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Theory and History of the City



1. Introduction: conceptual scope, priorities, contemporary concept

- Theory and history of the city in the context of sustainable urban rehabilitation
- Relevant priorities: concept of sustainability, priorities of urban rehabilitations, relevant challenges for rehabilitation and their implementation in the processes of urban development
- Contemporary understanding of urban authenticity, urban historical context, urban spirit of place

1.1. Theory and history of the city in the context of sustainable urban rehabilitation

- Old inner-city areas have so far received not enough attention in urban development policy worldwide, including EU
- Need for urban heritage areas rehabilitation and revitalization approaches is based upon need to maintain the typical urban tissue and essential qualities of the historic urban tissue and of the traditional life of local communities
- Use of Theory and History of the City for scientific research and understanding of historical urban values
- Preservation of historical urban structures with adaptation of them and traditional urban activities to the present day requirements

1.2. Concept of sustainability and urban rehabilitation

Social Theory of the City in its historical development:

- **Chicago School of Urban Sociology, 1925 – 1960s:**
the city as a congeries of socially differentiated neighborhoods in a dynamic of ecological advance and succession together with associated mentalities and *behaviors* (*Park, R.E., Burgess E.W., McKenzie R.D. 1925*)
- **Marxists, 1970s:**
the city as a theater of class struggle (*Harvey, D. 1973*)
- **New trends, 1980s:** interest in gender dimensions, ethnicity, race and class, neighborhood development and displacement (*Friedmann, J., Wolff G. 1982*)

1.3. Priorities of urban rehabilitation

Relevant challenges for rehabilitation of the cities:

- Movement of the privileged in society to better neighborhoods or to the countryside in order to escape from unhealthy conditions (*European Environment Agency. 2009*)
- Sustainability is still perceived as an added value and not as a basic and substantial need to the cities development
- Development of disqualifying physical, functional and built environment in the historic centres and their significant urban degradation (*Friedmann J., Wolff G. m1982*)
- Need of increase in quality of life equal to all social groups and encouraging developments (*The Charter of European Cities & Towns towards Sustainability 1994*)

1.4. Sustainability and urban rehabilitation: relevant challenges for rehabilitation of the cities:

- Sustainable development is still not accepted as a creative process, local and balanced
- Reduce of consumption of raw materials, decreases the waste production from construction, and reduces also the fuel consumption for the transportation of raw materials and adjacent work materials.
- Provision of equal access to social services
- Implementation of integrated strategies in the urban context covering the spatial diversity of urban regeneration
- Reusing the existing building by itself, providing the material recycling, use the maximum of existent materials

1.5. Sustainability and urban rehabilitation

Relevant challenges for rehabilitation of the cities:

- Promotion the minor environmental impact as possible.
- Design based upon flexibility of the buildings to be easily changed functionally
- Reduction of long-term operating costs of the construction, in the economy, biomass and fuel consumption and in the reduction of water and electricity consumption (*Sassi, P. 2006*)
- Promotion of good environmental performance buildings through their architecture
- Passive strategies: lowering of environmental impact by use of natural elements: sun, wind, water, local building materials

1.6. Contemporary understanding of urban authenticity

- Definition of authenticity is required to successfully management of changes in environments of valuable urban heritage
- Contemporary renewal of heritage areas is challenging authenticity of historical city areas.
- The value-based approach to urban heritage authenticity determines two series of attributes: the first comes from the specific field of heritage, and the second relates heritage with tourism and the creative city ideal (*UNESCO Historic Urban Landscape Recommendation, 2011*)
- Authenticity cannot be an attribute of a physical space alone, but is necessarily tied to the interaction between social groups that inhabit an urban locale. Authenticity presupposes the coexistence of social diversity in public places (*Zukin Sh. 2010*)

1.7. Contemporary understanding of historical urban context

- Definition of authenticity is required to successfully manage change in urban heritage environments
- Concept of historical urban context includes physical, natural, historical and socio-cultural characteristics of a particular town formed through the time
- Understanding and appreciating the local urban context is an issue for identification and conservation of urban cultural identity
- Concept of historic urban contexts are related with concepts of local identity and influence of globalization, and is analyzed in different relevant aspects (urban morphology, processes of conservation)

1.8. Contemporary understanding of urban spirit of place

- Understanding and preservation of local spirit of place becomes an relevant priority in the conservation of its cultural values
- Appreciating the substance of the urban context and its hidden values, including the spirit of place, requires an objective evaluation
- Analysis of spirit of place in a historical urban context belongs to interdisciplinary field of research because of its origin – as phenomenon or element of urban environment formed from both tangible and intangible features
- The conceptual approach to the meaning of spirit of place emphasizes that, it is created through history in a particular place of a town or a city, and requires an individual method of approach in conservation activities
(*Jokilehto, J. 1999*)

1.9. Contemporary understanding of urban spirit of place

- Focus of the charters and declarations of international organizations has been on the concept of authenticity, identity and spirit of place in the conservation of cultural property
- Nara Document declared that, “the world is increasingly subjected to the forces of globalization and homogenization: therefore, defining ‘authenticity’ becomes an important issue for the conservation of “cultural heritage” (*Nara Document on Authenticity, 1994*)
- Xian Declaration introduced both tangible (the setting interacting with the natural environment) and intangible (social or spiritual practices, customs, traditional knowledge, use or activities) values, which create the significant and distinctive character of the setting of a heritage structure (*Xi'an Declaration on the conservation and setting of heritage structures sites and areas 2005*)

2. Theoretical background in understanding of urban cultural heritage

- Morphology of historical city as the instrument of research of urban fabric
- Historical roots, visions and theoretical justification of urban development strategies
- Contemporary concept for protection of Historic Urban Landscape

2.1. Morphology of historical city

as the instrument of research of urban fabric

- Traditional classification of towns and cities into those which grow 'naturally' or 'organically' and those which are 'artificial' or 'planned'
- Historical understanding of morphology as the study of form and process, growth and form, form and function
- The association of process with form, understanding of form as the resultant of many forces or determinants interacting in a diverse manner through space and time (*Thompson, D'Arcy W. 1917/1961*)
- Spatial form as comprising external form or visible shape, and internal form which is structure Form as the most superficial characteristic which often provides the basis for classification, the beginnings of scientific study through appropriate description and measurement (*Whyte, W. 1968*)

2.2. Morphology of historical city

as the instrument of research of urban fabric

- Understanding of cellular or local growth by the successive addition or deletion of basic elements, which leads to a fitness of the resultant form to its context or environment and can be destroyed through too rapid growth or intervention at an inappropriate level (*Herbert A. Simon 1969*)
- Search for appropriate frameworks for explaining the diversity and richness of urban form. Classification in accordance of the difference between artificial cities and naturally evolving ones: “...whenever a city is 'thought out' instead of 'grown', it is bound to get a tree-like structure“ (*Alexander, C. 1965*)
- Development of shape grammars: approaches to shape and layout from the architectural to the city level built around the ideas of relations or connectivity, a natural starting point being the theory of networks or graphs (*March, L., & Steadman P. 1971*)

2.3. Urban development strategies

- Integrated sustainable urban planning approach based on urban morphology and science of complexity of cities
- Dynamics of homogenization and standardization of urban policies around entrepreneurial objectives (*Moulaert F., Rodriguez A., Swyngedouw E. (Eds.) 2005*)
- Alternative urban development strategies: the set of initiatives, projects or strategies supported by the local authorities
- The development of European cities in European Union's. Proposal of five measurable EU targets: aims and obstacles for implementation (*European Commission 2010*)

2.4. Contemporary concept for protection of Historic Urban Landscape

- On 10 November 2011 UNESCO's General Conference adopted the new Recommendation on the Historic Urban Landscape by acclamation, the first such instrument on the historic environment issued by UNESCO in 35 years
- The Recommendation on the Historic Urban Landscape is an additional tool to integrate policies and practices of conservation of the built environment into the wider goals of urban development in respect of the inherited values and traditions of different cultural contexts. It is recommended that Member States take the appropriate steps to:
 1. adapt this new instrument to their specific contexts;
 2. disseminate it widely across their national territories;
 3. facilitate implementation through formulation and adoption of supporting policies; and to
 4. monitor its impact on the conservation and management of historic cities

