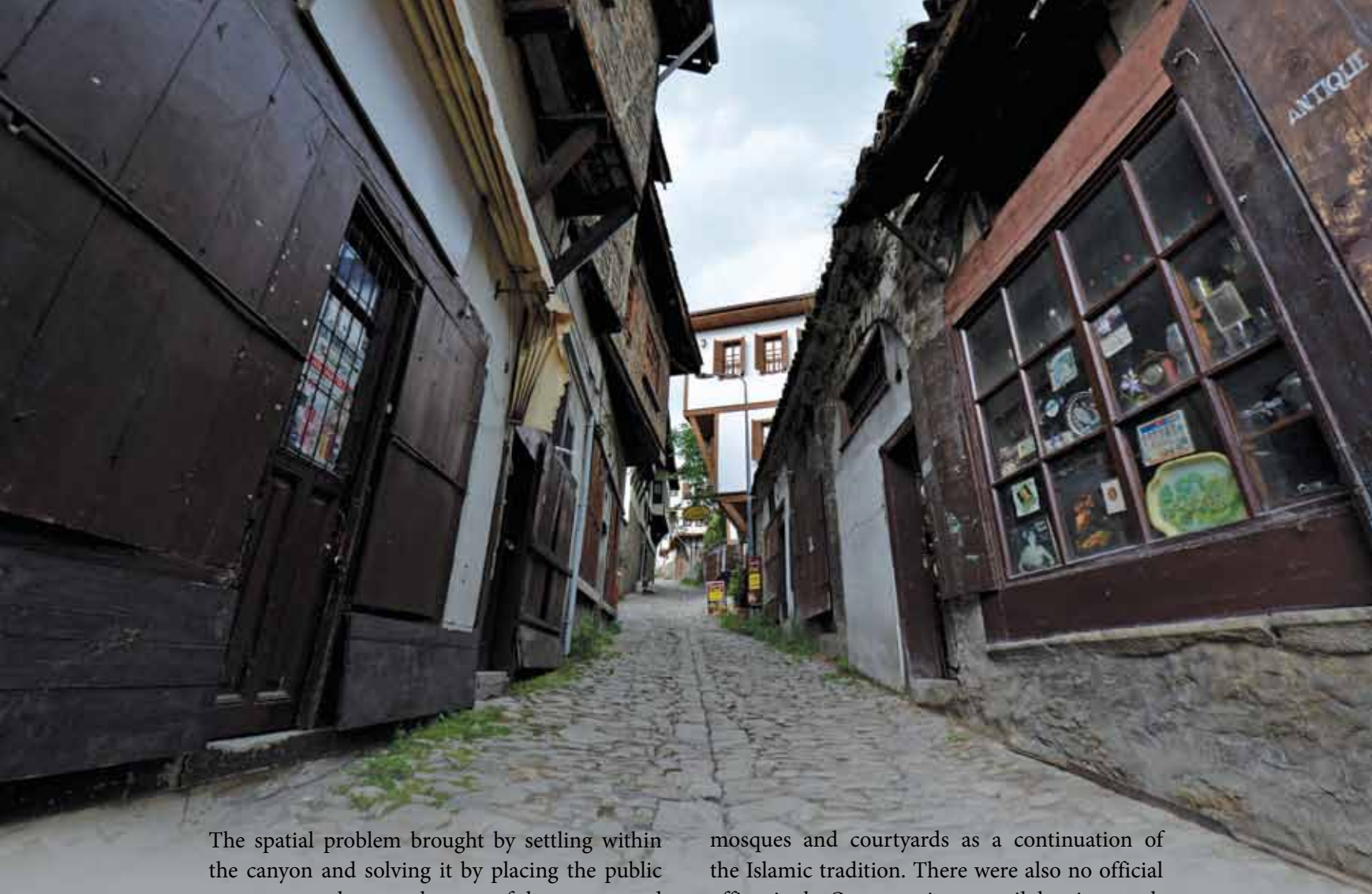


1 shop per 16 persons in Kastamonu, the sanjak center, this number was 1 shop per 8 persons in Safranbolu (Aktüre & Şenyapılı, 1976, 69). The economic structure of Safranbolu is completely characterized when it is stated that it was the administrative and commercial center for a region of approximately 50,000 persons. Thus, this material and cultural affluence created the influential physical structure that has remained up until the present-day. The existence of the *Bedesten* (Covered Bazaar) is proof of how developed the commercial function was in Safranbolu. The Covered Bazaar not only served the function of keeping valuable goods, at the same time, it also undertook the financing functions realized by banks today. Whereas, the Cinci Khan was not a simple caravansary. The rooms on the upper story served as offices for merchants (Aktüre & Şenyapılı, 1976). Moreover, it was stated that

there were foreign merchants who engaged in interregional trade by hiring rooms at the Cinci Khan. In this context, Safranbolu was a “break-of-bulk point”.

Cerasi (1999, 101) wrote that the Turks created the first country residence (suburbanization) in the world. The Bağlar District, which was formed as a result of the nomadic lifestyle of the Turkomans, has a very striking texture with the splendid summerhouses built in gardens filled with vineyards, kitchen gardens and fruit trees by the conscious use of abundant water sources.

