

Izmir



## IZMIR SITE ASSESSMENT VISIT

Dates: January 21-24, 2016

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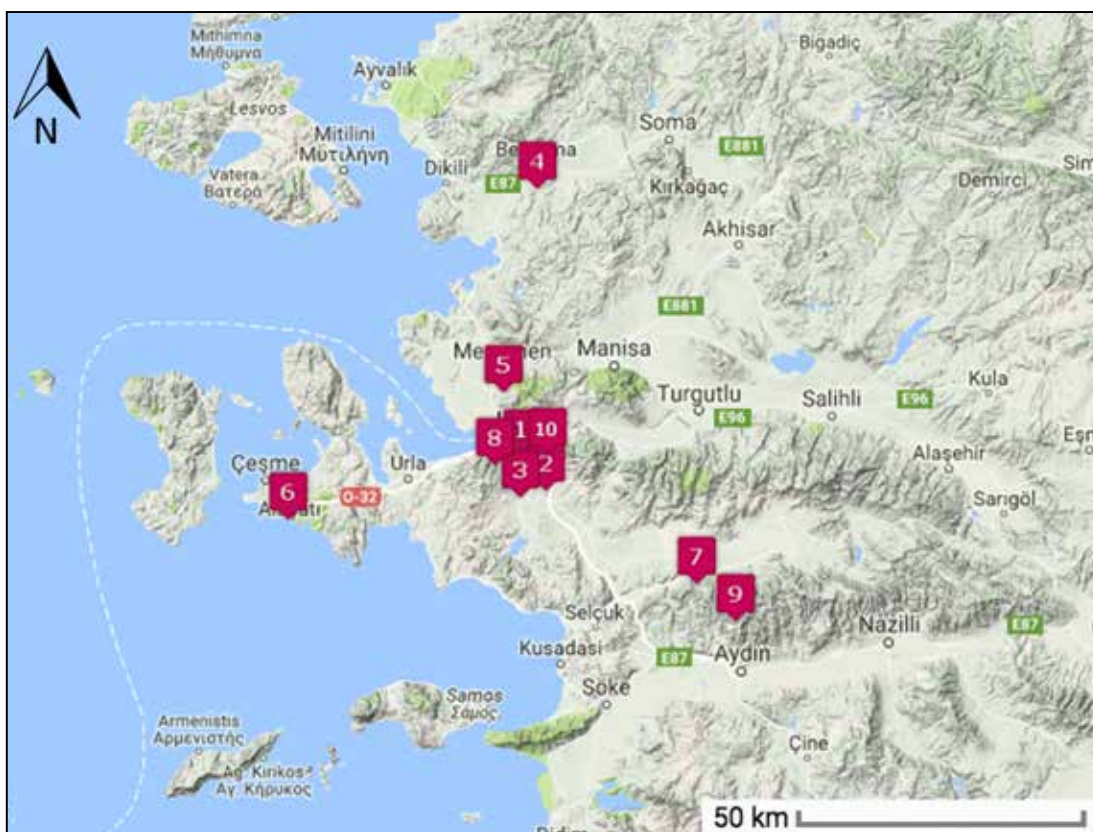
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# IZMIR RISK ANALYSIS MATRIX

	Significance					Vulnerability							significance + vulnerability rating	
	heritage significance	intactness of the building	exterior significant fabric	interior significant fabric	significance rating	structural instability	difficulty of access	earthquake	wind and soil erosion	soil instability	flooding	anthropogenic		vulnerability rating
The Rabbinate	5	3	4	1	<b>13</b>	5	1	5	5	5	5	5	<b>31</b>	<b>44</b>
Sonsino Synagogue	5	2	1	2	<b>10</b>	5	1	5	5	5	5	5	<b>31</b>	<b>41</b>
Church of Prophet Elijah	4	3	2	2	<b>11</b>	3	5	5	4	4	2	5	<b>26</b>	<b>37</b>
The Jewish Hospital	5	2	1	2	<b>10</b>	5	1	5	4	4	4	5	<b>26</b>	<b>36</b>
Church of Saint Sarkis	5	5	1	3	<b>14</b>	2	1	5	2	2	2	4	<b>17</b>	<b>31</b>
Church of the Holy Trinity	5	3	1	1	<b>10</b>	5	1	5	1	1	1	5	<b>19</b>	<b>29</b>
The Jewish Cemetery in Tire	5	2	4	1	<b>12</b>	1	3	5	2	2	1	2	<b>15</b>	<b>27</b>
Portugal Synagogue	5	1	2	1	<b>9</b>	3	1	5	3	3	1	2	<b>16</b>	<b>25</b>
Church of Saint Kyriaki	3	4	1	1	<b>9</b>	1	1	5	1	1	1	2	<b>12</b>	<b>21</b>

The numerical evaluation indicates historical, social and cultural significance, the actual physical conditions and potential risk of the monuments on a scale of 1-5 (1- very low, 2-low, 3-medium, 4-high, 5- very high). Thus, the monuments acquire their place in the final risk array, according to their heritage significance combined with current and potential threats. The monuments ranking higher in the final array are those which require urgent preservation action.



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# THE RABBINATE (HAHAMHANE)

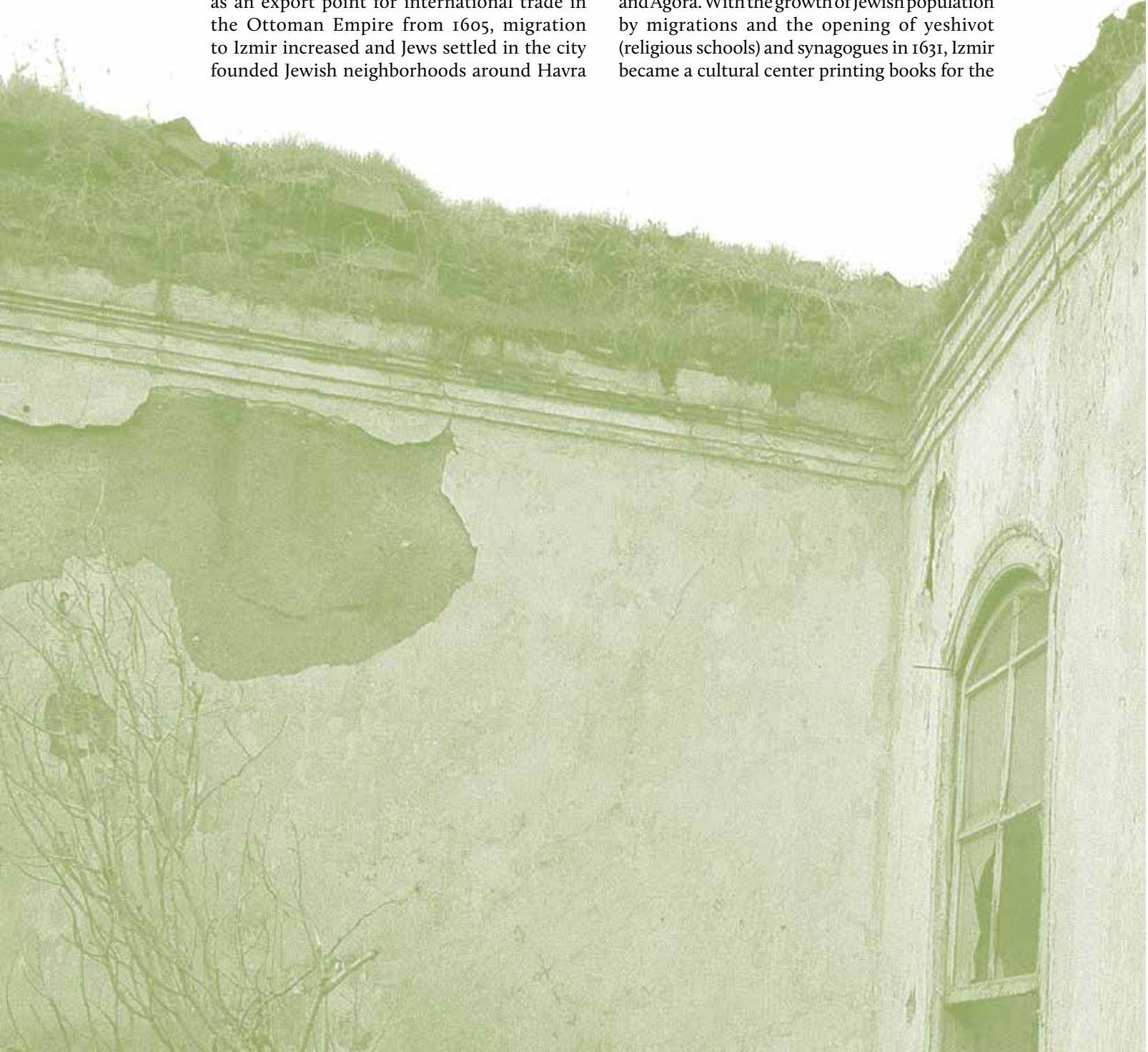
Location: Konak county, Güzelyurt neighborhood	GPS: 38°25'5.10"N; 27° 8'9.60"E
Period/year of construction: 19 <sup>th</sup> century	Ownership status: The building belongs to Izmir Jewish Community Foundation, the lot is owned by the State Treasury
Present function: Not in use	
Date and number of registry: Registered	

Rubi Asa

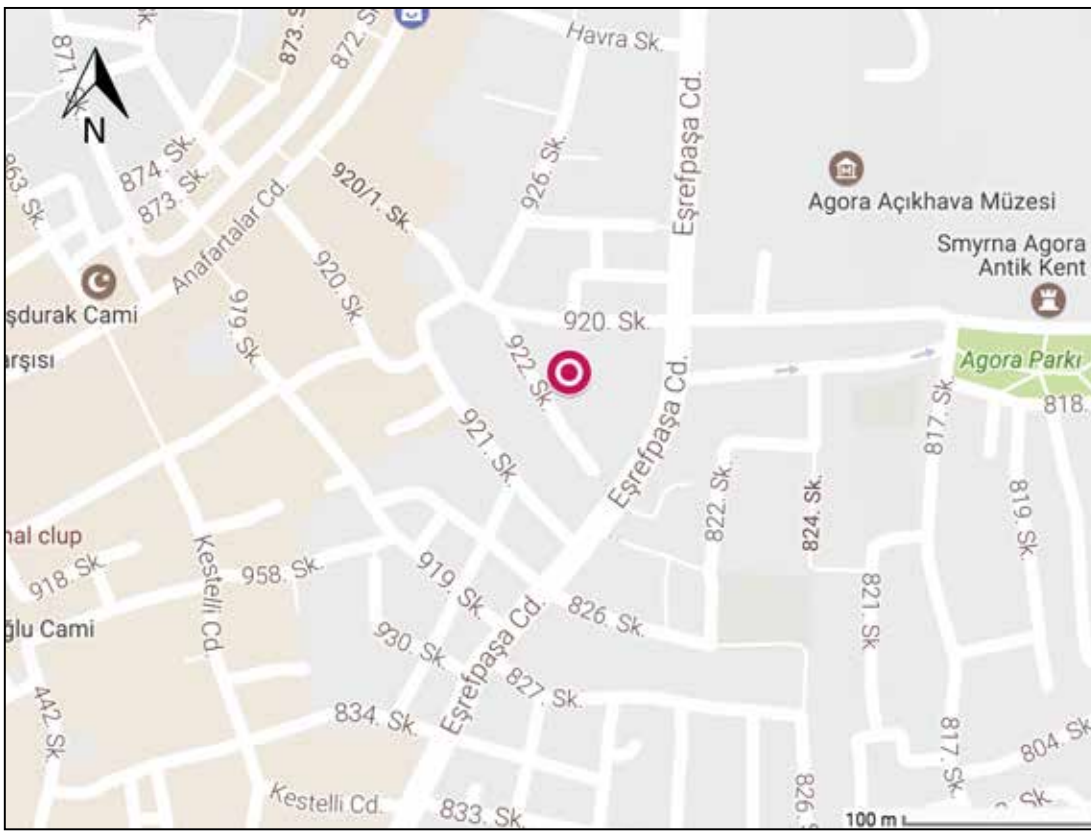
## HISTORY

With the increasing importance of Izmir port as an export point for international trade in the Ottoman Empire from 1605, migration to Izmir increased and Jews settled in the city founded Jewish neighborhoods around Havra

(Synagogue) Street, Keçeciler, Karataş, Karantina and Agora. With the growth of Jewish population by migrations and the opening of yeshivot (religious schools) and synagogues in 1631, Izmir became a cultural center printing books for the







Orient like Istanbul and Thessaloniki. By 1900, the number of synagogues in Izmir reached fifteen (Republic of Turkey, Ministry of Culture and Tourism, 2017).

The Rabbinate building was founded in 1840 with the support of the Viennese Rothschild family. It is probably the only yeshiva structure that has preserved its original architectural characteristics until present. Though its construction year is not known, it is thought to have been built in the middle of the nineteenth century. As it is understood from the name, the building functioned as the official administration offices of the Izmir Rabbinate. Until the 1930s, the building housed the central library and yeshiva of Izmir Jewish Community and all the administrative works of the community were conducted in the Rabbinate. Additionally, there was a bakery producing unleavened bread for the celebration of Passover holidays in a separate annex adjacent to the Rabbinate. In 1997, the Rabbinate was

vacated and an office was rented in Alsancak to administer the affairs of the Jewish community (Republic of Turkey, Ministry of Culture and Tourism).

Konak Municipality has started initiatives to prepare a restoration project for the Rabbinate.