2.5. Contemporary concept for protection of Historic Urban Landscape

- On 10 November 2011 UNESCO's General Conference adopted the new Recommendation on the Historic Urban Landscape by acclamation, the first such instrument on the historic environment issued by UNESCO in 35 years
1. It further recommended that Member States and relevant local authorities identify within their specific contexts the critical steps to implement the Historic Urban Landscape approach, which may include the following:
 2. To undertake comprehensive surveys and mapping of the city's natural, cultural and human resources;
 3. To reach consensus using participatory planning and stakeholder consultations on what values to protect for transmission to future generations and to determine the attributes that carry these values;
 4. To assess vulnerability of these attributes to socio-economic stresses and impacts of climate change;

2.6. Contemporary concept for protection of Historic Urban Landscape

5. To integrate urban heritage values and their vulnerability status into a wider framework of city development, which shall provide indications of areas of heritage sensitivity that require careful attention to planning, design and implementation of development projects;
6. To prioritize actions for conservation and development;
7. To establish the appropriate partnerships and local management frameworks for each of the identified projects for conservation and development, as well as to develop mechanisms for the coordination of the various activities between different actors, both public and private

The UNESCO Historic Urban Landscape Recommendation, addresses relevant urban issues for the historic urban areas. The interlinkages to the Sustainable Development Goals, the New Urban Agenda (UN-Habitat) and the UNESCO's Culture Conventions are important to designate

3. Social and spatial development of cities in earliest civilizations

- Forms and contents of urbanism in the Ancient World
- Flexibility and traditions in the cities of Ancient Greece and Ancient Roman world
- The role of urban peripheries in the city growth processes

3.1. Forms and contents of urbanism in the Ancient World

The very earliest cities appeared as agglomerations of activities: political administration, ceremonial and religious pursuits, craft production, market trading

Urbanization began in ancient **Mesopotamia** in the Uruk Period (4300-3100 BCE). Appearance of the cities as settlement clusters in the Middle East around 7500 BCE: Jericho, Byblos, and other cities

“..though permanent villages date only from Neolithic times, the habit of resorting to caves for the collective performance of magical ceremonies seems to date back to an earlier period...The outline of the city as both an outward form and an inward pattern of life might be found in such assemblages”

Mumford, L., 2010

This process gave rise to the densely populated centers which came to be known as cities

3.2. Forms and contents of urbanism in the Ancient World

The earliest city to rise in the region of **Mesopotamia** is considered by modern-day scholars to be Uruk, around 4500 BCE, and then that of Ur around 3800 BCE, both of which were then situated in proximity to the banks of the Euphrates River. To the Sumerians, however, the first city was Eridu which was founded in 5400 BCE but probably was not a `city' in the same way that Uruk or Ur would be defined.

The civilized life that emerged at Sumer was shaped by two conflicting factors: the unpredictability of the Tigris and Euphrates rivers, which at any time could unleash devastating floods that wiped out entire peoples, and the extreme fecundity of the river valleys, caused by centuries-old deposits of soil. Thus, while the river valleys of southern Mesopotamia attracted migrations of neighboring peoples and made possible, for the first time in history, the growing of surplus food, the volatility of the rivers necessitated a form of collective management to protect the marshy, low-lying land from flooding (*Chapin Metz, H. 1928*)

3.3. Forms and contents of urbanism in the Ancient World

Urbanization processes in Ancient Egypt created typological variety of cities and towns

The Egyptians referred to most cities as either unplanned cities that grew naturally, such as Memphis and Thebes, while others were laid out along a plan as Deir el-Medina or Amarna

Egypt lacked anything that could be regarded as cities in modern terms. That great country did have temples, palaces, and cemeteries, often of monumental proportions, as early as the fourth and third millennia, but its capitals seem to have lacked remarkable size and have left little evidence either of intellectual life or of commercial activity. `For nearly three thousand years, until the founding of Alexandria, Ancient Egypt was a civilization without a single major city (*Wilson J. A. 1951*)

Egypt did not lack cities; rather its urban systems were structured differently from the more familiar form of Mesopotamian cities (*Smith, M.E. 2009*)

3.4. Forms and contents of urbanism in the Ancient World



Urbanization processes in **Ancient Egypt** are not enough assessed yet, but dominating role of temple complexes is revealed.

The terraced temple of Queen Hatshepsut (built c. 1470 BCE), was uncovered (1894–96) beneath the monastery ruins and subsequently underwent partial restoration.

Encyclopedia Britannica

The Temple of Queen Hatshepsut at Deir al-Bahri, Egypt <https://www.ancient.eu/image/187/temple-of-hatshepsut-aerial-view/>

3.5. Forms and contents of urbanism in the Ancient World

Cities of **Harrapa civilization** are characterized by high level of standardization

By 2600 BCE, small Early Harappan communities had developed into large urban centers. Mohenjo-daro is thought to have been built in the twenty-sixth century BCE; it became not only the largest city of the **Indus Valley** Civilization but one of the world's earliest major urban centers. Harappa was a fortified city in modern-day Pakistan that is believed to have been home to as many as 23,500 residents

The remains of the Indus Valley Civilization cities indicate remarkable organization; there were well-ordered wastewater drainage and trash collection systems and possibly even public baths and **granaries**, which are storehouses for grain. Most city-dwellers were artisans and merchants grouped together in distinct neighborhoods. The quality of urban planning suggests efficient municipal governments that placed a high priority on hygiene or religious ritual

There were nearly 400 small walls which were being conserved at the site. Special bricks were being used to give original shape to the walls which were actually walls of houses of the ancient Indus Valley dwellers

85 pc conservation work completed at Harappa remains. Staff report, February 28, 2016:

[HTTPS://WWW.PAKISTANTODAY.COM.PK/2016/02/28/85-PC-CONSERVATION-WORK-COMPLETED-AT-HARAPPA-REMAINS/](https://www.pakistanoday.com.pk/2016/02/28/85-PC-CONSERVATION-WORK-COMPLETED-AT-HARAPPA-REMAINS/)

3.6. Forms and contents of urbanism in the Ancient World

Cities of **Harrapa civilization** reflected intensive urbanization processes in Indus Valley



*Although much of **Harrapa** city site was devastated by the looting of baked bricks beginning in the 1850s, a vast wealth of archaeological material remains to be fully studied.*

Jonathan Mark Kenoyer

Conservation work at remains of Harappa site

[https://www.harappa.com/blog/85-pc-conservation-work-completed-harappa /](https://www.harappa.com/blog/85-pc-conservation-work-completed-harappa/)

3.7. Forms and contents of urbanism in the Ancient World

Urbanization processes in ancient China were determined by philosophical, religious, ideological, political concepts of the time and cultural traditions

Ancient Chinese urban planning is the application of the traditional principles of Chinese architecture to urban design. These traditions can be summarized as: fengshui geomancy and astronomy; the well-field system; gaitian cosmology; qi as a medium of energy connecting man, earth, and heaven; political power shared between a military aristocracy and educated advisers; the holy place bo; a three-tiered economic system under absolute state control; early writing; and the walled yet portable capital city as a diagram of political power.

Urban planning originated during the urbanization of the Yellow River valley in the Neolithic Age. Although several cultures formed competing states, the direct ancestor of the Chinese state was Longshan culture. Therefore, the earliest Chinese urban planning was a synthesis of Longshan traditional cosmology, geomancy, astrology, and numerology. This synthesis generated a diagram of the cosmos, which placed man, state, nature, and heaven in harmony. The city was planned in the context of this cosmic diagram to maintain harmony and balance, principles important in Chinese law (Lewis, M. E. 2006).

3.8. Forms and contents of urbanism in the Ancient World

Urbanization processes in **Mesoamerica** are not enough investigated.

The cities with their commercial and religious centers were always political entities, somewhat similar to the European ones

Mayan architecture spanned over a thousand years. Many cities contain similar features such as stepped pyramids, temples, palaces and carved stone monuments, but not all of them contain every one. Each city is different, as the Mayans built to accommodate the natural surroundings. Rather than a rigid grid pattern, like that at Teotihuacan, the Mayans followed a more spontaneous approach to urban design

Nearly all ancient urban societies engaged in deforestation, often with disastrous consequences for soils and the water table. In temperate latitudes forests were cut down for firewood and construction materials...In tropical forest settings, forests were cleared for agricultural production. Most ancient cities were ultimately destroyed or abandoned

3.9. Forms and contents of urbanism in the Ancient World

Urbanization processes in **Mesoamerica** implemented specialized needs of administration, commerce, manufacturing and religion



Maya cities were rarely laid out in neat grids, and appear to have developed in an unplanned fashion, with temples and palaces torn down and rebuilt over and over through the centuries. Because of this seemingly erratic pattern of settlement, the boundaries of Maya cities are often hard to determine.



Aztec Avenue of the Dead.