At the beginning of the nineteenth century, Safranbolu’s physical structuring reached the summit together with the Çarşı District where the Muslim population lived at the marketplace and walls, the Kıranköy District where the Greek Orthodox subjects lived and the Bağlar District where they spent their summer months.



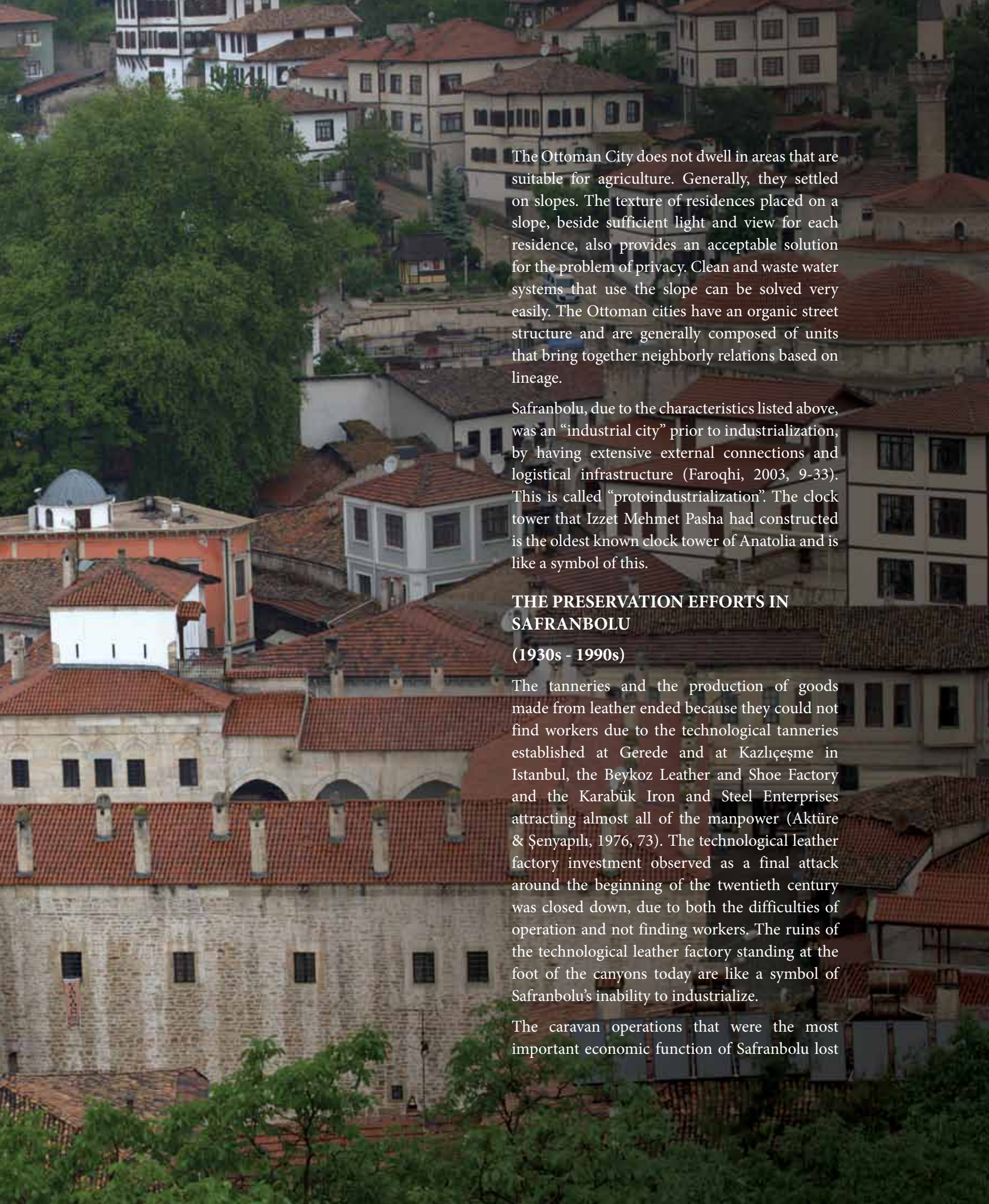
The spatial problem brought by settling within the canyon and solving it by placing the public structures at the exact bottom of the canyon and moreover, on top of the stream in some places is another one of the influential characteristics of the city of Safranbolu. However, the Çarşı District was formed by immediately surrounding the public structures with the single-story, one-light illumination shops at a size in which only two people could work by bringing them together according to a guild order. Generally, the name of the vocational groups settled on a specific street still live today in the names of the streets: The tanneries are positioned at the point where the Gümüş stream and the Akçasu come together and leave the city and use the water at that point. The tanneries, with these features, are one of the significant examples of a physical structuring that is environmentally friendly.

