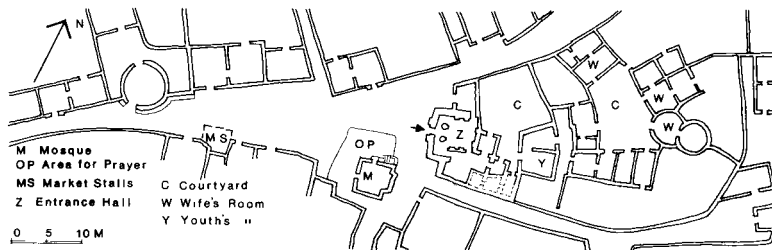**Figure 7.40** Ghadaia, Algeria

within the city are also closed and intensely private. Residential clusters occupied by families with close blood ties are approached along narrow culs-de-sac. Before entering the private world of the extended family, strangers negotiate tight dogleg passageways beneath accommodation bridging the street

Figure 7.41 House of the Chief Builder in Zaria, Nigeria

M Mosque
OP Area for Prayer
MS Market Stalls
Z Entrance Hall
C Courtyard
W Wife's Room
Y Youth's "

0   5   10 M

to form a gateway to the residential quarter (Figure 7.40). The house itself may contain locks or barriers between semi-public space and semi-private space before the intensely private and secluded area of the marital family home is reached (Figure 7.41). Except for space around the Friday Mosque, the Palace and the Market, open space within the traditional Islamic city is confined to small streets bordered by shops and commercial premises. These busy bustling streets contrast sharply with the quiet seclusion of the residential courtyards. Each ward of the traditional Islamic city is occupied by a distinct group practising the same trade such as weaving, pottery or building. At the heart of the ward is a local mosque and the ward chief's home. Within the ward, people of different incomes live as close neighbours, though the city is often segregated into wards for different ethnic groups (Moughtin, 1985).

The medieval European city, while not exhibiting the same preoccupation with privacy, had many features in common with its medieval Islamic counterpart: it, too, was surrounded by a wall controlled by massive gateways (Platt, 1976) (Figures 7.42 and 7.43). The gateways were closed at night for the economic control and protection of the city market; for most of the time this was a more important function for the gateway than defence against the marauding foe. The medieval city with its central market and clearly defined boundary appears to have its public space carved from the solid block of building forming the settlement. The streets and squares are three-dimensional spaces linked in the informal manner much admired by Camillo Sitte (1901). The picturesque structure of the city lends itself to Cullen's townscape analysis, with its emphasis on serial vision as the means of capturing, in

sketches, the organic or natural feeling and appearance of the spatial composition (Cullen, 1961). The city appears to be the product of nature, growing in accretive fashion apparently without the artifice of man. This fine city form may be the inspiration of those 'green planners' who advocate a compact city of dense three- and four-storey developments limited in extent.

The concept of the centralized city has probably had the most influence on the development, in Europe, of ideas about ideal city form. In Renaissance Italy, Sforzinda, a model town by Filarete, is a centralized city: the plan of the city is an eight-point star made of two intersecting quadrangles set within a circle (Figure 7.44). Palmanova, planned possibly by Vicenzo Scamozzi, a sixteenth-century Italian theorist, was built in 1593 to defend the frontiers of Venetian territory (Figure 7.45). It too followed Renaissance radial symmetry, being influenced strongly by the writings of Vitruvius and his follower Alberti: it played
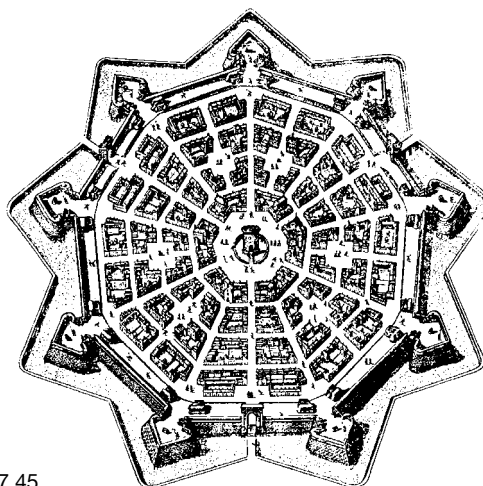

Figure 7.42 Rothenburg

Figure 7.43 Rothenburg
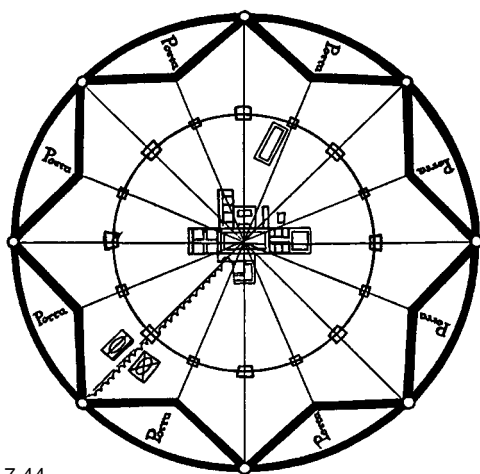
Figure 7.44 Sforzinda
Figure 7.45 Palmanova

7.44

7.45