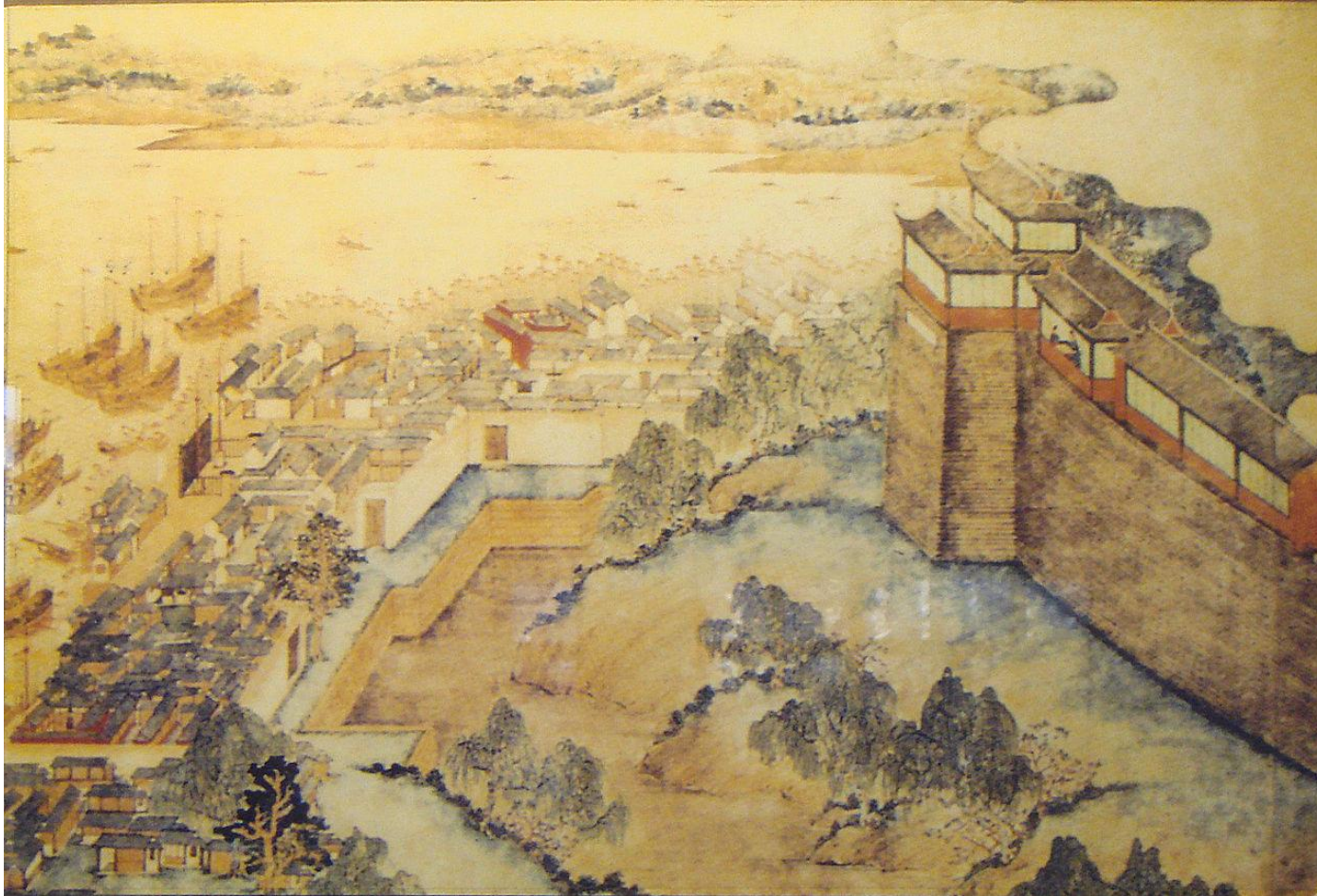
<https://www.ancient-origins.net/news-history-archaeology>

Aztec cities influenced or dominated their hinterlands in the realms of politics, religion, and economics. In the realm of commoner life, however—households and neighborhoods—cities differed little from rural settings. Domestic activities and social conditions were remarkably similar in the two contexts.

Michael E. Smith, Arizona State University.

3.10. Forms and contents of urbanism in the Ancient World.

Urbanization processes in Ancient China.



The Old City of Shanghai is the traditional urban core. The walls were demolished in 1912.

"The Old City never formed part of the International Settlement and was known by the foreigners who lived in Shanghai, somewhat contemptuously, as the 'Chinese City'".

David Leffman, Simon Lewis, Jeremy Atiyah. (2000). Rough guide to China, Amazon.

A 17th-century painting showing the city wall of the Old City of Shanghai and the river port outside the wall. [https://en.wikipedia.org/wiki/Old_City_\(Shanghai\)](https://en.wikipedia.org/wiki/Old_City_(Shanghai))

3.11. Forms and contents of urbanism in the Ancient World.

Urbanization in Ancient Greece



Athens, historic city and capital of Greece.

<https://www.britannica.com/place/Athens>

For fortified towns the following general principles are to be observed. First comes the choice of a very healthy site. Such a site will be high, neither misty nor frosty, and in a climate neither hot nor cold, but temperate; further, without marshes in the neighbourhood. For when the morning breezes blow toward the town at sunrise, if they bring with them mists from marshes and, mingled with the mist, the poisonous breath of the creatures of the marshes to be wafted into the bodies of the inhabitants, they will make the site unhealthy. Again, if the town is on the coast with a southern or western exposure, it will not be healthy, because in summer the southern sky grows hot at sunrise and is fiery at noon, while a western exposure grows warm after sunrise, is hot at noon, and at evening all aglow.

VITRUVIUS, THE SITE OF A CITY,
from Book 5

<http://www.hellenicaworld.com/Greece/Technology/en/CityPlan.html>

3.12. Forms and contents of urbanism in the Ancient World.

Standards and flexibility of urban forms and contents in **Ancient Rome**.



The POMPEII SUSTAINABLE PRESERVATION PROJECT conducts research and restoration work for funerary monuments of the Necropolis. Methodologies, competencies and knowledge developed through these activities can be transferred to historical sites worth protecting around the world.

A black and white photo taken c. 1900 CE of the Roman town of Pompeii, buried in volcanic ash following the eruption of Vesuvius in 79 CE. In the foreground are two theatres.

<https://www.ancient.eu/image/957/aerial-view-of-pompeii/>

3.13. Forms and contents of urbanism in the Ancient World.

Standards and flexibility of urban forms and contents in **Ancient Rome**.



Rome, Forum Romanum.

<http://www.schnablova.net/Cestovatelske/Rim/ForumRomanum.html>

The Roman Empire was an empire of cities that appear to replicate a similar 'design concept'. This factor has caused modern architects to view this historical phenomenon as an object of curiosity and some even see this network of cities as the origin of all later urban phenomena. Although archaeologists and historians recognize the global phenomenon of the Roman City, they are also interested in defining an urban dynamic of difference and variation in time (c.500 BCE – 500 CE) and in space (from the Atlantic seaboard to the Euphrates).

Louise Revell. University of Southampton

4. Impact of Roman urban heritage to early Medieval cities

- Survival of urban life after the collapse of the Ancient Roman Empire
- Cities in the Byzantine Empire
- Transformation of Roman cities in the Islamic world

4.1. Survival of urban life after the collapse of the Ancient Roman Empire

Scholars have long believed that cities in the Western Roman Empire declined during the Early Middle Ages (A.D. 300-900). Their populations dwindled, their infrastructure decayed, and their importance decreased dramatically. Cities remained unimportant until the eleventh century, when a commercial revolution began which led to an economic recovery. But more recent research has shown that this view is overstated.

Many Roman towns remained important places on the landscape, despite losing most of their urban character by the fifth century. Former Roman cities, having lost their purpose as administrative centers, nonetheless remained vital as demographic collectives with new priorities.

Although early-medieval western cities had narrower economic horizons, and were generally poorer, a striking array of cases is evident, in which either late-antique monumental armatures remained in continual use for enacting the ceremonial of power or where sites were reconstructed for that purpose. Ceremonial habit survived into the early Middle Ages and was translated to new imperial and monastic centers of the Carolingian Empire. *Ex novo* monastic centers frequently served as royal residences for itinerant Carolingian kings and thus played as dramatic a role in communicating imperial majesty.

Hendrik W. Dey (2015). The Afterlife of the Roman City: Architecture and Ceremony in Late Antiquity and the Early Middle Ages. New York: Cambridge University Press.