There are no squares in the Ottoman cities. The social areas in the Ottoman cities are only the

mosques and courtyards as a continuation of the Islamic tradition. There were also no official offices in the Ottoman city up until the nineteenth century and the official functionaries used their own residences for work. In contrast to this, there were a significant number of buildings providing public services, such as primary schools, madrasas and dervish lodges. It is especially necessary to mention the mosque and real property that yielded an income, the watchtower, the aqueduct that brought water to the city and the water network that Ismet Mehmet Pasha from Safranbolu, who later became the Grand Vizier, had built in the eighteenth century.

What is most important is that Safranbolu displays both urban and rural features. There are the highest quality arable fields on the flat areas above the canyons where Safranbolu is located. As a natural result of this, the attribute of being half rural and half urban was also reflected in the spatial structure of the residences.



An aerial photograph of a hillside town, likely Safranbolu, showing a dense cluster of buildings with red-tiled roofs and stone walls. The buildings are built on a slope, and there are some green trees visible. The overall scene is a mix of traditional architecture and modern structures.

The Ottoman City does not dwell in areas that are suitable for agriculture. Generally, they settled on slopes. The texture of residences placed on a slope, beside sufficient light and view for each residence, also provides an acceptable solution for the problem of privacy. Clean and waste water systems that use the slope can be solved very easily. The Ottoman cities have an organic street structure and are generally composed of units that bring together neighborly relations based on lineage.

Safranbolu, due to the characteristics listed above, was an “industrial city” prior to industrialization, by having extensive external connections and logistical infrastructure (Faroqhi, 2003, 9-33). This is called “protoindustrialization”. The clock tower that Izzet Mehmet Pasha had constructed is the oldest known clock tower of Anatolia and is like a symbol of this.

