

Megalopol is the mighty and great city. Megapol is merely an administrative model which tries at times to communicate and at others to confiscate the tumultuous destructive modes of existence. The former is a spiritual description, the latter merely a model. Megalopol does not rest on a continuum, nor is it an evolutionary passage from the metropolitan model.

Yes it has a history, but is not the immediate history of a continuum nor a history of evolutionary progress. It appears suddenly, it breaks out, presents a rupture. The town is ready for the megalopolis, but its immediate history may not. But is not here and already ready, It's leap from its ancient days, suddenly. A leap from the town of parasitic port town of intersections, from the town of= the silk route, from a town which had suddenly closed the doors upon itself and began to produce perhaps suddenly for the first time on an accelerated scale.

Megalopol is a rupture too from early city models, its mode of thinking is the middle ages, klanization of the city, its incessant of its undergrounds and different languages, its transgressive existences, its own subterranean cultures.

Megalopol does not appreciate civic will.

It has no physical borders, it is interconnected with invisible cables to a globe all close to there. It spirals through other histories towards its own. Because it accepts no borders, it is megalopol, it is mania is a hysterical unconscious, its irrationality because airwaves. Some prefer metapol, but metapol is only a city that is conscious of itself, a city that mediates on itself. Near history is merely a deju-vu for the metapol thought. But megalopol is a deju-vu but also a jamais-vu.

Megalopol has no center and knows no center, only sites of noise and silence,. Its center is the periphery, its periphery, the center. City nomadism, daily circulation weave these areas.

There, the cultures are not merely culinary. No room for circulation here for local kitchens and souvenir shops. The megalopol is not a store front, not a Paris. Cultures do not give themselves up to others' tourism. They do not leave room for simulation. Different areas of exchange there are, areas of daily crime and transgression. It is a crime because it rapes regularized economic exchange, because the exchange is an operation in cheap copies of labels, and that of the outright illegal. Cultural exchange of things.

Megalopol is the arrested history of Istanbul. Situated between the north and the south, and severing east from west, Istanbul is both a port and a road. It is the threshold. It may not even be a place because it is in between, it is the in-between. Istanbul fails to come up with a direction, with a geography. Where does its east begin and west end? Being suddenly free of a cartography of directional politics, having so easily done away with geography it fails to map out a site. It is not the center, because it does not revere centers --being a center for too long and having suddenly lost it, it is decadent and hedonistic-- it is just there, in the middle.

Nobody is from it, and all are. Because those who once laid claim to being a citizen, having lost their time, space and demography, had to give it up