<http://bmcr.brynmawr.edu/2015/2015-06-16.html>

4.2. Survival of urban life **after** the collapse of the **Ancient Roman Empire**



Reconstruction of the Roman city of Cologne.
https://en.wikipedia.org/wiki/History_of_Cologne

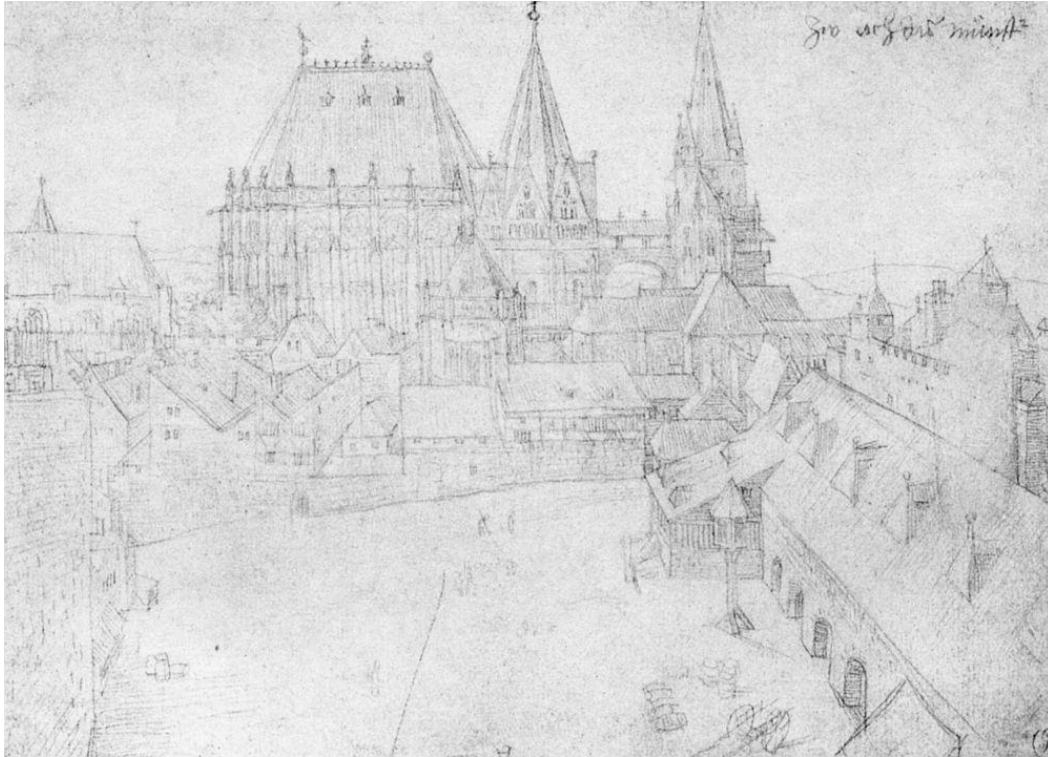
The city's experience during Late Antiquity was that of adjustment and adaptation to changing circumstances. Antiquity, and that many of the city's features during the years from 250 to 900 have their antecedents in its Roman past. To that extent, it is available to apply the word "continuity" to **Cologne** during this time.

Cologne from 350 to 550 adapted to difficult and painful circumstances as best they could, preserving their Roman heritage when possible and taking on new elements as needed.

Cologne changed very much in the fifth and sixth centuries: It came under the control of new rulers; new Christian churches were built, while older pagan structures were allowed to decay. And most importantly, Cologne's cultural and economic orientation was beginning to change.

Thomas R. Farmer (2011). The Transformation of Cologne: From a Late Roman to an Early Medieval City.
https://conservancy.umn.edu/bitstream/handle/11299/113022/Farmer_umn_0130E_12070.pdf?sequence=3&isAllowed=y

4.3. Survival of urban life **after** the collapse of the **Ancient Roman Empire**



Aachen Cathedral 1520, depicted by Albrecht Dürer.
https://en.wikipedia.org/wiki/Aachen_Cathedral

In the Roman period **Aachen** had been a resort town, on account of the hot springs there; two baths and a temple complex were built there, with a settlement nearby. But the baths were abandoned during the early fifth century, and the settlement was much reduced in size compared to its earlier phases. Under the Carolingians, Aachen experienced a spectacular rise in status, as Charlemagne selected the site to be his capital.

Aachen is an example of continuity: It is built on a former Roman site, with buildings that clearly imitate Roman models (and in some cases literally incorporate Roman materials, as the chapel uses columns which Charlemagne imported from Rome itself.

On the other hand, Aachen is an example of discontinuity, because Carolingian Aachen was on a much greater scale than the Roman settlement. Aachen thus shows us how complex the issue of continuity can be, and consequently how careful we should be when we use the words "continuity" and "discontinuity."

Thomas R. Farmer (2011). The Transformation of Cologne: From a Late Roman to an Early Medieval City.

https://conservancy.umn.edu/bitstream/handle/11299/113022/Farmer_umn_0130E_12070.pdf?sequence=3&isAllowed=y

4.4. Survival of urban life **after** the collapse of the **Ancient Roman Empire**



The Basilica of Saint John, Ayasuluk Hill

<https://turkisharchaeonews.net/object/basilica-saint-john-and-ayasuluk-fortress>

After the invasion of the Arabs in the years 654-655 Ephesus declined. The urban life began to focus around Ayasuluk Hill, in a place now known as Selçuk. To prevent damage to the basilica by the Arab raids, a hilltop castle was built, and the temple was surrounded by thick walls.

In comparison to Hellenistic and earlier Roman town-walls, the new circuits are certainly tiny in length, and the extensive use of spolia within them will upset any scholar versed in the glories of the classical age. But some of these walls are nonetheless very impressive in width, solidity and height; and their limited length, of course, also added to their defensive strength.

The post-Roman fortification of Ayasuluk at Ephesus, Sardis and Pergamum are formidable defensive structures, with spolia carefully built in for structural solidity and, occasionally, aesthetic effect.

C. FOSS, D. WINFIELD 1986, Byzantine Fortifications. An Introduction, Pretoria.

4.5. Cities in the Byzantine Empire



Ancient Aleppo

https://en.wikipedia.org/wiki/Ancient_City_of_Aleppo

Aleppo is characterized by mixed architectural styles, having been ruled, among the other, by Romans, Byzantines, Seljuqs, Mamluks and Ottomans. Various types of 13th and 14th centuries constructions, such as caravanserais, caeserias, Quranic schools, hammams and religious buildings are found in the old city.

In leaving large parts of the ancient cities unprotected, at least by newly-built fortifications, the Byzantines of the seventh century approached defense against military invasion in a very different way. The West fell to the barbarians in the fifth century; but Byzantium, though shorn of its African and near eastern provinces, managed to survive the Persian and Arab attacks. The focusing of military defense on small and powerfully-fortified sites may have been an important factor in Byzantine success.

In a few towns of the Near East - Aleppo, Damascus and Jerusalem - the main axis of the ancient city has been preserved in the modern town plan as a band of interlocked parallel alleyways that constitute the medieval and modern commercial area.

Bryan Ward-Perkins. URBAN SURVIVAL AND URBAN TRANSFORMATION IN THE EASTERN MEDITERRANEAN
<http://www.bibar.unisi.it/sites/www.bibar.unisi.it/files/testi/testisap/10/10-10.pdf>

4.6. Cities in the Byzantine Empire



The Byzantine Shops, Sardis (Lydia).
[https://commons.wikimedia.org/wiki/File:The_Byzantine_Shops,_Sardis_\(Lydia\),_TurkeySardis_\(Lydia\),_Turkey_\(32050675151\).jpg](https://commons.wikimedia.org/wiki/File:The_Byzantine_Shops,_Sardis_(Lydia),_TurkeySardis_(Lydia),_Turkey_(32050675151).jpg)

The streets of Late Roman Sardis were flanked by buildings that served a variety of residential, commercial, and industrial purposes. The row of small rooms located behind the north portico of the Roman avenue formed part of a lively commercial district in the 5th-6th centuries.

In **Byzantine** Asia Minor, at Sardis, the main colonnaded street, with its shops and workshops, was certainly functioning in its pristine form until its violent destruction in the early seventh century.

If the monumental colonnade at Byzantine Sardis stood intact and unencumbered at the beginning of the seventh century, in the absence of good evidence to the contrary, it is best to assume that the same was true in at least the major cities of the Near East.

The building of the shops opening onto the colonnaded south decumanus during the Umayyad period, in such a way as to respect the original Roman lay-out, very strongly suggests that the colonnaded pavement and roadway in front of them were still unencumbered and serving their original function at the end of the seventh century.