THE PRESERVATION EFFORTS IN SAFRANBOLU

(1930s - 1990s)

The tanneries and the production of goods made from leather ended because they could not find workers due to the technological tanneries established at Gerece and at Kazlıçeşme in Istanbul, the Beykoz Leather and Shoe Factory and the Karabük Iron and Steel Enterprises attracting almost all of the manpower (Aktüre & Şenyapılı, 1976, 73). The technological leather factory investment observed as a final attack around the beginning of the twentieth century was closed down, due to both the difficulties of operation and not finding workers. The ruins of the technological leather factory standing at the foot of the canyons today are like a symbol of Safranbolu’s inability to industrialize.

The caravan operations that were the most important economic function of Safranbolu lost

all of their importance, led by the completion of the Gerede-Safranbolu Highway in 1954, the developing highway networks and the Ankara-Zonguldak railroad. The Greek-Orthodox population in Kıranköy moved to Greece starting from the 1920s. The Muslims coming from Rhodes within the scope of the exchange of population, could not get well-established in Safranbolu and migrated to other places a short time later.

The wealthy notables of Safranbolu collected their capital and work skills and migrated to large cities, led by Istanbul. At this stage, Safranbolu had shrunk to the status of only a local marketplace and administrative center (Yazıcıoğlu, 2001; Aktüre & Şenyapılı, 1976).

Shelter City (1930s - 1970s)

Finally, Safranbolu had lost its most important economic functions and consequently its capital and adult manpower and became an isolated small town. Safranbolu's yield from being an administrative center and marketplace also shrank. Only the elderly couples who could not leave Safranbolu and the girls who had not yet married remained during these years. The Safranbolu houses were just about vacant and enveloped in silence. Sometime later, the residents of Safranbolu completely abandoned the Çarşı District and starting from the 1960s, they worked at the Karabük Iron and Steel Enterprises, sold the houses to people who had money and withdrew to the Bağlar District (Aktüre & Şenyapılı, 1976, 82).







Preservation Years (1970s - 1990s)

It is definite that it was the nomads who kept old Safranbolu alive, who were obliged to take shelter and who in time took possession of the houses where they resided. As was mentioned above, one of the most important reasons that the historical buildings remained almost without any deterioration up until the 1970s is the fact that the residences had both urban and rural features. This attribute, while it provided for the nomads to participate in urban life, it also provided for them not to make concessions from their rural habits.

The first sensitivity (Iller Bankası, 1968, 111) on the institutional preservation of Safranbolu came onto the agenda during the project competition that was made for the Karabük and Safranbolu Development Plans. The Karabük-Safranbolu Development Plan was made according to the

proposal project bid by Gündüz Özdeş. In the project, along with preserving the administrative and commercial region features of the Çarşı District without changing anything, the surroundings and the highest quality arable fields were evaluated as new housing regions. While Özdeş gave a central function to Karabük, he designed Safranbolu more as a housing region.

The Council of Europe announced 1975 as the European Architectural Heritage Year. The Turkish Foreign Ministry authorized the Istanbul Technical University and the Institute of Architectural History and Restoration to organize Turkey's participation at the European Architectural Heritage Year. Yavuz İnce, who was aware of the values of Safranbolu at the time when he worked as an architect at the Karabük Iron and Steel Enterprises, made evaluations for a period of time with a conscious group, both in





Safranbolu and in Karabük, and discussed how they could preserve Safranbolu.

The meeting, whose name would later be designated as “Safranbolu Architectural Values and Folklore Week”, was a first in Turkey. The meeting was held between 30 August-5 September during the same year and was an important activity for the people of Safranbolu to understand the heritage value of what they possessed. Besides, the foremost academicians of Turkey, a significant number of writers, illustrators and the upper level bureaucrats from the ministries, led by the Ministry of Culture, came to Safranbolu. The guests were received and treated with hospitality at the residences. The residents of Safranbolu hosted an unforgettable event, shared their problems and established permanent and reliable friendships.