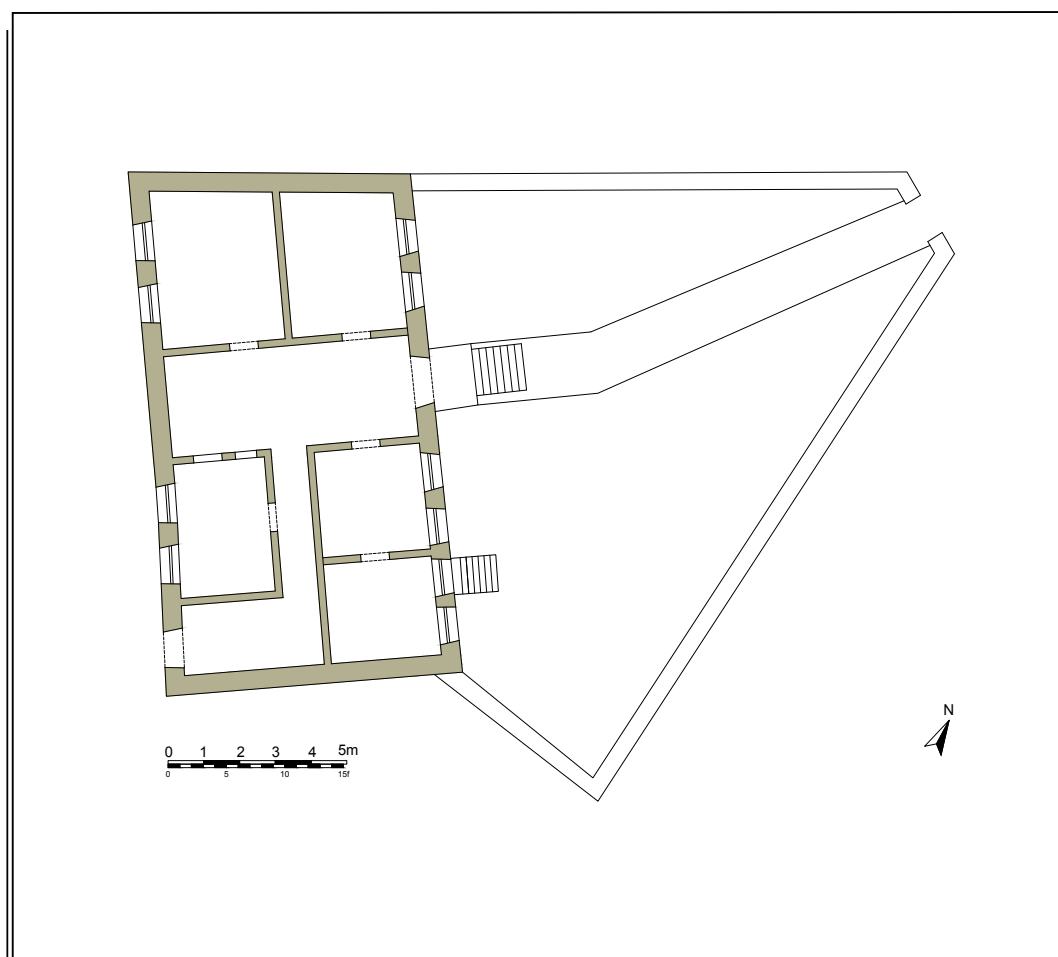
#### **ARCHITECTURE**

The Rabbinate is located on a corner lot at the junction of 920 and 922 streets in Efrati (now Güzelyurt) neighborhood of Kemeraltı area. In the structure, traditional Jewish religious doctrine was taught in the building and many religious books were written here until recent times. Located on a street once called Hahambaşı (Chief Rabbi), the structure is in the centre of a large yard isolated from the outside by walls. One storey structure with a basement is designed in the Neoclassical style.

The ground floor is raised by seven steps from the yard level and the basement floor is entered from the yard in certain places due to level







difference (Tanaç Zeren, 2010, 222-23, Figure 15). The basement is built in stone masonry, whereas the upper floor is constructed in timber frame with brick and stone infill and covered by a timber pitched roof.

The main entrance opens to a large hall through a double-wing door and four large rooms are accessed from this hall.

Around the structure were shops belonging to the Jewish community faced the street. These stores were rented for different functions. The main access to the site is from the yard gate, through a long path leading to the building.

#### **PRESENT CONDITION**

Currently the roof of the building has completely collapsed; its walls are deformed, whereas the walls of side buildings and annex also collapsed. There are inscription fragments in the yard listing mentioning those who had contributed financially for the construction and maintenance of the building.

The yard is filled with wooden debris of the collapsed sections of the structure including the roof framing. The entire flooring connecting the main entrance to the areas behind has collapsed making it impossible to walk inside. The masonry parts of the external walls have collapsed in certain places and profiled roof moldings are partially preserved. The structure has preserved its original characteristics and is ready for surveying and recording studies.







#### **RISK ASSESSMENT AND RECOMMENDATIONS**

The structure is under clear risk of being lost and of looting of available construction material due to both structural situation and being exposed to the elements. The lot on which the building stands is surrounded by encircling walls, but is easily accessed through a sheet metal door and walls contain holes at places. As the roof of the building has completely collapsed and nearly the whole internal space is open, it is exposed to wind and rain damage.

Structurally there is a need for intervention and preservation with restoration of the outer massive walls using original materials. The yard needs to be cleared of rubbish, with inscriptions and construction materials preserved. There is a need to find the original ground level in the yard.

Temporary precautions should be taken to block the current openings in the roof and walls to prevent further destruction of the interior space. The structure should be cleaned, taken under preservation and a more detailed information panel should be put up.

# SONSINO SYNAGOGUE

Location: Konak county, Sakarya neighborhood	
Period/year of construction: 17 <sup>th</sup> century	GPS: 38°25'1.10" N; 27° 8'12.27"E
Present function: Not in use	Ownership status: State Treasury
Date and number of registry: Not registered	

Rubi Asa

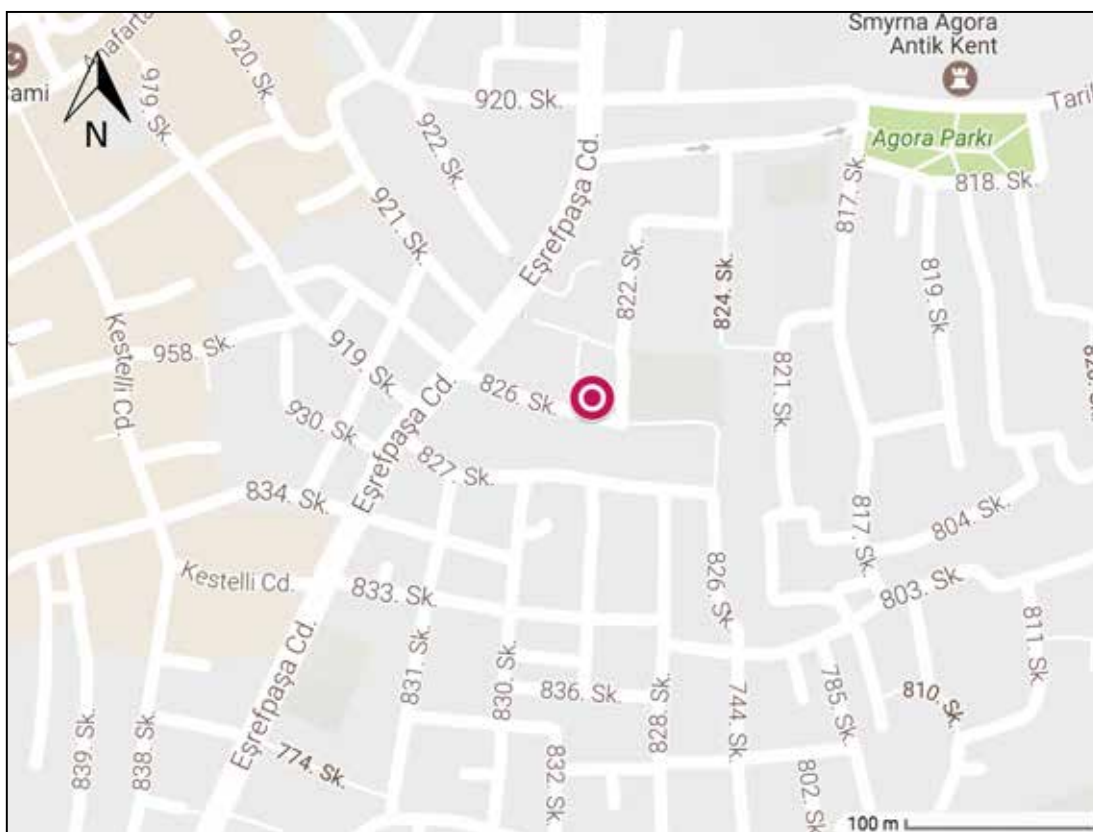
## HISTORY

The Sonsino Synagogue was also called the Mahazike Torah Synagogue. It was (re)built in 1722 by Chelebi Moise Sonsino, who also donated 22 Torah scrolls as well as silver and silk accessories to the synagogue. A few years

after its construction, a high official from Istanbul visited the synagogue and thought that its superstructure resembled that of the Hisar Mosque in Izmir and requested its demolishment. However, Sonsino resisted the







order and followed him to Istanbul where he managed to get a decree from the Ottoman Sultan to keep the building. The synagogue was partially damaged in a fire in 1838 and was repaired in 1850 and 1896 (Galante, 1986, 2nd vol., 284-285).

#### ARCHITECTURE

The rectangular structure, oriented on a south-north axis, sits on a rocky ground. The main entrance of the structure cannot be clearly identified today, yet traces from the west end of the south façade indicate the possibility of a large doorway there.

Apart from the south wall, the other masonry walls were built with rubble and brick fragments. Cut stones and rubble were used for the south wall.

The tevah (reader's platform) in the Sonsino Synagogue was closer to the north wall and on the central axis. This gives us an idea about the probable seating arrangement and number

of people the synagogue could hold. In known synagogue forms, the central tevah pattern was observed from the 12th century onward. In some synagogues, the tevah is known to be located at the wall directly opposite the hechal, or the Torah ark. For Sonsino Synagogue, it is difficult to identify the location of the hechal opposite the tevah due to the structure being severely damaged and in ruinous condition. However, considering the orientation of the building, the general opinion is that the hechal was in the centre of the east wall.

The last construction date of the structure was the first half of the nineteenth century, as understood from the construction techniques and materials of the walls. The structure built in the 1630s was demolished and is impossible to discern how many times it was rebuilt. The rebuilding was probably because the structure was destroyed or burned as a result of earthquakes and fires.

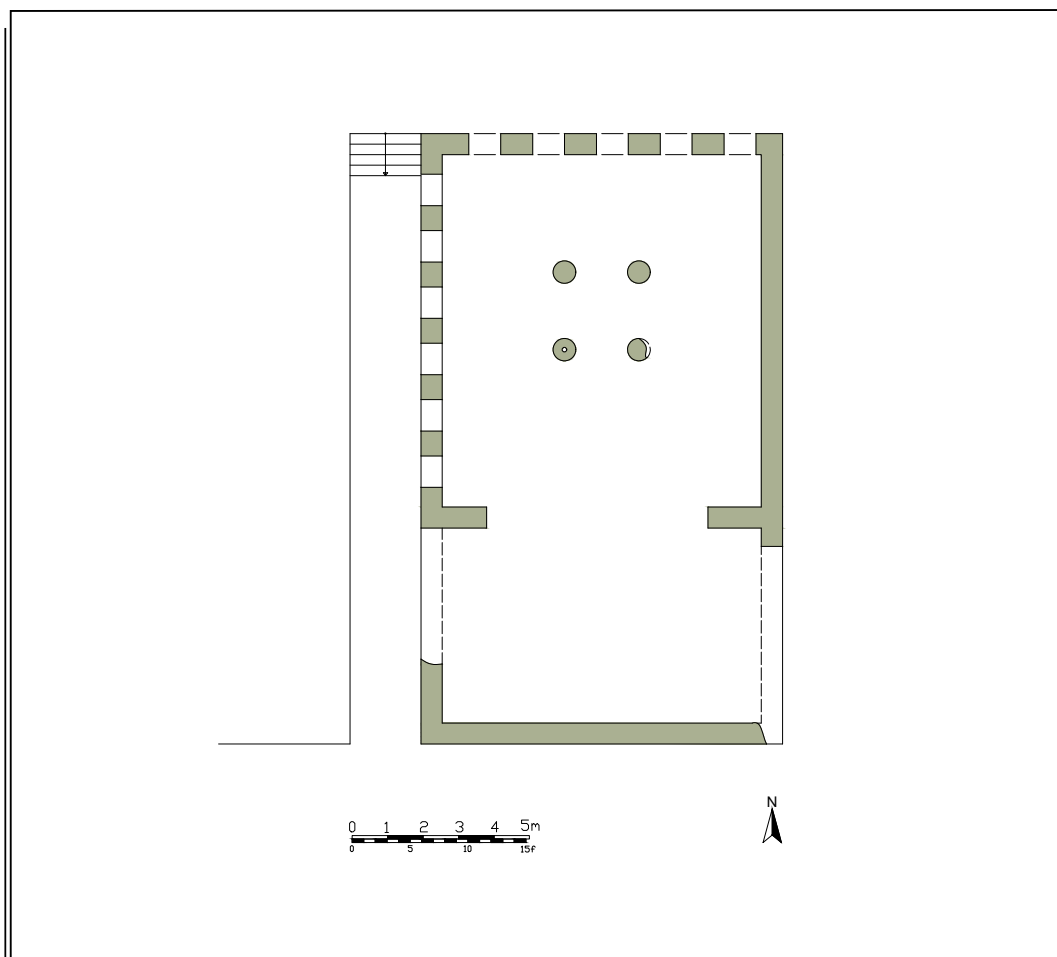
*Sonsino Synagogue  
Konak county, Sakarya neighborhood*



#### **PRESENT CONDITION**

The exterior walls of the structure are partially standing, the roof is completely lost and the interior is filled with rubble and debris; the structure is in ruins. The four columns in the central area known to belong to the tevah are distinguishable among the rubble heaps and are the most substantial indicator of its architectural plan.