M. GAWLIKOWSKI 1986, A residential area by the south decumanus
<https://www.scribd.com/document/289397416/Early-Medieval-Towns-in-the-Western-Mediterranean>

4.7. Transformation of Roman cities in the Islamic world



The ruins of Caesarea Maritima

[https://en.wikipedia.org/wiki/Caesarea_Maritima#/media/File:Caesarea_maritima_\(De_rHexer\)_2011-08-02_098.jpg](https://en.wikipedia.org/wiki/Caesarea_Maritima#/media/File:Caesarea_maritima_(De_rHexer)_2011-08-02_098.jpg)

At least some colonnaded streets survived intact into the period of Arab rule. At **Caesarea**, the capital of Palestine Prima, an entirely new colonnaded street was laid out as late as the mid-sixth century.

The development of the Islamic city is often seen as a process of decay, the abandonment of the high Hippodamian ideals of classical antiquity and the descent into urban squalor. On the contrary, the changes in city planning may, in some cases, have been the result of increased urban and commercial vitality, as in early Islamic Damascus and Aleppo for example.

The seventh century Arabs were not only presiding over a desirable change in city life; but also were not really responsible for it anyway.

H. KENNEDY 1985, From polis to madina: urban change i n late antique and early Islamic Syria
<https://www.radiocampusparis.org/wp-content/uploads/2018/05/Kennedy-From-Polis-to-Madina.pdf>

4.8. Survival of urban life **after** the collapse of the **Ancient Roman Empire**

Almost all major European cities of current world had their roots in the Middle Ages. After the fall of Roman Empire new kingdoms were evolving and to ensure security of the members of nobility against the barbarian invaders and Islamic attackers, kings and nobles started building castles and manors and that was the initiation of Feudalism in Europe. With increased security, people started to settle down and since then medieval cities were developed.

Even after the fall of Western Roman Empire, **Rome** remained as one of the most important and strongest Middle Ages cities of Europe. The First Merovingian king Clovis the Frank made Paris his capital city in 508. During the late 8th century, Carolingian dynasty displaced the Merovingian king and they displaced the capital to **Aachen**. However, in 987, Carolingian empire was devastated and displaced by Hugh Capet who initiated the Capetian dynasty. Capetian rulers again declared **Paris** as their capital city. **London** was an old Roman city which was effectively abandoned after the fall of Roman Empire in the fifth century. In the sixth century, some Anglo-Saxons started settling at the skirts of the ancient city. Gradually, they started raising the city again and at a point in the eighth century, the population of London reached around 10000-12000. **Constantinople** remained an important city of Medieval times even after the fall of Western Roman Empire as emperor Justinian gained strength with his allegiance to the Church.

5. Appearance and development of early urban settlements in Nordic Europe and Baltic Sea Region

- Relations with traditional beliefs and way of life, challenges of military defence and their reflection in urban development
- Multicultural urban communities and features of multifunctional structure: creation of urban life and heritage

5.1. Early urban settlements in Nordic Europe.

Relations with traditional beliefs and way of life, challenges of military defence and their reflection in urban development

The urbanization of all **Scandinavia** began in the 8th century. Ribe began to become a town already in the early eighth century, this was long before the beginning of the Viking age, which sheds new light on our conception of this period.

Several signs of permanent habitation

- The soil in the excavation area was levelled by blocks of turf. This was a big job which would only be worth it if the plan was long-term habitation.
- Textile-making tools were found on the site, including loom weights. Although textile making in itself is not evidence of permanent habitation, it does strongly suggest this, because it strongly suggest that women were among the site's inhabitants from the start. Their existence makes it possible that there was family life on the site, since most merchants were men.
- Fragments of grinding slabs used to grind grain to flour; four of which can be dated to the earliest period of Ribe's beginning. The fragmented state of the slabs suggests they were used in daily housekeeping.

Croix S. Permanency in Early Medieval Emporia: Reassessing Ribe (2015). European Journal of Archaeology. Volume 18, Issue 3. pp. 497-523

5.2. Early urban settlements in Nordic Europe.

Multicultural urban communities and features of multifunctional structure:
creation of urban life and heritage



Ribe. Photo: visitribe.dk

Before the Viking Age, there weren't any real towns in Scandinavia .

In Viking times Ribe was an important trading centre. The new study strongly suggests that Ribe became a town earlier than thought. This rocks the existing conception of Scandinavia's urban history.

The Danish town Ribe is the oldest town in Scandinavia. Now a new study suggests that Ribe may have become a town much earlier than thought.

5.3. Early urban settlements in Baltic Sea Region

Multicultural urban communities and features of multifunctional structure: creation of urban life and heritage

Integration of the Baltic and the North Sea regions in the period between the thirteenth and nineteenth centuries manifested itself in the expansion of economic and social networks, commercial and technical innovation, the mobility of goods, capital and labor force, and even in diplomacy and the mobilization of coercive means.

The history of the BSR is very much a history of the expansion of the West to the East. The following period of Christianization in Northern Europe and the formation of early states in Scandinavia and Russia connected the Viking/ Varangian area to continental Europe. In the present time, a topical framework for understanding the Viking period as a formative period for Swedish and Russian statehood is to study routes for cultural influences in the northern BSR.

According to a medieval chronicle 'Povest' vremennykh let', 'A Chronicle of Bygone times' (also known as the 'Nestor Chronicle') two cities, Novgorod in Russia and Kiev in Ukraine, share a common myth of origin.

Kristian Gerner. Lund University, Sweden.

The Baltic Sea region in early history for the people of today (2015). In: Baltic Sea Region Cultural Routes. Publications of the Ministry of Education and Culture, Finland.

5.4. Early urban settlements in Baltic Sea Region

Multicultural urban communities and features of multifunctional structure:
creation of urban life and heritage



Panorama of Riga, 1572. https://commons.wikimedia.org/wiki/File:Panorama_of_Riga,_1572.jpg

Riga was a major centre of the Hanseatic League, deriving its prosperity in the 13th–15th centuries from the trade with central and eastern Europe. The urban fabric of its medieval centre reflects this prosperity.

Description of Riga – World Heritage Site, 1997. <https://whc.unesco.org/en/list/852>.

5.5. Early urban settlements in **Baltic Sea Region**.

Multicultural urban communities and features of multifunctional structure:
creation of urban life and heritage



*The Ordensburg **Marienburg**, 1890-1905*
<https://en.wikipedia.org/wiki/Ordensburg>

The Ordensburgs were originally constructed by the Livonian Brothers of the Sword and later the Teutonic Knights to fortify territory in Prussia and Livonia against the pagan aboriginals. Later, Ordensburgs were used to defend against Poland and Lithuania. The Ordensburgs often resembled cloisters.

The town of **Marienburg** grew in the vicinity of the castle. The river Nogat and flat terrain allowed easy access for barges a hundred kilometers from the sea. During Prussia's government by the Teutonic Knights, the Order collected tolls on river traffic and imposed a monopoly on the amber trade.

Walter James Wyatt (1876). The history of Prussia: tracing the origin and development of her military organization. London: Longmans, Green and Co.

6. Forms and contents of Medieval cities in Europe

- Economic growth and social multilayering of the cities and towns: densification and disintegration
- Eastern and Western approach in reflections of economic, political and social challenges

6.1. Forms and contents of Medieval cities in Europe

- In Europe, during the early 20th century, new civic designs often drew upon images of medieval cities, In order to create the ‘city of tomorrow’, and define what was ‘modern’ in new city design, the medieval city frequently became characterized and depicted as ‘natural’ and ‘irregular’ in its development and form. This can be seen in the writing of particular urbanists, planners, and designers working on European civic designs in the period between 1890 and 1950
- Camillo Sitte, Le Corbusier, and Thomas Sharp, as well as some of their contemporaries, called upon particular visions of the medieval city to develop and mobilize their own competing conceptions of modern urbanism
- Most medievalists would be able to cite an example of the close parallels in symbolic thinking about the city and world in the Middle Ages, whether along the lines of ideas of Rome as *caput mundi* or Augustine’s *Two cities*

6.2. Forms and contents of Medieval cities in Europe



Written records made at the time are not especially forthcoming on who was doing what, particularly so for those stages in the process lower down the chain of command which were concerned with the designing and surveying of the new town.