On 23 September 1976, in a protocol made between the representatives of the Istanbul Technical University, School of Architecture and the Ministry of Culture, the task for making the Safranbolu Development Plan for Preservation was given to the Istanbul Technical University. The Safranbolu Development Plan for Preservation, which was the second plan in Turkey after Bodrum, started its plan activities with Prof. Dr. Doğan Kuban as the Project Administrator. The Official Safranbolu Preservation Decision became operational on 8 October 1978. The list of buildings that should be taken under preservation was published in the Official Gazette on 2 May 1985. The Istanbul Technical University Revolving Fund Project was started under the administration of Doğan Kuban and Metin Sözen, was completed by İsmet Okyay and was approved on 27 November 1990. Along with the plan, the Çarşı and Bağlar Districts were determined to be Urban and Natural Site Areas.

Fifteen years after the Safranbolu Architectural Values and Folklore Week, the residents of

Safranbolu are in a completely different situation. The preservation decisions have been formed with a very sensitive approach, from the buildings to the green texture, to the street paving and from the materials and profiles, to the garden walls in the “Urban Regulations” prepared by Okyay. The measures that should be taken for beautifying and preserving the appearances of a large number of streets and squares have been proposed with the same sensitivity under the heading of “Arrangement Proposals”.

Thus, the Safranbolu that we see today has been filtered through these processes.

The Threats Confronted by Safranbolu as a “Touristic-Historic” City

(After the 1990s)

In this process, we owe a deep debt of gratitude to both the Institute of Architectural History and Restoration, to the Municipal Mayor Kızıltan Ulukavak and to the residents of Safranbolu of the period. In fact, after all of these, the “Official Heritage Disclosure” has been constituted with the participation of all sectors of the society and will provide for the preservation of Safranbolu for a long period of time.

It is interesting that in the same period, Safranbolu once again became a center of attraction and a rapid emigration has started. A new Safranbolu is being established. Especially, a large housing region has developed to the northwest of the Çarşı District and the geometrical center has shifted to Kıranköy.

The attribute of Safranbolu being a center of attraction has not slowed down with the effect of Karabük’s developing economy. Finally, Safranbolu will start to receive intensive emigrants from the settlements not connected to Safranbolu, from other cultural basins, in the





north, such as from Ovacuma, Abdipaşa and Ulus; Ovacık, Eskipazar and Yenice.

In the 1980s, statements against the “Official Preservation” were gaining votes in the local elections. On the other hand, the Çarşı District had completely fallen out of favor. The second owners of the houses had died and many heirs owned the residences. R13-14-15

Up until the 1990s, preservation was not on the agenda of both those elected and those appointed. Attempts were made to direct the developments of the Preservation Law and the Development Plan for Preservation prepared by Okyay. In this period, three important projects realized by the Ministry of Culture changed the appearance of Safranbolu. These were the restorations of the Shoemaker’s *Arasta* (the covered part of the market where shops of the same trade are built in a row), the Office of the Provincial District Governors and the improvement projects realized at the Government and Behind the *Arasta* streets. Despite the fact that years have passed since these three projects, the appearance of Safranbolu continues to brighten. The opening of the “City Historical Museum” by restoring the Historical Governmental Office that burned in 1976 was another important acquisition.

If the restoration implementations realized by a few private individuals with their own resources are not taken into consideration, then almost all of the restoration activities have been realized with the support and financing provided by the state. The restorations of almost all of the official and public buildings of Safranbolu have been completed in one way or another. Whereas, the monetary support of the state still continues.

CULTURAL TOURISM IN SAFRANBOLU

The beginning of the 1990s was the years when significant advances were realized on the path for

Safranbolu becoming a touristic city. The Turkish Touring and Automobile Association restored the Havuzlu Asmazlar Residence and operate it as a hotel. The Home Pension Development Center was established during the same years, with the initiative of the Provincial District Governor Muammer Aksoy. Innovators entered into tourism by restoring some residences. The foundations for the socioeconomic status within the Çarşı District today were taken at this period. The unplanned or lack of programs of the liberal economy have dragged Safranbolu to its present-day situation. The increase in bed capacity still continues and increased 15-fold between 1997 and 2009, while the number of nights spent only increased 3-fold. What is more serious than this is the fact that the average ratio of occupancy in 2001-2009 was only 18%.