The walls along the slope on the south, north and west façades of the building are still standing with two vaulted cellar chambers at their lower levels. The cellar in the west has semi-circular brick arch, while the cellar in the east has a semi-circular arch of fine-cut stone. Though not accessible, the dimensions of the inner space of the cellars can be identified using



a torch. Additionally, on the north wall, there are four windows with still visible semi-circular arches.

#### **RISK ASSESSMENT AND RECOMMENDATIONS**

The site, has been within a residential area throughout history, is today like a slum area which has allowed for the rapid deterioration of the structure. The structure should be cleared of rubble and other debris, to reveal the level of synagogue's original floor. This debris has caused a large heap over years, severely damaging the building. It is appropriate to secure the site, clean the structure and place an information panel explaining the history and significance of the synagogue.

The Mordechai Kiryati Foundation, believing that tourism in Izmir will be revived by the restoration of nine synagogues in

the Kemeraltı region, began studies for transforming the area into a Jewish cultural museum in recent years. However, it appears that the first Jewish neighborhood of Izmir on the slopes of Kadifekale has been overlooked while preparing the master development plan. The oldest synagogues of Izmir in the former neighborhoods of Sonsino and Bene Israel should be preserved within this scope.



# CHURCH OF PROPHET ELIJAH | PROFITIS ILIAS

Location: Konak county, Aziziye neighborhood	
Period/year of construction: 1846	GPS: 38°24'1.28"N; 27° 8'30.77"E
Present function: Not in use	Ownership status: State Treasury
Date and number of registry: Izmir 1 <sup>st</sup> KVTVKBK 09.06 2009-4135	

Vilma Hastaoglou-Martinidis

## HISTORY

Church of Prophet Elijah was founded in 1846 by the Ecumenical Patriarch Anthimos VI as patriarchal stavropegic church (supervised by the ecumenical patriarchate), annexed to the Greek Hospital of Smyrna, at the period

of growth in the Greek population of the city. It was located in the countryside, on a gentle hillside outside the residential area, as the biblical tradition on Prophet Elijah's asceticism requires. Ruins on this spot of an







earlier church dedicated to the Prophet, found in 1844, dictated the choice of the place. The foundation stone of the new structure was laid by the Metropolitan of Smyrna Athanassios, in May 1846 (Solomonides, 1960, 110).

The church stands on a prominent spot on the Yeşildere road to the suburb of Buca, at a distance of 2 km southeast of Konak, Izmir, in the region formerly known as the valley of Saint Anna (also known as Paradiso for its natural beauties – now Şirinyer), where Meles River flows under the Roman aqueducts (Kızılçullu). As shown in pre-1922 postcards, the church –due to its idyllic location by the river– was a popular countryside destination for the inhabitants of Izmir and a special festivity place for Christians on the Prophet's name-day (the 20th of July).

According to Solomonides (1960, 111) the last priests who served there in 1922 were Aristarchos and Agathaggelos. An American report of 1921 mentions the Prophet Elias Greek School with 127 pupils in the vicinity of the church (Bali, 2009, 203); yet, no evidence survives of that facility.

After the 1922 population exchange, the site was designated as a military area; and the church, inaccessible, was used as an ammunition depot. It has been declassified as such only in 2013.

The opening of Yeşildere motorway and then its broadening, and the construction of the nearby huge traffic roundabout by Izmir Metropolitan Municipality, in 2013-2015, the church has been put under alarming threat; a considerable part of the church's yard edging the road was 'sacrificed' for the construction of the ramp leading up to roundabout (circular junction) and the building is located hardly 14 meters off the busy motorway (Oztürk, 2013).

### ARCHITECTURE

The structure is noteworthy both due to its relationship to the topography of the region and its architectural elements. It is built at a solitary spot, 5 m above the actual street level, on a smoothed out sloping rocky terrain. The church was surrounded by a large yard confined by solid stone wall, with two entrances as



*Photo: İbrahim Karadoğan*

indicated in the old postcards. The enclosure was largely replaced by a new sustaining wall after 2013.

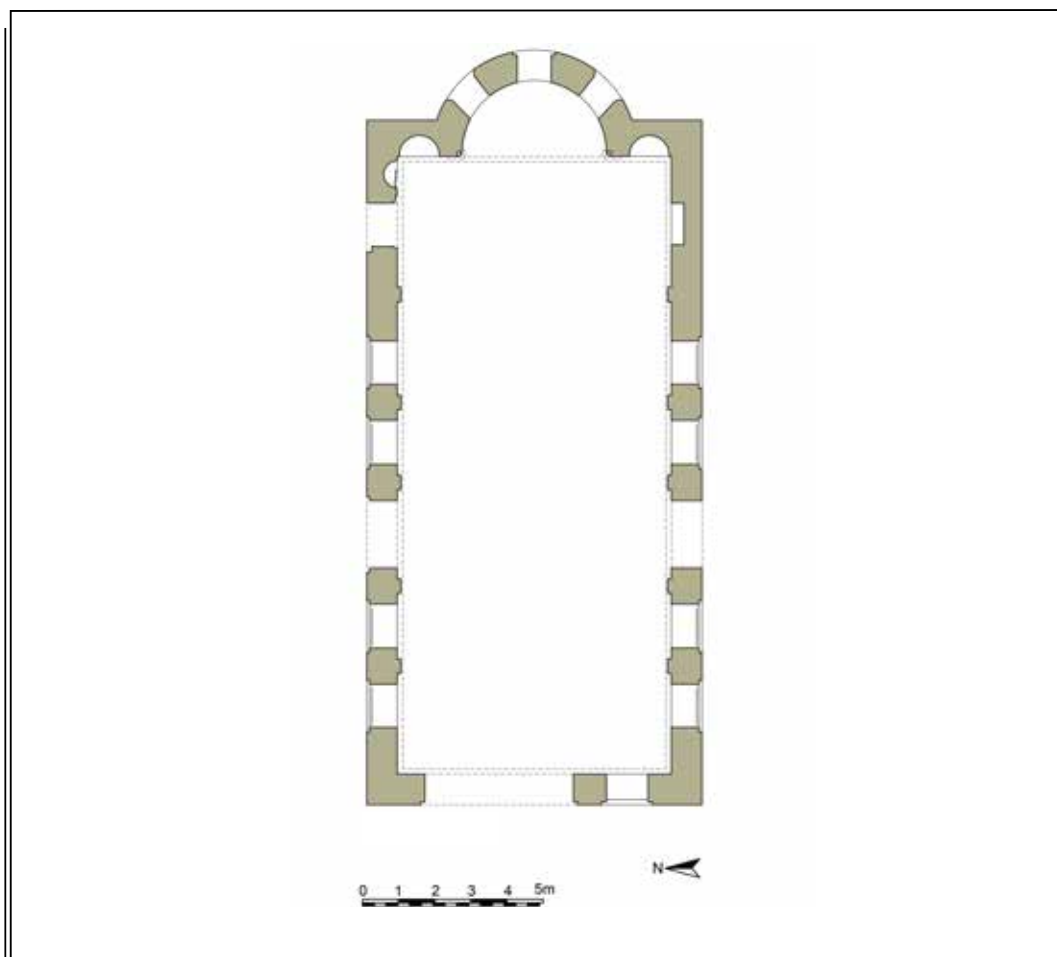
The rectangular church stands in the centre of the yard, in the east-west direction; old postcards suggest the existence of a narthex to the west, and two parecclesions (chapels) symmetrically positioned to the north and south sides of the naos. Traces of those now-destroyed parts that remain on the external walls of the building and the semi-buried foundations on the ground around it, at a distance of ca. 4 m from the north and south walls, confirm the suggestion, and reveal the original form of the church.

The parecclesions were covered with pent roofs; with protruding semi-circular apses on the east side, and joined the narthex on the western side; the remains of the southeast apse wall lay on the ground. The narthex, as shown in a rare photograph dated in circa 1920 (Solomonides, 1960, 109), had the form of an open arched portico with 10 rectangular columns supporting a pent roof; a low panel wall connected the

columns leaving free only the central opening to the main entrance of the church.

The surviving part, the naos, has a single rectangular nave, with exterior dimensions of 9.15x18.45 m, and 10 m in height (Korkmaz, 2011, 13). It has a plain outward form that markedly contrasts the highly decorated interior, which is designed on the east-west axis in an almost symmetrical manner. The nave is covered on an east to west axis with barrel vault, which connects to the west and east walls in half-cloister vaults. The barrel vault rises from the vertical walls at a height of ca. 5 m, with a horizontal molding marking the transition. A similar horizontal molding, set at the same height, runs along the exterior façades of the building. The entire structure is covered by a pitched roof sloping in four directions, covered with over and under (*alla turca*) tiles.

The Bema is placed at the eastern part of the nave, before the apse, which protrudes outwards in semi-circular form and is covered with a half-dome; in the past, it was flanked by the two



smaller apses belonging to the parecclesions. Inwards, the apse is emphasised by two engaged columns with capitals and a decorative arch. On the interior surface of apse wall are three small semi-circular niches. On the interior façade of the north wall, traces of the ambo are observed next to the entrance.

The façades built of rubble and rough-cut stones with alternating brick bonds, are vertically divided into an upper and a lower zone by a horizontal cornice composed of stone and brick. The nave has three lateral arched entrances, two on the northern side (the smaller to the bema) and a third one on the southern side. Remains of the marble thresholds are traced in them. The main arched entrance (now-demolished), is placed on the western side giving access from the narthex and emphasised by a rectangular profiled molding.

Window openings are rhythmically arranged along the façades: In the upper zone, semi-circular arched windows are lined at the same level by sets of four on each of the south and the north façades, and by sets of three on the east and west façades; they are all stone cased. In the lower zone, windows are arranged in a similar symmetrical manner, two on both sides of the entrances of the north and south façades, and one on each side of the main western entrance. The apse has three arched windows, and there are circular openings on each side of the apse. There are three small semi-circular niches on the interior surface of apse walls.

The façades reveal a large number of holes, mostly horizontally ordered; they either indicate the sockets for fitting scaffolding (a feature usual in many post-Byzantine churches)



*Church of Prophet Elijah  
Konak county, Aziziye neighborhood*



or suggest missing timber elements supporting previously the roofs of the narthex and the parecclesions. On the top north corner of the west façade, a small rectangular niche survives as an original ornamentation, whose function remains unclear. A remarkably rich decoration, almost entirely preserved, covers the interior and creates an

impressive visual effect. The walls are plastered in ochre tones, and ornamented with relief floral and ribbon motifs, and circular and elliptical medallions in azure and bronze tones, similar to the decoration colouring in Saint Boukolos (Agios Voukolos) Church. Moldings in blue and azure tones emphasise the openings and the vault arches.



The north and south walls are symmetrically lined with five pilasters with profiled capitals, covered, and rise further to the barrel vault in the form of supporting arches; the in-between arch surfaces of the vault are decorated with large elliptic medallions and flower motifs. A circular medallion adorns the top of the west half-cloister-vault, and a more intricate medallion at the top of the east one, whose pediments furthermore have a window imitating decoration each. All vault windows have a remarkable parabolic arch emphasised with a molding frame, medallions in the intrados and refined floral and ribbon motifs around them. In the lower zone, circular medallions are painted in the intrados of the arched openings (doors and windows) and on the wall above them.

The main material of the walls is rubble, rough-cut stones and ashlar, together with alternating bricks; their thickness varies from 80 to 95 cm. Ashlars are used at the corners of the façades, the door jambs and the interior jambs of the apse. The vaults are constructed with rows of alternating stone and brick. Depressed relieving

arches above the openings are made of brick. Timber bonds encircling the entire structure horizontally have been used to evenly distribute the structural load. The arches above the engaged columns were spanned by a presumably dual row of iron trusses (as suggested by the existing sockets of the missing lower row), tied also to the centre of the intrados; they are locked by vertical iron bindings on the façades.

#### PRESENT CONDITION

The structure is entirely abandoned today. The major alteration the church suffered is the complete disappearance of the narthex and parcellions, while the naos stands with its walls and the interior decoration in a comparatively good condition. The original flooring has disappeared and is presently covered with dirt, and the roofing is partly inlaid with earth and turf, as is the former conical roof of the apse. Many of the iron trusses spanning the supporting arches of the barrel vault are lost: five of them entirely missing in the lower row, and one in the upper row; the loss endangers the vault's



*Church of Prophet Elijah  
Konak county, Aziziye neighborhood*



structural solidity. The western façade (the former narthex wall) is partly demolished due to the collapse of the entrance and the window opening to its left; only part of the rectangular molding survives. Doors and windows are wide open and original joinery has been destroyed. Material deterioration is more pronounced than the structural problems of the building.

The former idyllic natural setting of the church is totally distorted by the army installations and the new Mehmet Akif motorway to Buca. The yard's enclosure on Yeşildere highway provides no access to the monument. Howbeit denuded of its original form, the structure offers the intriguing view of an enduring landmark in the shifting Şirinyer landscape.





#### **RISK ASSESSMENT AND RECOMMENDATIONS**

The edifice is important for church architecture of the region in general, and for Greek Orthodox church architecture in particular, being one of the three surviving Greek churches in the area of Izmir; besides its overall architectural features, the rich decoration of interior adds a noteworthy artistic value to the structure.

Though listed in 2009 as a building requiring first degree conservation, no conservation action has been undertaken so far and the church is left to neglect, exposed to weather conditions and unprotected from vandalism.