Lilley, K. (2009). City and Cosmos: the Medieval World in Urban Form London, Reaktion Books

Hartmann Schedel. Woodcut of Nuremberg, Nuremberg Chronicle. https://en.wikipedia.org/wiki/Nuremberg_Chronicle

During the Middle Ages Nuremberg was an early center of manufacturing and proto-industry. A settlement developed around the castle. The inner city, divided into two parts, is encircled by a wall, and the older, inner line of fortifications, can still be traced.

6.3. Forms and contents of Medieval cities in Europe



Gdańsk (Danzig), engraving from ca 1628.

https://commons.wikimedia.org/wiki/File:Gdansk_sztych_ok_1628.jpg.

Because of its strategic position on the estuary of a large river, and close to large amber resources, Gdańsk developed as an important trade centre.

In the 14th c. Głównie Miasto (the Main Town), was of the greatest political, economic and social importance, as the district of the wealthiest residents and municipal offices. Głównie Miasto was rebuilt after World War II to resurrect Gdańsk's 16th–17th-century architectural heritage.

Beata Mozejko, ed. (2017). New Studies in Medieval and Renaissance Poland and Prussia: The Impact of Gdańsk Taylor & Francis.

Gdansk is considered to be a city with interesting and unique heritage but must find a way to create places with a high public profile, urban design improvements and restructuring of public green spaces.

6.4. Forms and contents of Medieval cities in Europe



Medieval map of **Venice**. 2017. Venezia: The Prosperity and Growth of the 'City of Canals' in the Middle Ages. Wikimedia Commons
<https://brewminate.com/venezia-the-prosperity-and-growth-of-the-city-of-canals-in-the-middle-ages/>

The eleventh century, in fact, brings us face to face with a real commercial revival. This revival received its impetus from two centers of activity, one located in the south and the other in the north: Venice on one side and the Flemish coast on the other.

It was only in the twelfth century that, gradually but definitely, Western Europe was transformed. The economic development freed her from the traditional immobility to which a social organization, depending solely on the relations of man to the soil, had condemned her.

Daniel Little. Dynamics of medieval cities

7. Reflection of Renaissance ideas in European urban development

- Reinterpretation of Ancient Roman and Medieval principles of urban planning and new functional needs
- Changes of urban aesthetic values: classical revival, reuse of Classical heritage

7.1. Renaissance. Reinterpretation of Ancient Roman and Medieval principles of urban planning and new functional needs

- *Changes in the ideas of theoreticians, and in the interpretation of the functional needs of the city, brought about a new view of the street during the 15th through 17th Centuries in Italian cities. Generally speaking, the medieval street was functionally inadequate, aesthetically ill-considered, and lacking in unifying qualities. Such a condition contributed to the multi-centric quality of the medieval city. Its major focal points often floated in a tangled web of disjointed, unplanned streets. The major edifices thus existed as workable cores of the city only at close range, and the city itself grew in a disjointed, seldom planned, fashion.*
- *The ideas of the Renaissance planners, coupled with a creative use of power upon the parts of leaders of church and state, brought a reconstruction which gave a form of unity to cities of multiple powers, and gave to the citizen a visible understanding of his position within the hierarchy of power of the city.*

Randy D. Bosch. Physical Realization of Renaissance Ideals in Urban Renewal Streets of Italian Cities. University of California, Berkeley (c)1969, 2010 .

7.2. Renaissance. Reinterpretation of Ancient Roman and Medieval principles of urban planning and new functional needs

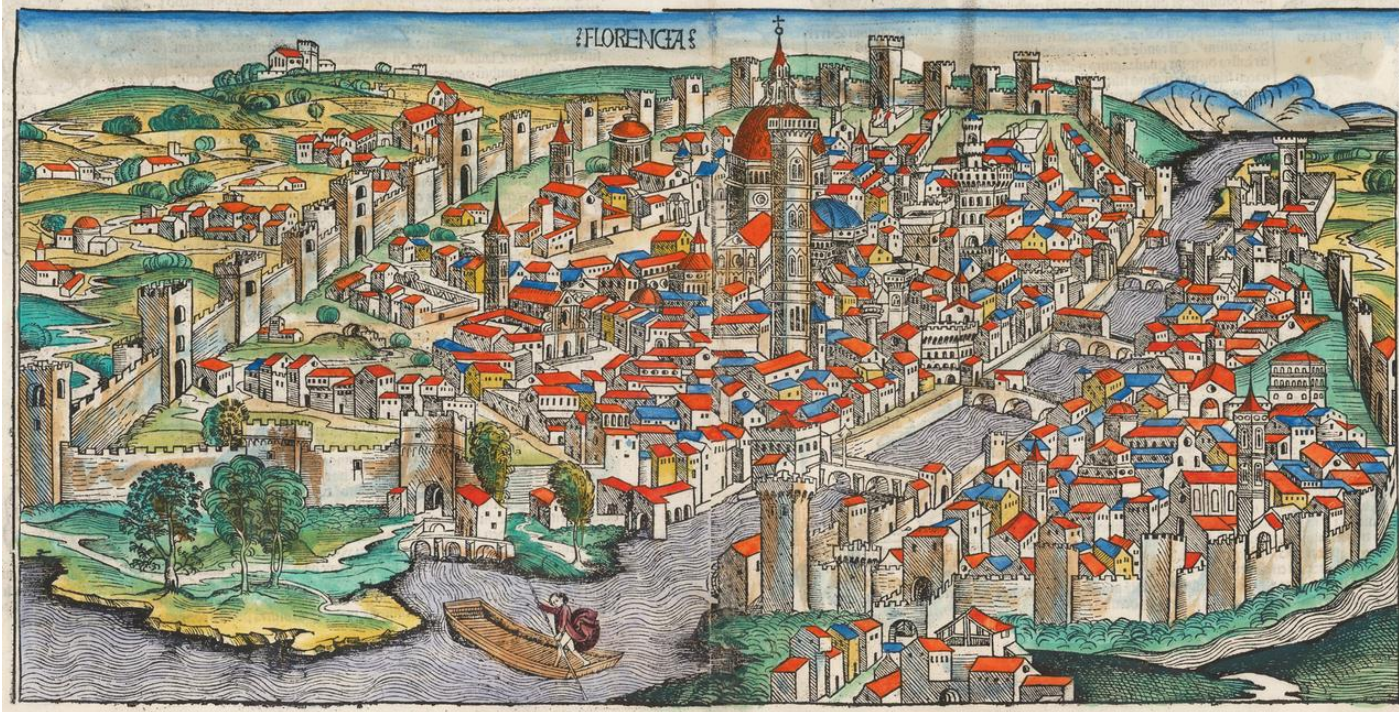
- *The interplay of church and rising state powers during the Renaissance served to vastly alter the social structure of the Italian city. The importance of the citizen declined markedly, and with it a citizen's influence upon the scope and scale of theory and planning for the public spaces which the citizen used.*
- *The conceptual view of the role of the fabric of the city to connect the major points of interest thus revolved around the nodes of church and palace. The streets which were conceived to connect such points did much to eliminate the "social" aspects of the spaces that they penetrated. This disruption of traditional functions within pre-existing urban public spaces did, however, have the utility of easing acceptance of their functions, and the resettlement of activities into proper locations within the new pattern.*
- *The exact relationships which produced renewal plans varied considerably from city to city, although producing solutions which were remarkably similar in interpretation of concepts and the clarity achieved by the use of these concepts as tools in the physical realization of the plans.*

7.3. Renaissance. Reinterpretation of Ancient Roman and Medieval principles of urban planning and new functional needs

The major impetus for construction of a wide, orderly network of streets was, of course, a functional one. The natural increase of traffic which accompanied the growth of the cities combined with the long ceremonial parades of Renaissance aristocratic functions to severely overburden the medieval street system. The churches and palaces, as representations of the real power of the Renaissance city, the real focus of the major activities of the citizen's lives, were logical focal points toward which to orient the new street systems.

The cities of Parma, Ferrara, Turino, Florence, and Rome in Northern and Central Italy, and the cities of Naples and Catania in Southern Italy and Sicily are examples of the actual interpretation of Renaissance street planning concepts and necessities. They were originally a Roman settlements planned on a rectangular grid.

7.4. Renaissance. Changes of aesthetic values, reuse of Classical heritage



Florence in a 1493 woodcut from Hartmann Schedel's Nuremberg Chronicle.
https://en.wikipedia.org/wiki/History_of_Florence#/media

Florence, the “birthplace” of the Renaissance, early exhibited a sensate use of the Renaissance tools of city renewal and design. Originally a Roman camp, laid out on a grid pattern, the later rapid growth of the city was along roads beyond the grid, and was disorderly.