When Safranbolu started tourism, it was marketing through travel agencies. However, this was the cause of catching the mass tourism spiral even at the beginning. The dream of every hotelier is to have a bed capacity that can take a busload of 40-45 persons. As a result of this, there are enterprises formed from a minimum of 2 residence hotels with a total of 20 beds with an average of 3 beds in each room. On the other hand, the fact that Safranbolu is “a Living City”, which is under serious threat, is one of the most important reasons for its being on the UNESCO World Heritage List. The structuring aimed at high density ignores the irrevocable damage to the residences (Canbulat, 2010).

Almost all of the culture tourists in the world visit museums in the places they go. It was very appropriate to restore the historical government office that burned and give it the function of the City Historical Museum. In contrast to this, the tanneries, which were the most important economic functions in the past of Safranbolu, are

in ruins. Although industrial museums are very popular in the present-day, a leather tanning and processing museum has still not been established in Safranbolu. The fact that the New Hammam was restored recently and opened for operation is another one of the important acquisitions. Going to the hammam is a very attractive experience, especially for foreign guests.

Another deficiency of the Safranbolu Heritage Area is that it does not have a tour plan and direction signs. Consequently, the culture tourist cannot utilize completely the Safranbolu Heritage Area. Tourists overlook the Kıranköy and Bağlar Districts.

Only shoemaking has remained as a handicraft in Safranbolu (Orbaşlı, 2000, 185). Unfortunately, it is being kept alive by a single shoemaker. The efforts for developing shoemaking were not successful. The “house models” that emerged in the 1990s rapidly became “commodities” and were transformed into poor quality kitsches that were copies of the copies. There is almost no tourist who comes to Safranbolu and leaves without buying Turkish delight. The fact that Safranbolu’s rich folksong tradition is kept alive by amateur musicians who come together in the evenings at the coffeehouse at the Shoemaker’s *Arasta* is the sharing of perhaps the only valuable intangible cultural heritage at Safranbolu.

Unfortunately, a good heritage area for a tourist may not always be good for the heritage area. Especially, if the restorations and services are shaped according to the wishes and tastes of insensible tourists, then it negatively influences the sustainability of the architectural heritage (Orbaşlı, 2000, 47-51). Besides the noise, vibrations and pollution formed by automobile traffic, the disorder brought by automobiles parked haphazardly, obliterates the silent and peaceful environment, which is the right of those

who tour the historical city, and practically does not permit the taking of a proper photograph of the heritage area.

THE SAFRANBOLU HERITAGE AREA

Today the Çarşı, Bağlar and Kıranköy Districts are in different situations, due to the different processes they underwent. The Bağlar District is in the residential region of the wealthy sector of not only Safranbolu, but of Karabük as well. The Kıranköy District has undergone changes in economic and physical structure, since it has remained under the area of influence of the new center. As was stated above, since shops or workshops are on the ground floors, they can be refurnished more easily. It is the Çarşı District that is really under threat. Besides losing its functions of being the center and marketplace, it cannot join in the Safranbolu urban unity due to remaining on the walls of the city. On the other hand, the residences and tourism that share the Çarşı District do not have a positive interaction with each other. The residences in the Çarşı District have been fragmented by inheritance. They have been divided into independent sections where more than one family can reside. A significant number of the residences are vacant and neglected. Unfortunately, the work realized under the name of street improvement is only make-up for this structure.

The population of the Çarşı District is aging rapidly. The owners of the houses do not have the economic capacity to restore the houses. The prices of everything have increased due to tourism. Whereas, Safranbolu’s historical bazaar that is held on Saturday is no longer economically feasible. Today the residents of Safranbolu practically do not use the Çarşı District at all, other than visiting it with their guests who come from time to time.

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