Given the 2011 architectural restoration study, a detailed structural consolidation project should be carried out. Until a restoration project addressing both the architectural and structural problems of the building is put into effect, immediate rescue measures are necessary to protect the structure from further damage of its elements. Excavation works

should be conducted to survey and document the traces of the lost parts –the narthex and the parecclesions– and consolidation works necessary for their maintenance should be undertaken.

Furthermore, a landscape study should be carried out, aiming to lessen as much as possible the isolation of the structure from its natural surroundings, and signboards indicating the identity of the building should be put up at the site.

*The historical postcard depicting Church of Prophet Elijah  
(Levantine Heritage, 2016)*



# THE JEWISH HOSPITAL IN BERGAMA

Location: Bergama county, Kizil Avlu Street	
Period/year of construction: 19 <sup>th</sup> century	GPS: 39° 7'17.87"N; 27°10'57.03"E
Present function: Not in use	Ownership status: State Treasury
Date and number of registry: Registered in 1991	

Mine Tanaç Zeren

## HISTORY

The presence of a Jewish community in Bergama can be traced back to the 16th century. It is even known there was a small Jewish community in Bergama in the 3rd century AD. In the 1570s, the Jewish community in Bergama was larger than that of Izmir. The presence of a Jewish

population continued for centuries and by the end of the 19th century, it is known that 300 Jewish families were living in the settlement. In the 19th century the Jewish community began to live in the area around the synagogue across present-day Kink Garage, settled along







Uçkemer Street towards the area around Yanık Konak, Yıkık Minare, former Yıldız Cinema and along the stream near Yabets Synagogue. The 1884 yearbook mentions a synagogue in Bergama. According to the 1986 provincial yearbook of Aydın, the population of the 90-household Jewish neighborhood was 495. In the beginning of the 20th century there were 120 families; whereas the 1927 census reports 173 households. In 1898, the Jews of Bergama opened a school called Talmud Tora teaching Torah and a regular school with the aid of Alliance Israelite Universelle. Jews in Bergama made their living by trade. There were mills, oil mills and ginneries belonging to Jews near the Red Basilica, and tanneries around Bodrumüstü Bridge and along Uçkemer Stream (Eriş, 2003, 64-71). Yabets Synagogue continued its original function as a place of worship until the Jewish community left Bergama in the 1950s. In later

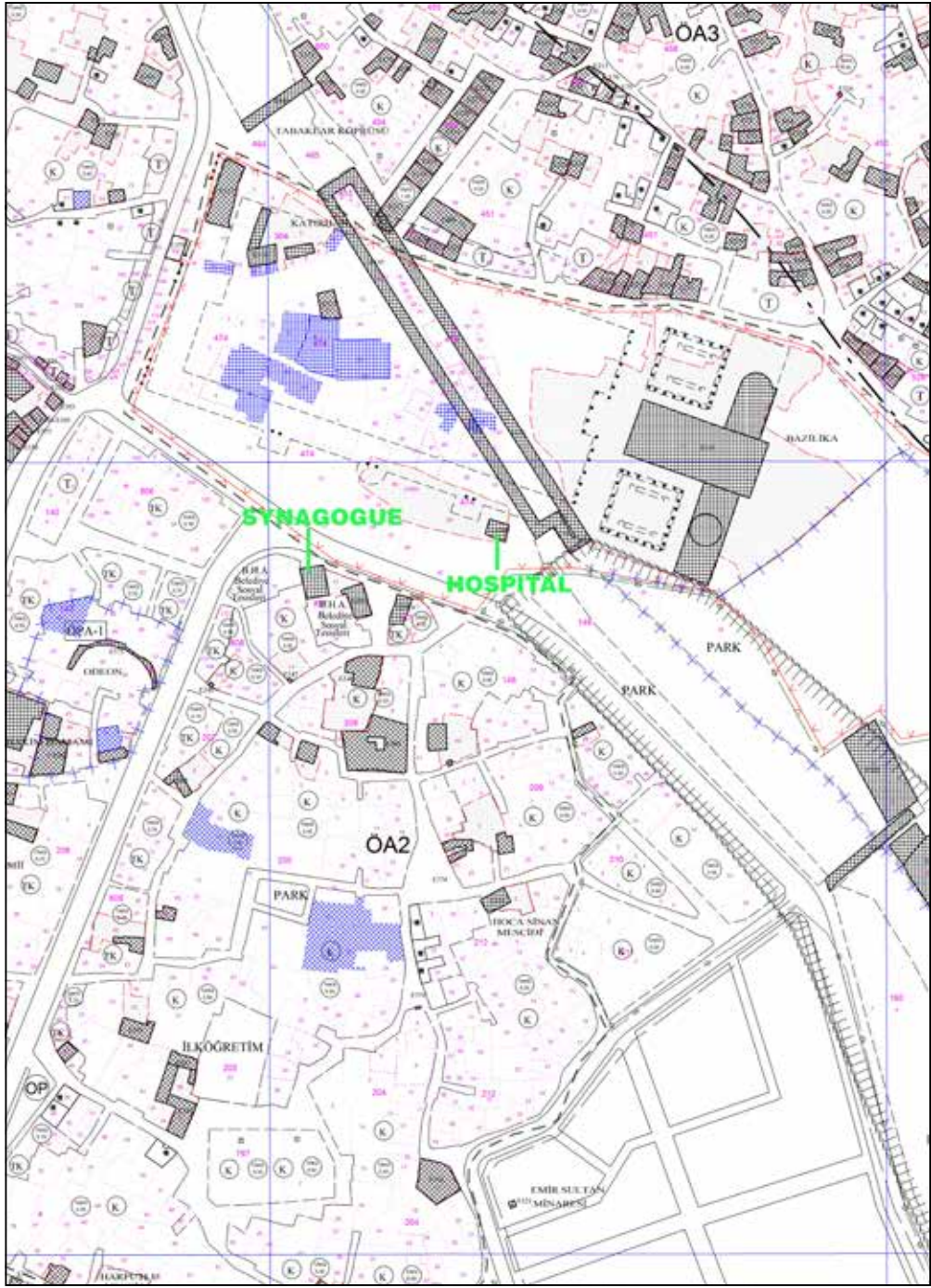
years, it was used as an activity hall linked to the Child Protection Society, and later the access to its interior was blocked by wall filling its doorway to prevent excessive damage to the structure. Currently the synagogue and stone masonry buildings behind it have been restored by Bergama Municipality.

To the south of the synagogue is an annex in the east-west direction which is thought to be a school building.

The structure to the southeast of the synagogue was used in connection with the synagogue. After the Jewish community left Bergama in the 1950s, the structure functioned as a military draft office for a while and then it was used as a beerhouse (Izmir Directorate of Culture and Tourism, 2012, 96-97).

The Jewish Hospital was utilized as a military hospital after the Jews left the town, and it was damaged during the construction of the local minibuss station.

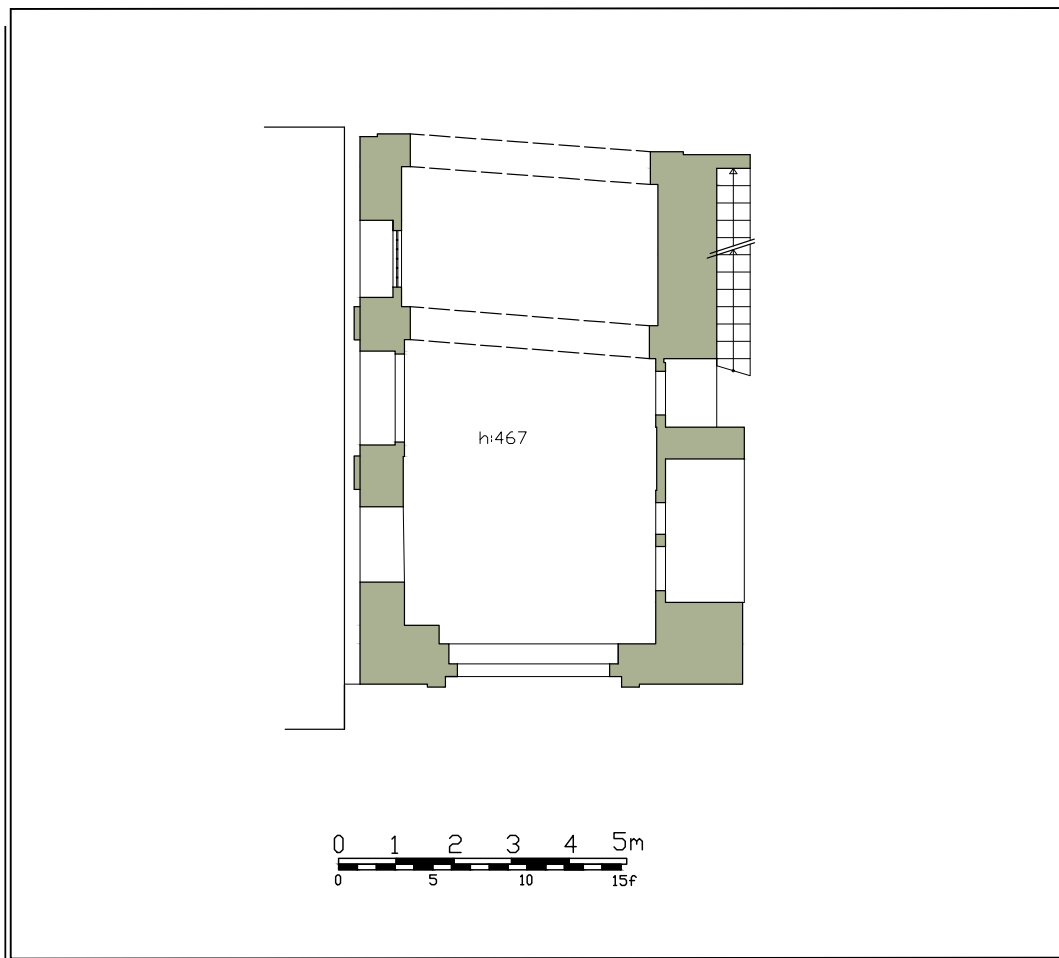
The location of Bergama Yabets Synagogue and the Jewish Hospital on the master plan  
 (Bergama Municipality Archive)



**ARCHITECTURE**

Located in close proximity, the Jewish Hospital, Yabets Synagogue and its related structures are along Eski Elektrik Fabrikası Street. The

entrance of the Jewish Hospital faces Kızıl Avlu Street intersecting Eski Elektrik Fabrikası Street at right angles.



The building which is thought to be a school in the past is single-storey.

Southeast of the synagogue is a two-storey building with an entrance facing northwest. Its ground floor is in stone masonry, whereas its upper floor is constructed with alternating courses of brick and stone. The two floors are separated by a molding, with their corners emphasized by pilasters. The upper floor has depressed arched openings with stone jambs. In the central section of the first floor is a doorway leading to a balcony, which has not survived until today. At the first floor level is a doorway, once opening onto a projection previously used as a balcony.

The Jewish Hospital has a large arched entrance with a doorway flanked by pilasters and a profiled molding. Old photographs of the structure show that the entrance was clad in cut stone, with an inscription panel above the profiled molding above the arch. However, this inscription panel has not survived. The structure currently has a vaulted entrance hall and four doorways opening into two rooms from this hall, and a stairway leading to the upper floor. As observed in old photographs, the structure was once extending to the north, south and west directions and the upper floor rooms demolished during the construction of Kınık Garage.





*Yabets Synagogue, before restoration  
(Inci Türkoğlu Archive, 1999)*







*Yabets Synagogue, after restoration*









#### **PRESENT CONDITION**

The aforementioned buildings, what remains today are Yabets Synagogue, the masonry annexes behind it and the hospital structure, as well as the Jewish residential buildings, the majority of which are abandoned and deteriorated. There are discussions on whether the Jewish Hospital structure located opposite the Yabets Synagogue and is currently in ruins was also a synagogue. However, when the population information in the yearbooks are examined, two synagogues would be too many for a community of 495 persons. When old photographs of the structure are examined, the architectural characteristic of the structure does not bear any similarities with synagogue architecture, which strengthens the view that this structure was a hospital rather than a synagogue.

#### **RISK ASSESSMENT AND RECOMMENDATIONS**

One of the important cultural layers of Bergama is the presence of Jewish population from the antiquity onwards and these remnants are the indicators of their presence in the nineteenth-century Ottoman Empire. Yabets Synagogue and the other two structures, and the Jewish Hospital opposite the synagogue retain these traces to the present day. Synagogue and its service buildings are restored and opened for public use; however, the Jewish hospital is currently in danger of complete destruction. Therefore, this structure should be preserved together with the other Jewish cultural properties on its opposite side. It is necessary to bring these traces of Jewish presence in the town's past back to life.