Georgio Vasari joined the Piazza Signoria with the Arno River to indicate the regional importance of Florence. Vasari's solution was the Uffizi Palace, a principally bureaucratic office structure, and its street to the river, connecting the medieval tower of the Palazzo Vecchio to a culminating arch at the riverside.

Bacon, Edmund, Design of Cities (1957), Viking Press, New York

7.5. Renaissance. Changes of aesthetic values, reuse of Classical heritage

Cities competed to frame their political identities, claiming uniqueness and dignity by presenting themselves as the capitals of particular trades, religious movements, cultural innovations, or political structures, often in ways which contradicted or challenged the identities claimed by their neighbors.

Humanists argued that works of ancient art and engineering would make Italian city-states glorious and strong. Cities in Mediterranean region displayed power through the interpretation of Ancient Roman architecture or sculptures.

While the classical revival did not bring peace to war-torn Europe, it was one of the most powerful cultural transformations in human history, and the export of humanism by explorers and missionaries made classical antiquity a vocabulary of power recognized from Mexico to Japan. In this sense, the Renaissance world was not limited to Europe, but included every part of the Earth that was touched by the revival of Greek and Roman antiquity.

8. Ideas of Baroque period in urban planning

- Centralized patterns of organization of spaces, forms and volumes.
- The space, light and movement concepts: presentation of hierarchy and will.

8.1. **Baroque.** Centralized patterns of organization of spaces, forms and volumes

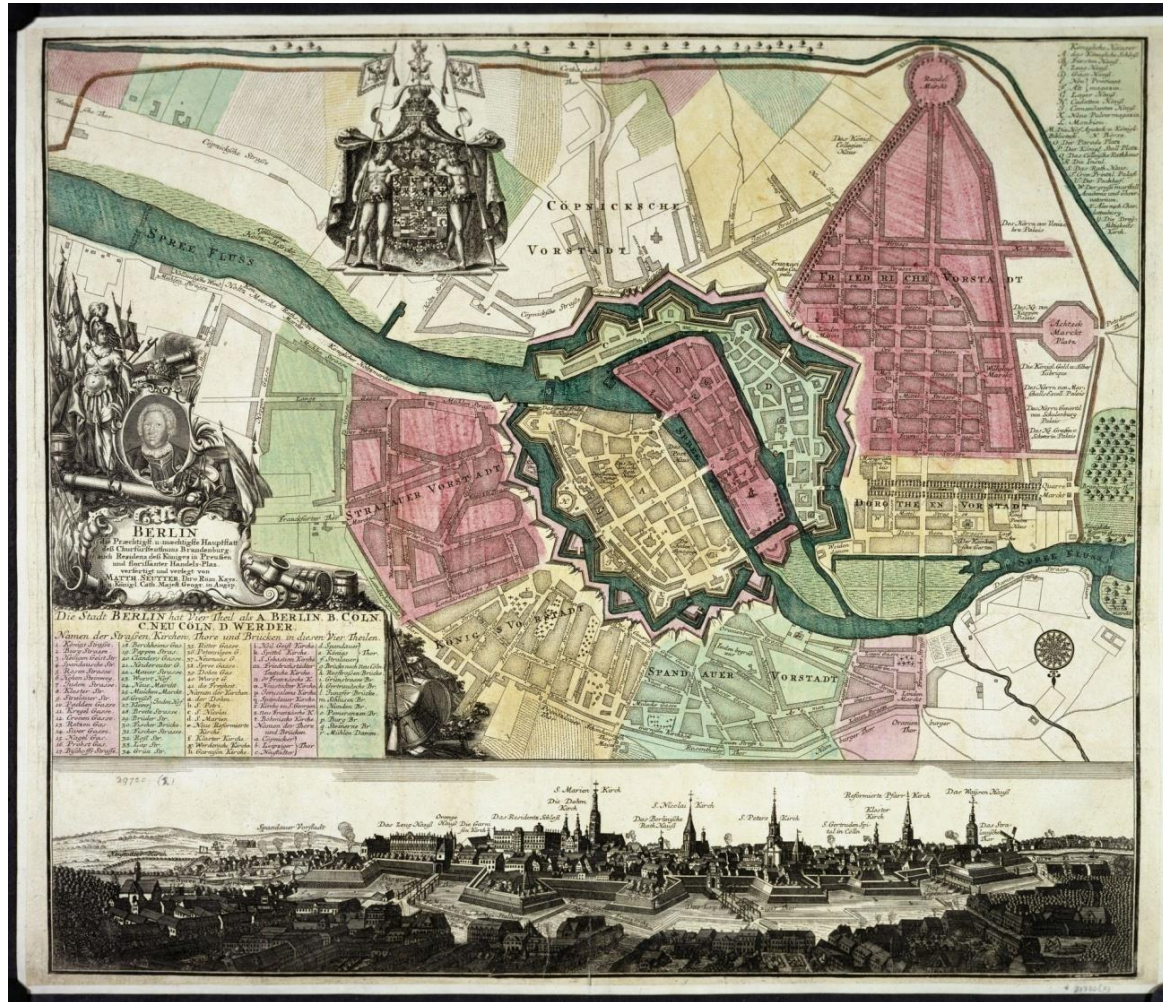
The town plans of the 18th century reveal developments in urban cartography and reflect the new urban forms that were emerging. In Europe, increasingly powerful and centralised governments had the resources necessary to impress themselves physically on the design of the city. Berlin, for example, had been a major European capital since 1709, when the new suburbs of Dorotheenstadt and Friedrichstadt were joined up with the historic core of Berlin-Kölln. King Frederick William I of Prussia made the city a major garrison, its great new squares and avenues serving as urban parade-grounds for a military establishment.

Karlsruhe was originally intended only as a palace in the Harzwald, the Margrave's ideal for a new capital resulted in a perfect specimen of the formal and geometric town planning of the age. The palace acted as a focus for 32 radiating streets within a concentric boulevard. Nine of the streets, to the south of the palace, made up the area of the new town, with the major commercial artery formed by another street tangential to the circle.

James Elliot. The baroque city: town plans of the 18th century.

<https://www.bl.uk/picturing-places/articles/the-baroque-city-town-plans-of-the-18th-century>

8.2. Baroque. Centralized patterns of organization of spaces, forms and volumes



The town plans of the 18th century reveal developments in urban cartography and reflect the new urban forms that were emerging. In Europe, increasingly powerful and centralised governments had the resources necessary to impress themselves physically on the design of the city.

Seutter's colour-coded map and prospect emphasizes the military aspect of the new city of **Berlin**. Straddling the River Spree is the fortress designed in the 1650s by Johann Gregor Memhardt. The castle walls are prominent in the view of the city from the east.

Seutter Georg. A Plan of **Berlin**, with a view. After 1720. British Library.

<https://www.bl.uk/picturing-places/articles/the-baroque-city-town-plans-of-the-18th-century>

8.3. Baroque. Centralized patterns of organization of spaces, forms and volumes

St. Petersburg was another new city of the Baroque era, owing its creation to the grandiose vision and relentless energy of Tsar Peter the Great. In establishing a major fortress and naval base on the Baltic as a defense against Sweden, Peter's ambitions were partly military. However, the formidable building project which began in 1703 on a group of marshy islands in the Neva River had a much wider political objective. This was no less than the creation of a new capital city which would act as a 'window onto Europe'.

In Asia and America, new urban forms, transplanted from Europe, determined the shape of the cities of the colonial empires. In the 'View of the town of Savannah as it stood the 29th of March 1734', the gridiron, or rectilinear street plan, can be clearly seen. This egalitarian and cost-effective style of urban planning, originating in the new squares of London and Berlin, was to become characteristic of the cities of North America. The view, designed to show the progress made in a remarkable experiment in social engineering, was, appropriately, dedicated to the trustees.