*The Jewish Hospital as Military Hospital  
(Bergama Municipality Archive)*

# CHURCH OF SAINT SARKIS | SURP SARKIS

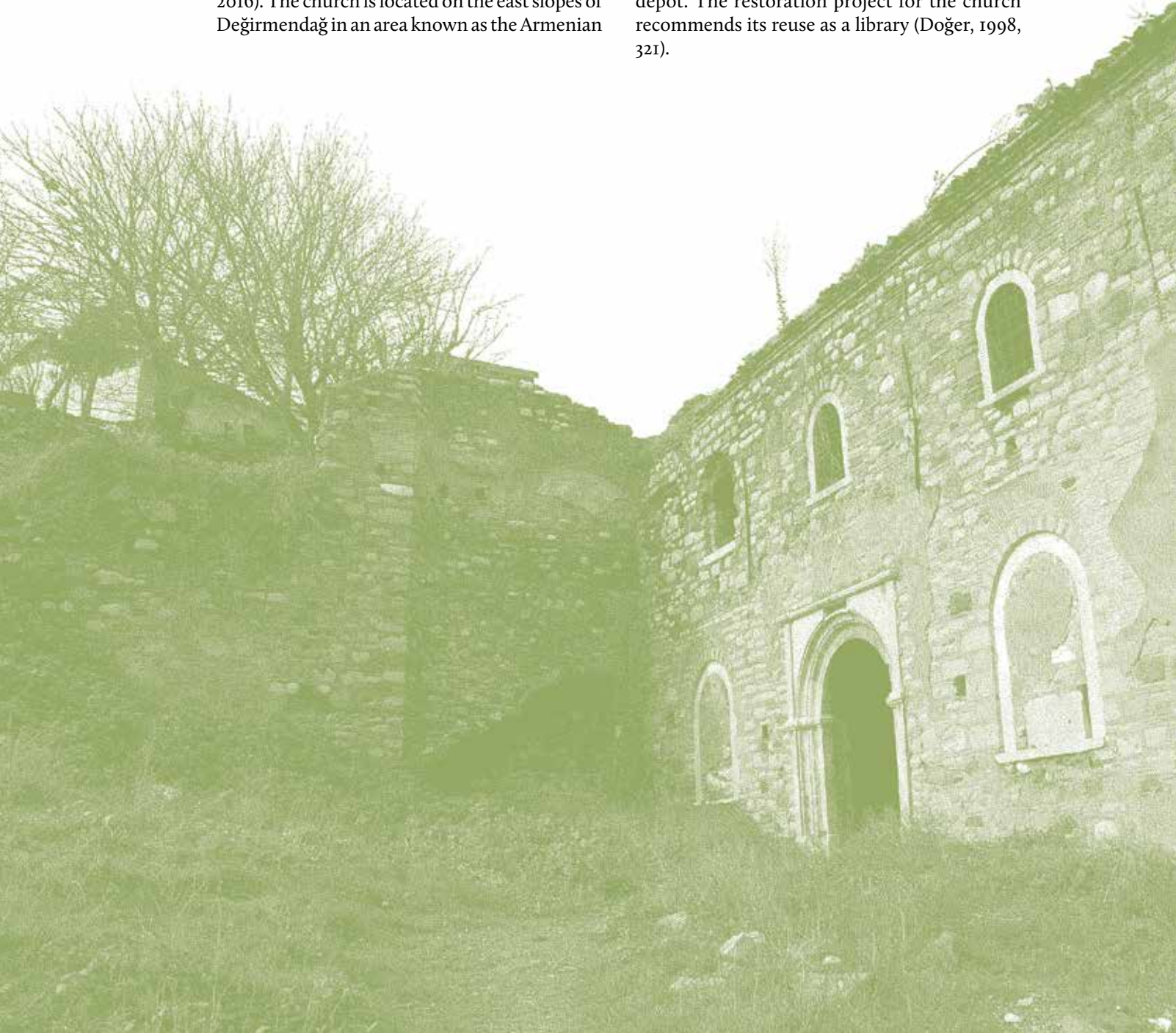
Location: Menemen county, Esatpaşa neighborhood	
Period/year of construction: 19 <sup>th</sup> century	GPS: 38°36'22.91"N; 27° 4'22.88"E
Present function: Not in use	Ownership status: State Treasury
Date and number of registry: GEEAYK 12.04.1975-8319; Izmir 1 <sup>st</sup> KVTVKK 22.10.1992-4049	

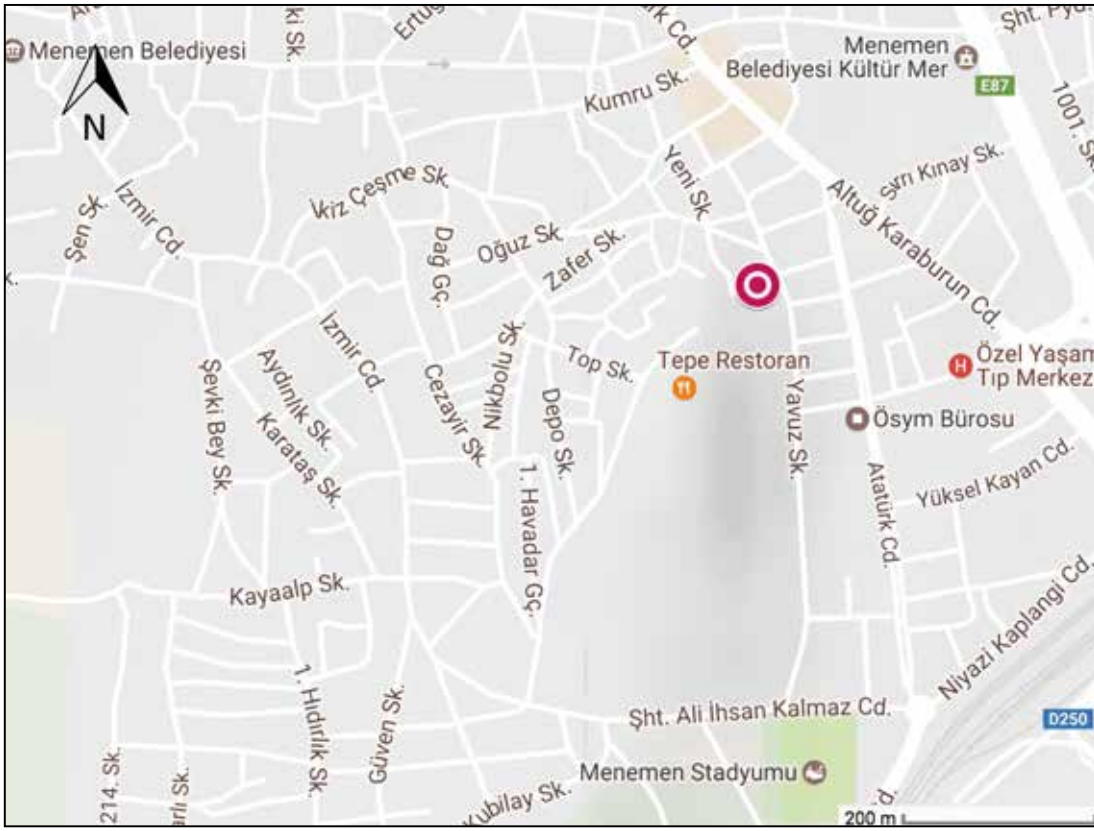
Alin Pontioğlu

## HISTORY

As there is no inscription, the construction date of the building is not known definitively, yet believed to be the 19th century (Erol Şaşmaz 1, 2016). The church is located on the east slopes of Değirmendağ in an area known as the Armenian

neighborhood before 1924 and currently within the boundaries of Esatpaşa neighborhood. It was used for many years as a military troop depot. The restoration project for the church recommends its reuse as a library (Doğer, 1998, 321).





### ARCHITECTURE

The church was built on a steep slope descending from west to east, with a road along the east side. However, there is no path or steps to access the door of the building. Rectangular in plan, the church mostly rests against the hill in the west. The traces on the west wall against the slope indicate the presence of a gallery floor previously.

The material, style and construction technique of the church indicate that it was constructed in the second half of the nineteenth century (Doğer, 1998, 321). The thick walls of the structure feature alternating rows of cut stone and bricks, and several repairs are attestable in the masonry of the stone walls. The walls were plastered with khorasan. The windows have stone jambs, and topped with arches of alternating brick and stone. The structure was covered by a gable roof covered with over and under (alla turca) tiles.

The east façade has a semi-circular apse, projecting out and raised on a platform; it is completely clad with fine-cut travertine blocks. The main walls in alternating stone and brick masonry are different from the masonry coursework of the apse, and this suggests that the apse section was restored. The apse projection on the east side ends at a lower level than the gable roof and is covered with tiles. There are two narrow rectangular loophole windows in the apse wall. In the main walls, at the level of the uppermost part of the apse on both sides are teardrop-shaped windows toward the apse and there are two circular windows in the upper portion above the apse projection.

Toward the east of the north façade, projecting externally up to a lower level of the façade is an annex structure rectangular in the form that may have contained a baptismal font or a sacristy room.



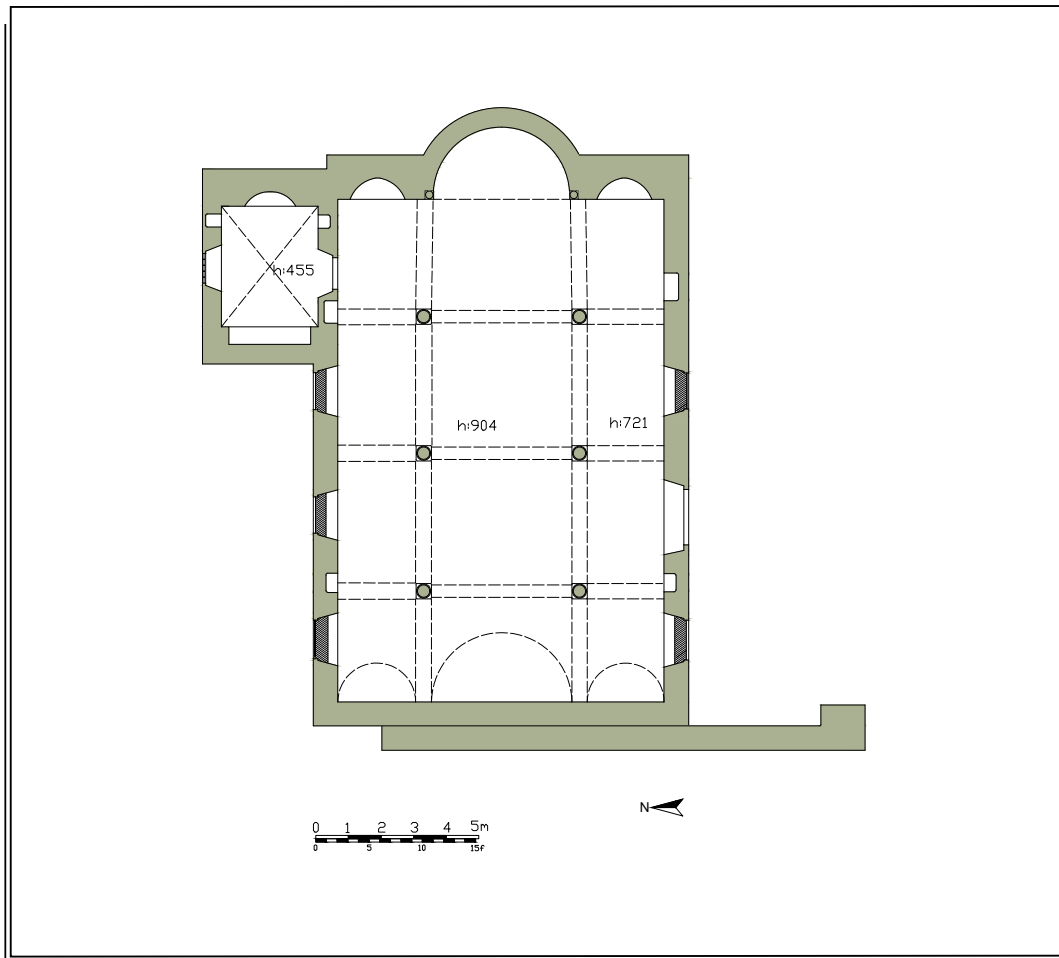


On the north façade of this annex is a window with semi-circular arches with marble jambs; immediately above this alternating stone and brick arch is a pointed relieving arch made of brick. The remaining portion of the north façade has pairs of semi-circular arched window openings with upper and lower levels on the same axis; however, the lower windows were bricked up at some unknown date. Additionally, the lower window in the west is currently below the soil level, indicating that the ground level has changed over time.

On the south façade, which is similar to the north façade, the opening have a double row organization as well. There is a marble doorway in the middle flanked on either side with semi-circular arched windows. The upper level windows are similar to the lower ones, but have smaller voussoirs indicating restoration at some point. The lower windows were again bricked up.

The rectangular interior measures 10x17.63 m with a ceiling height of 9 m. The naos was divided into three aisles by two rows of three pillars indicating a basilical plan. The pillars were made of stone blocks connected with metal clamps. Each east-west aisle is covered with a brick barrel vault. At the east end of the nave the semi-circular apse projects out, with the side aisles terminating in half-domed niches in the east. The interior of the church was plastered, with occasional traces of paint observed.

The column pedestals and capitals are plain with stepped profiles; whereas the edges of arches and window edges are clad with profiled stucco moldings. There are traces of coloured painting in the half-vault above the apse. The north interior wall has three windows and two niches. Additionally, as there are windows at the upper level as well, the lighting of the interior is enhanced. The flooring of the annex room to the north accessed by a step is lost.



#### PRESENT CONDITION

The church still retains its plan characteristics. However, there are several single-storey structures surrounding it indicating poor quality workmanship.

The plaster of the exterior façade is almost entirely lost apart from a section on the south façade.

The abandoned structure has been exposed to weather conditions and vandalism. Additionally, the structure has survived to the present with its original plan through restorations.

#### RISK ASSESSMENT AND RECOMMENDATIONS

The monumental importance of the structure is perceptible as it has not lost its original characteristics and it is structurally in good condition. As the west wall of the church is against a higher retaining wall, it may easily be damaged by natural disasters such as earthquake and flood. Additionally, the structure is exposed to vandalism.

A restoration project proposing the reuse of the structure as a cultural centre has been prepared by YD Mimarlık and approved by the Regional Conservation Council. Therefore, negotiations should be conducted for the completion of emergency interventions and necessary restoration works.

# CHURCH OF THE HOLY TRINITY | AGIA TRIADA

Location: Çeşme county, Alaçatı town, Yeni Mecidiye neighborhood	
Period/year of construction: 19 <sup>th</sup> century	GPS: 38°17'11.42"N , 26°22'44.73"E
Present function: Not in use	Ownership status: Çeşme Municipality
Date and number of registry: Izmir 1 <sup>st</sup> KVTVKK 04.06.2004-11340	

Inci Türkoğlu

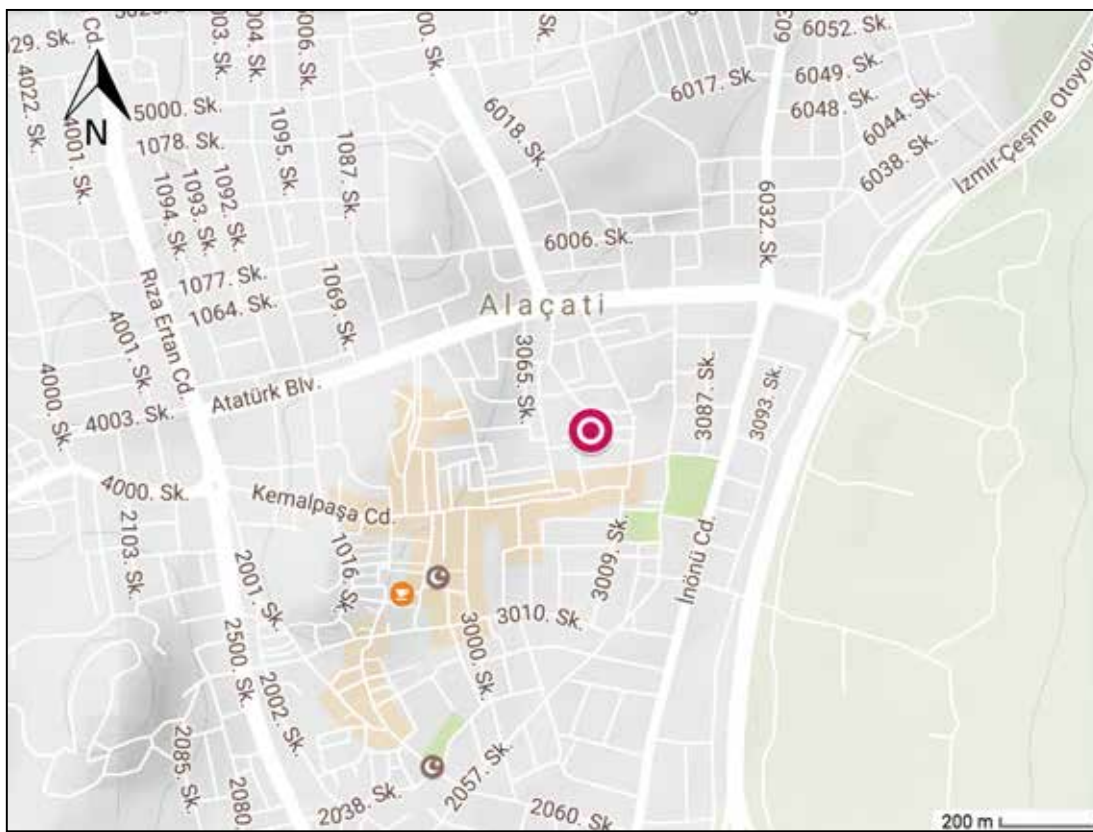
## HISTORY

Founded as an infantry-cavalry village in the Ottoman period, Alacaat was originally located at Karaköy a few kilometers east of present-day Alaçatı. According to detailed tax registry of the sanjak of Sığla, dated to 1575, Alacaat was home to 103 taxpayers (Erdoğan, 1997, 23).

Toward 1830 the local notable Hadji Memiş Ağa invited the Greek population of Chios, impoverished after earthquakes, to Alacaat. The mosque that Hadji Memiş Ağa built in his name is located in the south part of the town.







In the first half of the nineteenth century, the southern marshes were drained and the trench opened for draining was soon transformed into a pier and present-day Alaçatı developed around 1 km north of this pier.

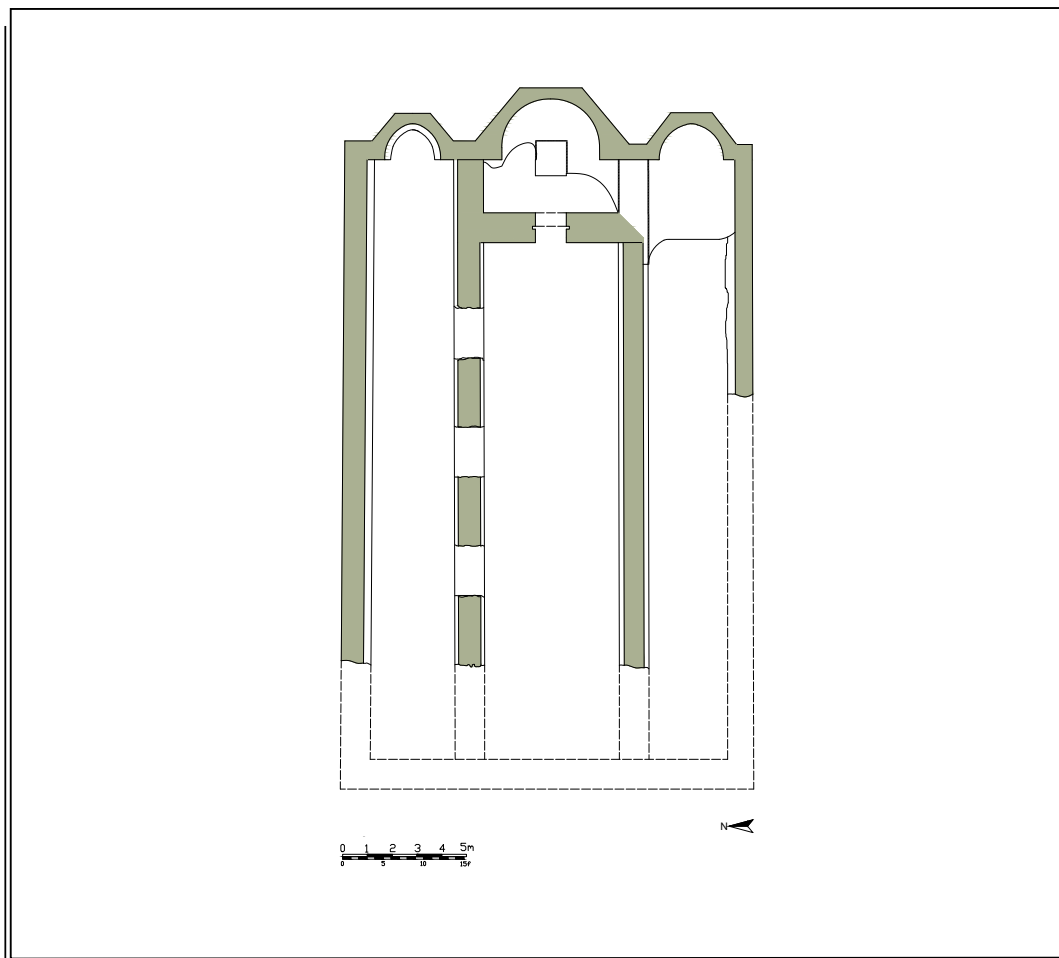
Due to the increasing role of Anatolian Greeks (Rums) in international trade, Alacaat became Alaçatı and vineyards developed in the area and wine exports began. In 1876 a municipal council was founded and the population of Alaçatı was given as 11,428 people in 1891 according to the provincial yearbook of Aydın (Atilla and Oztüre 2006, 24-28).

The iconostasis of the Church of the Virgin Mary (Panagia), which currently being used as a mosque in Pazaryeri ("market place"), bears the date 1874. There is not a comprehensive study like a monograph on the architectural history of Alaçatı. The website of an association founded by the Greek population from Alaçatı who settled in Crete after the population exchange mentions the presence of three churches in

Alaçatı and identifies the building in Yeni Mecidiye quarter as Agia Triada (The Holy Trinity) Greek Orthodox Church from the color of its pebble mosaics. Although there are pebble mosaics in front of the west façade of Pazaryeri Mosque, they are only black and white in color. According to the same website, the initial construction date of The Holy Trinity Church is 1861; however, construction was halted due to taxes, resumed again in 1870 and was eventually completed in 1872. The architect of the building is given as Emanuel Kalonaris; however, after his death Markos Lampaditis from Tinos Island took over the project. The marble works of the church were made by Niholaos Halepas; whereas painted decorations were made by Ioannis Sitaras from Paros Island and Sakellarios A. Maglis from Kalymnos Island. The German engineer Richard Hirsch, who came establish a wireless station in Alaçatı in 1911, built the sundial in the courtyard. It was reported that the church was demolished within a few years of the Greek migration (Alatsata, 2016).







### ARCHITECTURE

Based on the current wall remains, the church has a three-aisled basilical plan layout. On the east façade, the main apse and lateral apse projections of the pastophoria are perceived as three-sided.

The walls are rough-cut limestone masonry laid with irregular stones and brick pieces in courses. The exterior walls were probably clad with cut stone, as inferred from the surviving projection at the lower levels of the exterior façades especially in the apses.

The ground level of the interior appears slightly lower like a ramp because of partial excavations. The central nave has a small doorway with rounded arch and a wall separates the interior of the apse from the naos.

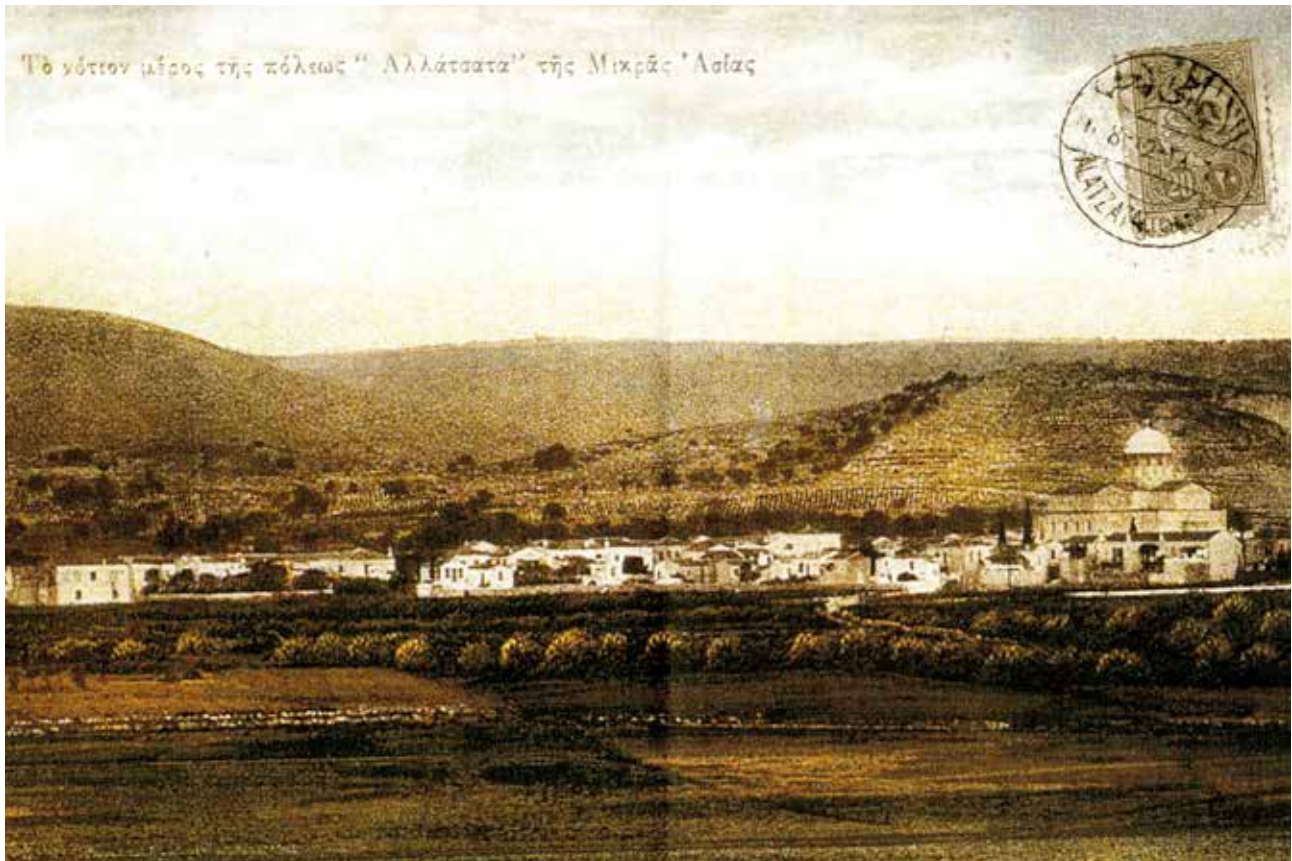
The geometric composition of pebble mosaics of black, white and red colors in the eastern part of the apses outside the church is noteworthy. It is not possible to have any information about the roof, decoration or architectural elements like doors or windows. However, the two decorated marble pieces at the western section supposedly had fallen off the church indicate fine workmanship.

If the church is the same building on the postcard from N. Atilla's collection, it was a very magnificent and impressive structure. The building on the postcard is a basilica with transept and an eminent dome at the intersection of the central nave section and the transept. The structure on the postcard cannot









be Church of Virgin Mary (Panagia) Church, which is currently functioning as a mosque at Pazaryeri. Since the third known church in Alaçatı was near the pier in Agrilia, there is a strong possibility that the structure examined here is the church on the postcard.