James Elliot. The baroque city: town plans of the 18th century. <https://www.bl.uk/picturing-places/articles/the-baroque-city-town-plans-of-the-18th-century>

8.4. Baroque. Centralized patterns of organization of spaces, forms and volumes

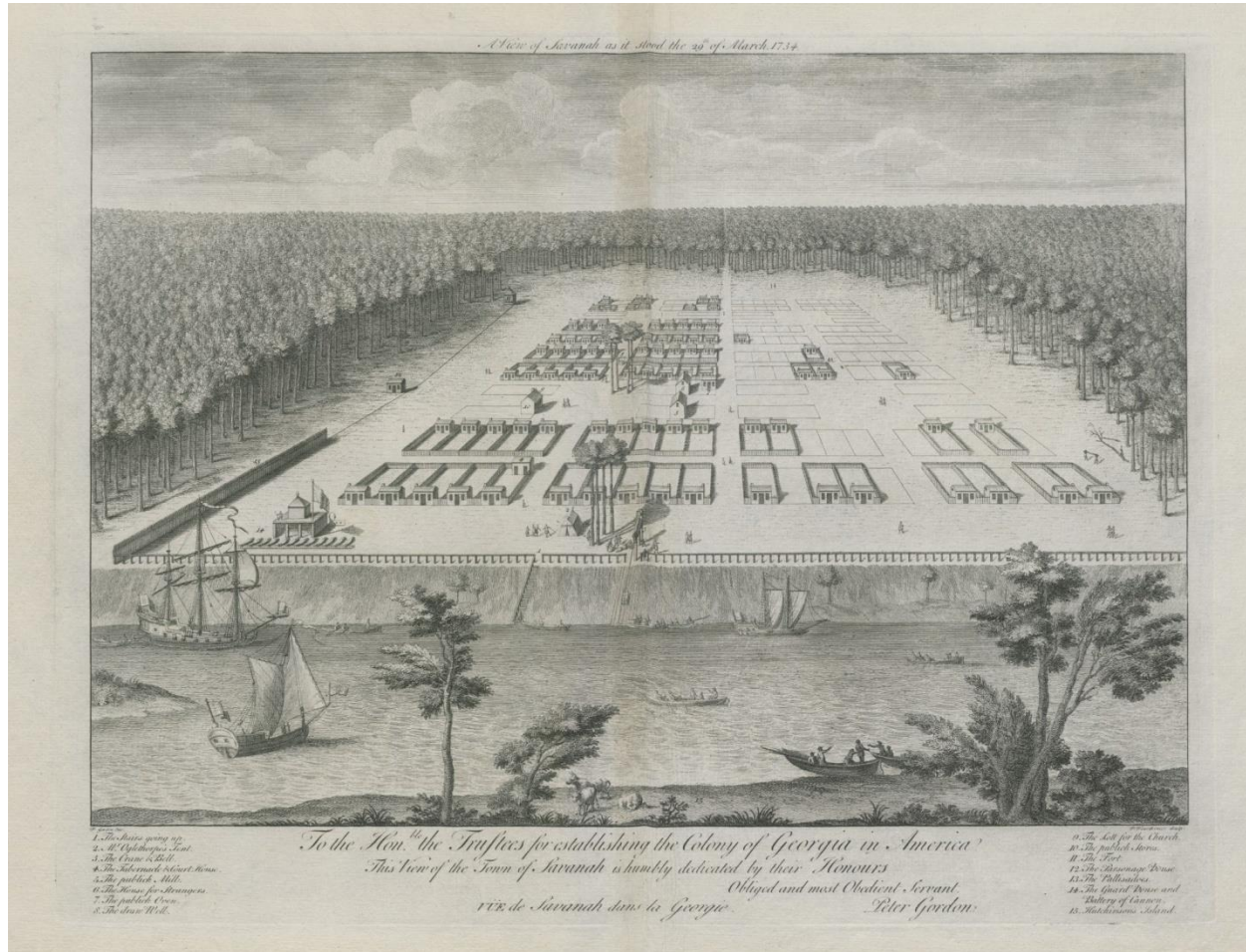


Johan Treskot. 1761, St. Petersburg. British Library. <https://www.bl.uk/picturing-places/articles/the-baroque-city-town-plans-of-the-18th-century>

The island fortress of Petrapavlovsk appears centre left in this Kings Topographical Collection map.

On the south bank of the Neva (towards the top of the map) can be seen the naval shipyards and the Admiralty building, its gilded spire the focus of the wide boulevard of Nevsky Prospect. Just left of the Admiralty can be seen the Winter Palace.

8.5. Baroque. Centralized patterns of organization of spaces, forms and volumes



In Asia and America, new urban forms, transplanted from Europe, determined the shape of the cities of the colonial empires.

The capital of the colony of Georgia, Savannah, was sited 'upon a high ground, forty feet perpendicular above high water mark; the soil dry and sandy, the water of the river fresh ... sheltered from the western and southern winds (the worst in this country) by vast woods of pine trees ...'.

The map revealed a city typical of the Spanish, Portuguese, Dutch, French and English overseas empires at any time from the seventeenth to the twentieth centuries. Gordon's view shows the city's location on the bluffs above the Savannah River.

Paul Fourdrinier, Peter Gordon. British Library. A View of Savannah as it stood the 20th of March 1734. <https://www.bl.uk/picturing-places/articles/the-baroque-city-town-plans-of-the-18th-century>

8.6. **Baroque.** The space, light and movement concepts: presentation of hierarchy and will



Piazza San Pietro from Basilica di San Pietro. <https://newhavenurbanism.org/european-urbanism/rome/>

In the seventeenth century, Baroque architecture and urbanism turned Rome into a theater with Catholicism in the starring role.

In Baroque Rome, artists attempted to draw viewers into their work, while architecture made use of theatrics to interact with passersby, and urbanism heightened the experience further by linking these moments along a discernible path, thus restoring the Catholic Church's place on the center stage of the city.

*Urban Theatrics:
Baroque Rome.
Urb/an/ism/o*

8.7. Baroque. Reflection of Classical Antiquity in new cityscape.



Nicolas Jean Baptiste Ragueneau. (1763). *The Getty center. View of Paris from the Pont Neuf*

Louis XIV wanted Paris to be a monument to his glory; he declared in 1666 that he wished to "do for Paris what Augustus had done for Rome."

Sarmant, Thierry (2012). *Histoire de Paris: Politique, urbanisme, civilisation*. Editions Jean-Paul Gisserot.

A century after Sixtus V embarked on his project in Rome, Pierre L'Enfant borrowed the Baroque pattern of urban order to create a plan for the capital city of a newly formed nation. Washington, D.C. was laid out as a grid bisected by diagonal streets terminating at important national landmarks.

The French Neoclassical movement was focused on an extremely faithful reproduction of Classical forms, all quietly imbued with strong political and social messages. It was a style fit for kings, emperors, and revolutionaries alike.

Christopher Muscato. *French Neoclassical Architecture: Definition & Characteristics*

9. Ideas of Neo-Classicism in urban planning

- Centralized patterns of organization of spaces, forms and volumes
- Reflection of Classical Antiquity in Neo-Classical cityscape

9.1. **Neo-Classicism**: centralized patterns of organization of spaces, forms and volumes

Neoclassicism also influenced city planning; the ancient Romans had used a consolidated scheme for city planning for both defense and civil convenience, however, the roots of this scheme go back to even older civilizations. At its most basic, the grid system of streets, a central forum with city services, two main slightly wider boulevards, and the occasional diagonal street were characteristic of the very logical and orderly Roman design. Ancient façades and building layouts were oriented to these city design patterns and they tended to work in proportion with the importance of public buildings.

Many of these urban planning patterns found their way into the first modern planned cities of the 18th century. Exceptional examples include Karlsruhe and Washington, D.C. Not all planned cities and planned neighborhoods are designed on neoclassical principles, however. Opposing models may be found in Modernist designs exemplified by Brasília, the Garden city movement, and new urbanism.

A second neoclassic wave, more severe, more studied and more consciously archaeological, is associated with the height of the Napoleonic Empire. In France, the first phase of neoclassicism was expressed in the "Louis XVI style", and the second in the styles called "Directoire" or Empire. The Rococo style remained popular in Italy until the Napoleonic regimes brought the new archaeological classicism, which was embraced as a political statement by young, progressive, urban Italians with republican leanings.

9.2. Neo-Classicism: centralized patterns of organization of spaces, forms and volumes



The Cedars, Bath. <http://www.thecedarsbath.com/city-of-bath/>

The City of Bath is of Outstanding Universal Value for the following cultural attributes: The Roman remains, especially the Temple of Sulis Minerva and the baths complex are amongst the most famous and important Roman remains north of the Alps, and marked the beginning of Bath's history as a spa town.

Bath's quality of architecture and urban design, its visual homogeneity and its beauty is largely testament to the skill and creativity of the architects and visionaries of the 18th and 19th centuries who applied and developed Palladianism in response to the specific opportunities offered by the spa town and its physical environment and natural resources.

Bath exemplifies the 18th century move away from the inward-looking uniform street layouts of Renaissance cities that dominated through the 15th–17th centuries, towards the idea of planting buildings and cities in the landscape to achieve picturesque views and forms, which could be seen echoed around Europe particularly in the 19th century.

City of Bath, description. World Heritage list