The foundation remains on the northern side of the structure cannot easily be identified. Our identification will be ascertained if prospective excavations indicate that these remains belong to a transept.

#### PRESENT CONDITION

The church is currently in ruins. The main exterior walls are preserved to a height of 1-1.5 m in the east, up to ground level in the west and partially under a private residence in the south. The site is bounded by a street on the west, and private properties on the other three sides. The church and its surrounding was previously within a third-degree archaeological

site, and it was registered as immovable cultural asset requiring first degree conservation in 2006. There are no road signs or any other information panel providing information about the structure. The structure is abandoned and partially used as a dump space.

#### RISK ASSESSMENT AND RECOMMENDATIONS

The church is open to vandalism and atmospheric conditions. The popularity of Alaçatı in recent years has increased this risk. In the light of the recommendations in listing sheet, a research excavation<sup>1</sup> followed by conservation and consolidation of the structure, landscaping, putting up road signage and an information panel are required to integrate one of the significant examples of Alaçatı's 19th century architectural and cultural heritage into town's life.

<sup>1</sup> Cleaning works were conducted in 2010 (Candan Kozanlı, 2010. "Alaçatı Hagia Triada Kilisesi", unpublished report.)

View of the Church of the Holy Trinity and Alaçatı from the south on a 1912 post-marked postcard (Atila and Öztüre, 2006)

# THE JEWISH CEMETERY IN TIRE

Location: Tire county, Tire Organized Industrial Zone	
Period/year of construction: 1959 <small>relocation year of the ancient cemetery</small>	GPS: 38° 7'22.12"N; 27°42'5.65"E
Present function: Cemetery	Ownership status: Directorate of Tire Organized Industrial Zone
Date and number of registry: Not registered	

Vilma Hastaoglou-Martinidis

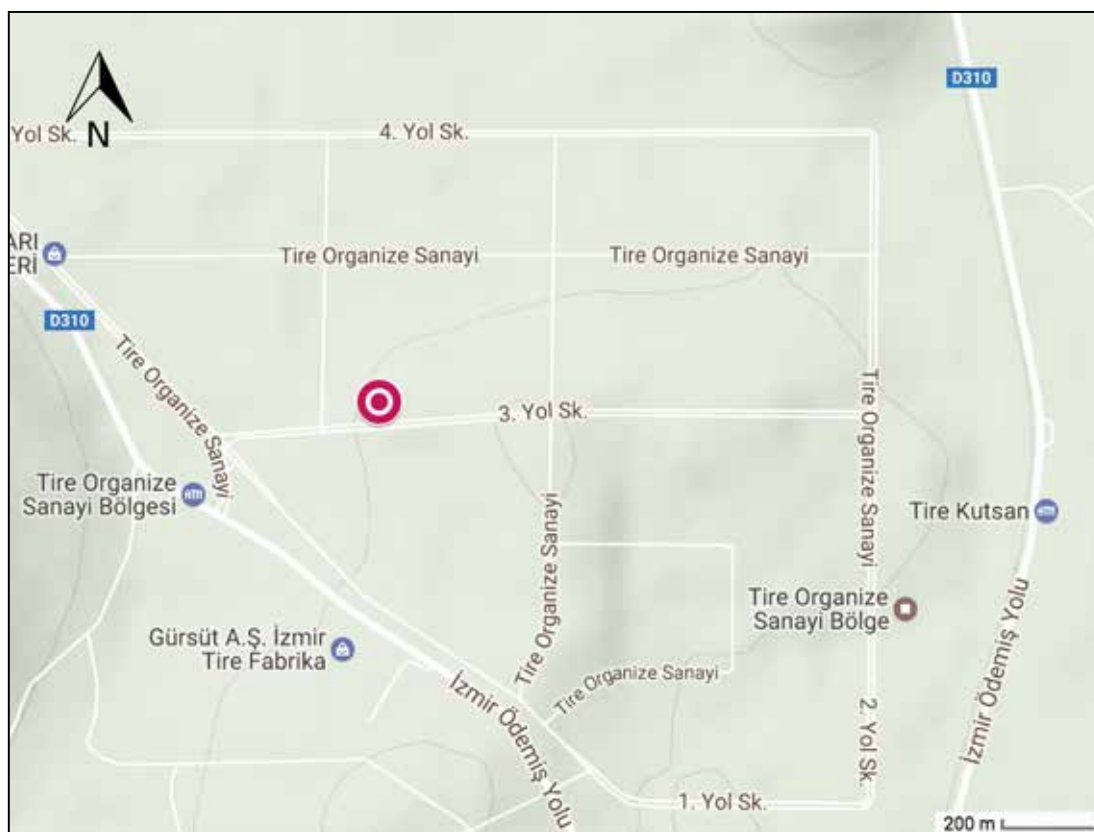
## HISTORY

The cemetery site is located at the centre of Tire's Organized Industrial Zone, northwest of the town, at a distance of approximately 5 km from the old Jewish cemetery, which was situated at the edge of the mid-20th century town, in the area where today stands the Alay Park.

Tire (Theira), with a Jewish population of 2000 persons (mostly of Sephardic origin) in the end of the 19th century (Nalpas, 1893) had two old cemeteries belonging to the Jewish community: the small one was located within the old Greek neighborhood, in a place close to Kuruçeşme







(at Karaferya), and the larger one in the area presently known as Alay Parkı (Bora, 2015).

The Jewish cemetery of Tire followed the fate of other minority cemeteries in Turkish towns, when post-war urbanization led to haphazard extension of urban space, this affected ancient cemeteries, especially those like the Jewish and Christian cemeteries where there were no surviving relatives to tend to the gravesites (Rozen, 1992).

In the mid-20th century, Tire grew steadily, urban space expanded and engulfed the former cemetery sites in the outskirts. The urban redevelopment plan, prepared by the architect Vedat Erer in 1950 and implemented by the municipal architect Can Egeli between 1952 and 1955, provided for a large modern extension to the north, together with street openings and some requalification of urban spaces in the traditional core; among them, it allocated the old Jewish cemetery for urban park (Caner Yüksel, 2015, 153).

As a consequence, in 1959 the Jewish cemetery was closed for burials since it was to be reshaped as the central park of the city, the Alay Park. The Jewish community was given a new site for their cemetery in the valley of Tire, in the Kızılyar area (in the modern organized industrial zone). The same year a commission was established with the task to collect the remains of the dead from the old cemetery in Alay Park, to the new cemetery site. Prior to 1989, the gravestones were removed initially to the vicinity of the Yeni Garaj, later the Kürdüllü Stream, and eventually to the present site. During these transfers, many gravestones were either lost or broken to pieces (Bora, 2015).

#### ARCHITECTURE

The main source on the old cemetery is the survey undertaken in 1987 by the research team headed by Prof. Minna Rozen aiming to identify, document and photograph Jewish cemeteries in Turkey dating from the Ottoman period

*The Jewish Cemetery  
Tire county, Tire Organized Industrial Zone*



including the Tire cemetery. At that time a good part of the old cemetery was still preserved, although many of the tombstones were stacked in a high pile outside the city (Rozen, 1992). The survey registered 270 gravestones, which were photographed and inventoried according to the stone dimensions, material composition and physical condition, the artistic attributes of

the stone and its lettering, the epitaphs, date of death, sex, age and name of the deceased. Most of the gravestones dated from the 19th century. Most of the 18th and 19th century gravestones had been reused from abandoned Classical and Byzantine ruins in the area. For example, the gravestone of the Nissim Duenias (no date) was taken from a section of a huge marble wall.





Common to all these stones is the fact that when adorned, the ornamentation is quite severe and unsophisticated. The most typical is the decoration consisting of a simple (straight or crooked) line surrounding the epitaph, topped by a small curve, which is flanked by two medallions with flowers, like those in the gravestones of Estreya Pessah and Shelomo Azar (no date), or Mordehai HaCohen (d. 1871). Another usual ornament pattern is the motif of a vase with flowers, which is encountered on many gravestones, like those of Refael Danon (d. 1898) and Rahel, wife of Rabbi Avraham Saban (d. 1842). In several gravestones, the frames of floral bands are adjusted to the particular contour of the marble piece, and result in interesting arty compositions, with best examples those of Esterula, wife of Mordehai haLevi (d. 1882), Sarah Yehuda (date illegible) and Avraham Pesah (d. 1930).

In general, only the affluent invested in artwork of gravestones; examples of this more elaborated

ornamental style are the gravestones of Yitzhak Rosanes (d. 1755) and his wife Sarah (d. 1752), or the gravestone of Jacob Saban (d. 1889).

Epitaphs of profession, honorary titles, social status, etc. are not frequent; examples of this kind are the gravestone of the 'kabar-bashi' Yaacov Palombo (d. 1816), this of the rabbi and judge Hayim Yitzhak Tivoli (d. 1694), or that of the old Avraham HaLevi (d. 1892) though – despite the circumcision tools carved on the stone – his profession is not stated in the epitaph. There are two reasons that substantiate the cultural significance of the Tires Jewish cemetery: First, the gravestones are of the few Jewish testimonies left to Tires, where most of the Jewish neighborhoods suffered in the 1916 fire that damaged large parts of the town (Doulis, 1976); second, reused marble gravestones – removed from ancient edifices – are encountered only in the cemeteries of Tires and Bergama in a lesser degree, according to Prof. Rozen (Rozen, 1992, 78).



*The Jewish Cemetery  
Tire county, Tire Organized Industrial Zone*



### PRESENT CONDITION

Today, the preserved gravestones are in the new cemetery site, which lies within the Tire Organized Industrial Zone, next to nearly 10 graves dating from after 1959. However, there is no available map of the cemetery indicating the limits of the present site delineated for the purpose. Neither is any sign or map indicating its location for the prospective visitor. The cemetery site has no gate/entrance neither an enclosing fence. It presents an image of neglect. The gravestones are laid down in long rows without any apparent order, whether by date of death, name, or any other. The existing foliage and vegetation is untended, and the unobstructed view of the close-by industrial plant clashes the visual isolation required for meditation and remembrance.

The exact number of gravestones in situ is not officially identified. Visitors' accounts give an estimated number of 124 gravestones out of the 270 registered in 1987, and mention the disappearance of old gravestones documented in 1987 (Bora, 2015). The index of the gravestones held by the municipality contains a volatile listing of 152 names of deceased and 141 burial dates (Tire Municipality). According to these records, the larger part (105) of the gravestones date from the 19th century, 4 gravestones from the 17th century, 12 from the 18th century, 19 from the 20th century (the latest of 1954) and only 1 from the 21st century (2006). There are an additional number of gravestones without any inscription of the date of death. The most frequent family names are those of Azar (15 entries), Barsimantov (6), Calomiti (5), Cohen (7), Danon (8), Duenias (8), Hodara (7), Lahana (5) and Saban (6). Out of the 152 names listed in the Index, 64 are female names.

### RISK ASSESSMENT AND RECOMMENDATIONS

Immediate rescue actions are necessary: The overgrown vegetation should be removed, and the gravestones should be uncovered. The land terrace should be repaired where necessary, to prevent landslides and the drifting of gravestones. The precise borders of the site should be delimited by a fence and the main access to it should be clearly marked.

Also, a memorial dedicated to the ancient Jewish cemetery site should be placed at the Alay Park to commemorate the original location of the cemetery for citizens and visitors.

Furthermore, continued documentation is needed as follows:

I. In situ, all gravestones at the site should be mapped and a detailed plan must be drawn, including the specific location, shape and direction of every gravestone. The scattered gravestones need to be reordered and positioned according to their period and name. An identification system (in Hebrew, Turkish and English) should be adopted to find the location of any gravestone at the site, by the given name of the deceased. Passageways and access paths need to be identified and paved. A sustainable system should be established to assure the maintenance (including gardening) of the cemetery, and the planting of a "natural" screen of greenery is necessary to hinder the improper view of the industrial plant across the road.

II. Within the surrounding area, a system of signboards should be set up that will assist visitors, indicating the access to the cemetery site from the town. The road to the cemetery should be depicted in a cultural map, which would also include other heritage sites in the town.

*I am grateful to Jacky Benmayor, historian, for the translation of the epitaphs from Hebrew into English.*

# PORTUGAL SYNAGOGUE

Location: Konak county, Güzelyurt neighborhood	
Period/year of construction: 1569	GPS: 38°25'07.6 N, 27°08'11.2 E
Present function: Not in use	Ownership status: Izmir Jewish Community Foundation
Date and number of registry: Izmir 1 <sup>st</sup> KVTVKBK.10.1992-4029	

Alin Pontioğlu

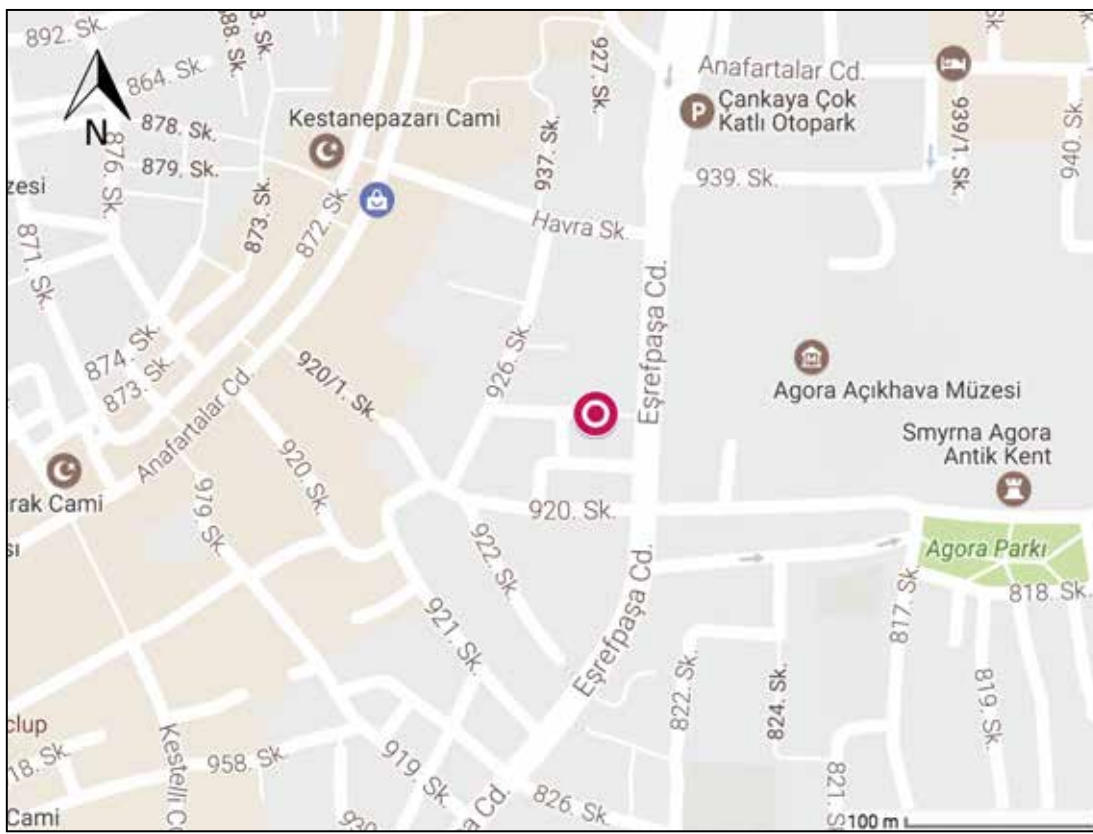
## HISTORY

The synagogue is thought to have been built in 1569 by the Portuguese Marranos who migrated from North Africa and Venice. The synagogue is of importance in terms of remarking the origin of migration (continuing through the 16th, 17th

and 18th centuries) to Izmir. Another reason for the building's importance is its central role in the Sabbatai Sevi events ("Izmir Sefarad"). Around 1620s when Joseph Escapa was the chief rabbi of Portugal Synagogue, the building







was one of the six known synagogues and was mentioned as the largest synagogue in Izmir. In 1665, the Portugal Synagogue played an important role during the events surrounding the return of Sabbatai Sevi to Izmir. Being considered as the headquarters of those against Sabbatai, this synagogue closed its doors to Sabbatai Sevi with the expansion of the Sabbatian movement. In retaliation, Sabbatai and his followers broke the doors, entered the synagogue and chased the rabbis who were the leaders of their opposition. Among these was one of the founders of the Algazi Synagogue: Solomon Algazi. Following this raid, Sabbatai Sevi declared himself the 'Messiah of the Jews' and announced 18 June 1666 as the day of salvation. Afterwards, the Portugal Synagogue was the centre of the Sabbatian movement, in which vast groups of Izmir Jews joined. People from different places around the world came to Izmir to join the Sabbatian movement and its expansion was reported to the Ottoman Palace. Subsequently, Sabbatai was summoned

to the Palace to calm down the revolutionary atmosphere in Izmir ("Izmir Kültür Turizm"). In 1801, Shemaya Perpinyan built a fountain in synagogue' yard and inscribed this sentence on it "This fountain was built by Shemaya Perpinyan in Portugal Synagogue. Wash your hands the pureness from my palms" ("Izmir Sefarad").

#### ARCHITECTURE

The structure was initially built as the Portugal Neve Shalom Synagogue, before being divided in two as Portugal and Neve Shalom. We learn from the inscription above its exterior door overlooking the courtyard that it was renovated in 1909. After a fire in 1976, the Portugal Synagogue was rented out as a depot and its roof and walls were rebuilt. In 2005 it was vacated and cleaned ("Izmir Kültür Turizm"). The interior of the structure is accessed via several steps. The historic masonry structure was built of alternating rows of mortared brick and stone, with brick arched windows featuring stone jambs and iron bars.



On the south outer wall overlooking the road, there are four window openings at equal intervals, with limestone jambs and with brick arches. The west outer wall overlooking the courtyard is not entirely visible; however, the three arched windows on its façade can be seen from the interior. The south wall was built with brick and stone masonry, while the east wall was built of rubble stone and brick masonry technique. Eaves and roof tile marks can be discerned on the south and west façades; however, viewed from the east a completely different roof is visible.

The character of the rubble stone and alternating rows of brick pattern in the east wall is different from the south wall and traces of repairs are perceived. There is an indication of a small brick-arched window, which was later closed, in the upper level of this wall.

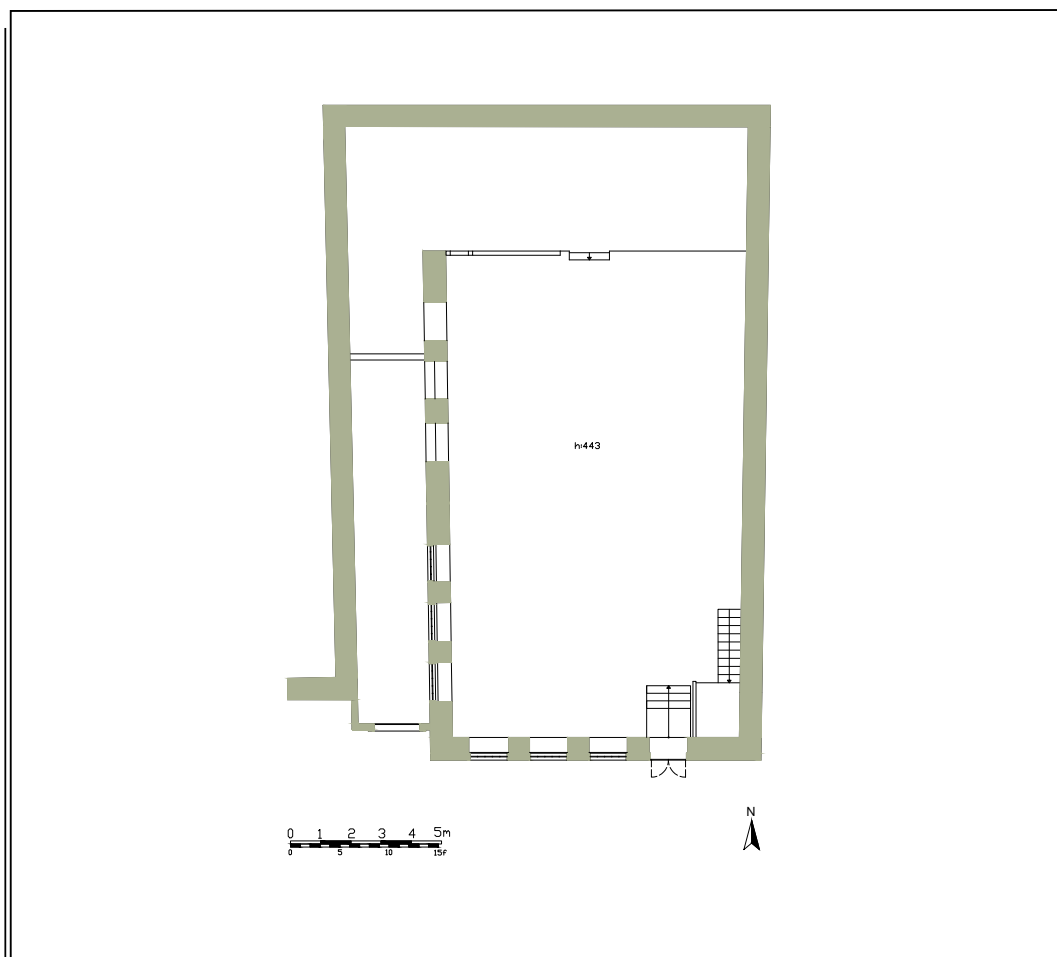
The west end of the south façade has a portal with a triangular pediment and marble pilasters

on either side. The pilasters have rosette decoration halfway up, and on their bases. Behind the door is an open corridor allowing access to the courtyard at the back.

#### **PRESENT CONDITION**

Today the plan layout of the synagogue has altered, and the building has lost its function and is used as a depot. The remaining original fabric are the façade walls overlooking the road and the walls around the courtyard. One of the windows on the south wall has been closed, and the building is accessed through a new door opening at a lower level, benefitting from the slope of the road. Due to various interventions, the other sections of the structure have lost their originality. The current roof and eaves are also not original.

There are no traces of the ehal (ark) or gallery floor. The floor is timber and there is a suspended ceiling. The arched windows in



#### RISK ASSESSMENT AND RECOMMENDATIONS

the walls overlooking the road and courtyard are plastered. The bottom half of the windows overlooking the courtyard have been bricked up, and the courtyard door has a new shutter.

Nearly the entire plaster on the exterior has been lost. Due to dampness and plant growth, efflorescence is observed on the stone and brick outer wall. Due to humidity on the east outer wall, mortar and stone surfaces are disintegrating.

On the south wall of the structure, at the west side of the courtyard entrance there is a signboard with the name of the synagogue. The building is on a slight sloped narrow alley, close to the main road and surrounded by other historic buildings.

The structure has lost its authentic characteristics, with only the original façade overlooking the road and courtyard entrance being discernible. Vandalism to the interior is prevented since its door is locked. Due to the interventions made over time, the structural stability has weakened, making it susceptible to earthquakes, and rain and damp have deteriorated the walls.

A restoration project should be prepared for the structure followed by the implementation of necessary restoration interventions. The structure should also be refunctioned.



# CHURCH OF SAINT KYRIAKI | AGIA KIRIAKI

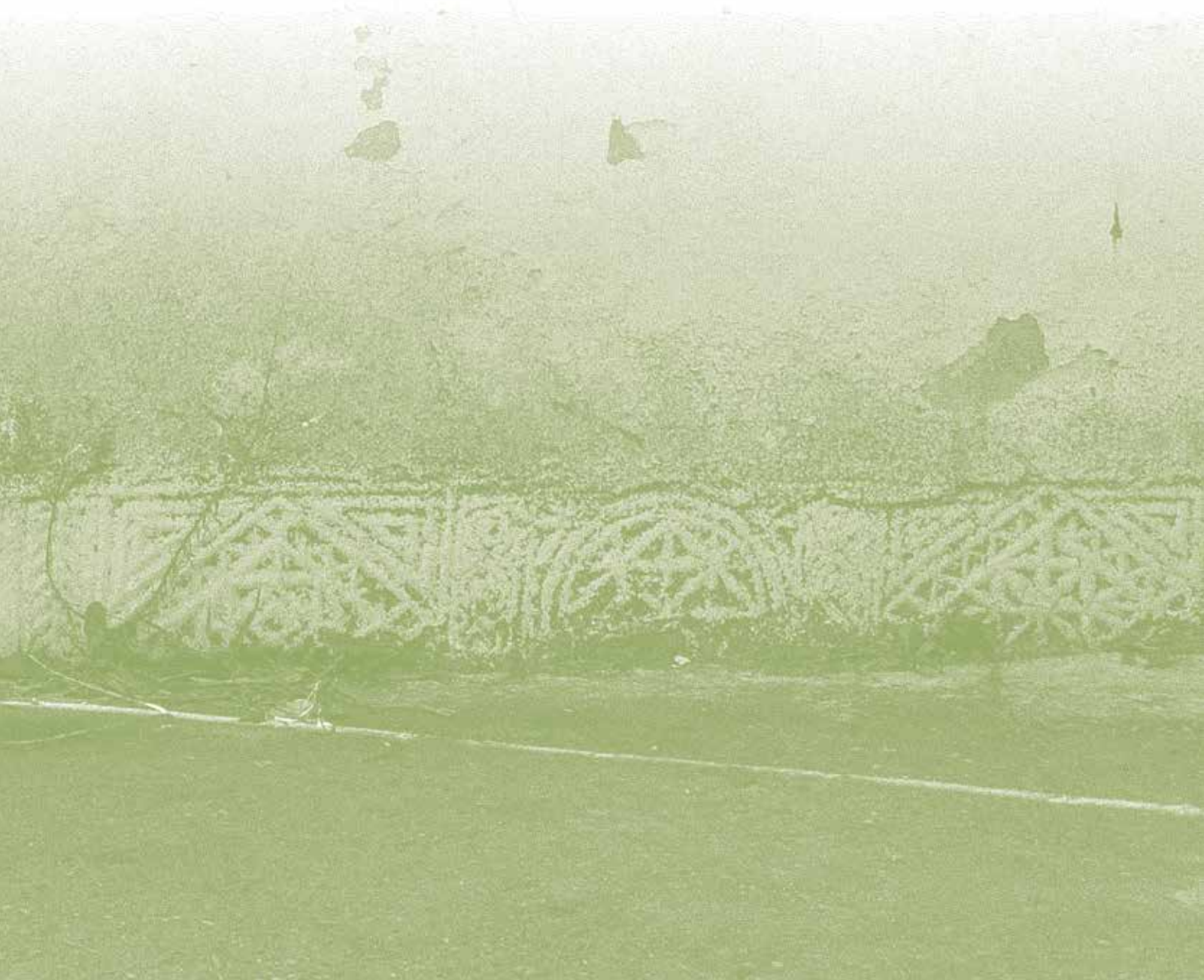
Location: Tire county, Ekinhisar village	GPS: 38° 4'56.02"N, 27°44'56.74"E
Period/year of construction: 19 <sup>th</sup> century	Ownership Status: Turkiye Diyanet Foundation
Present Function: Used by the muezzin of the adjacent mosque	
Date and number of registry: 27.II.1986-1618	

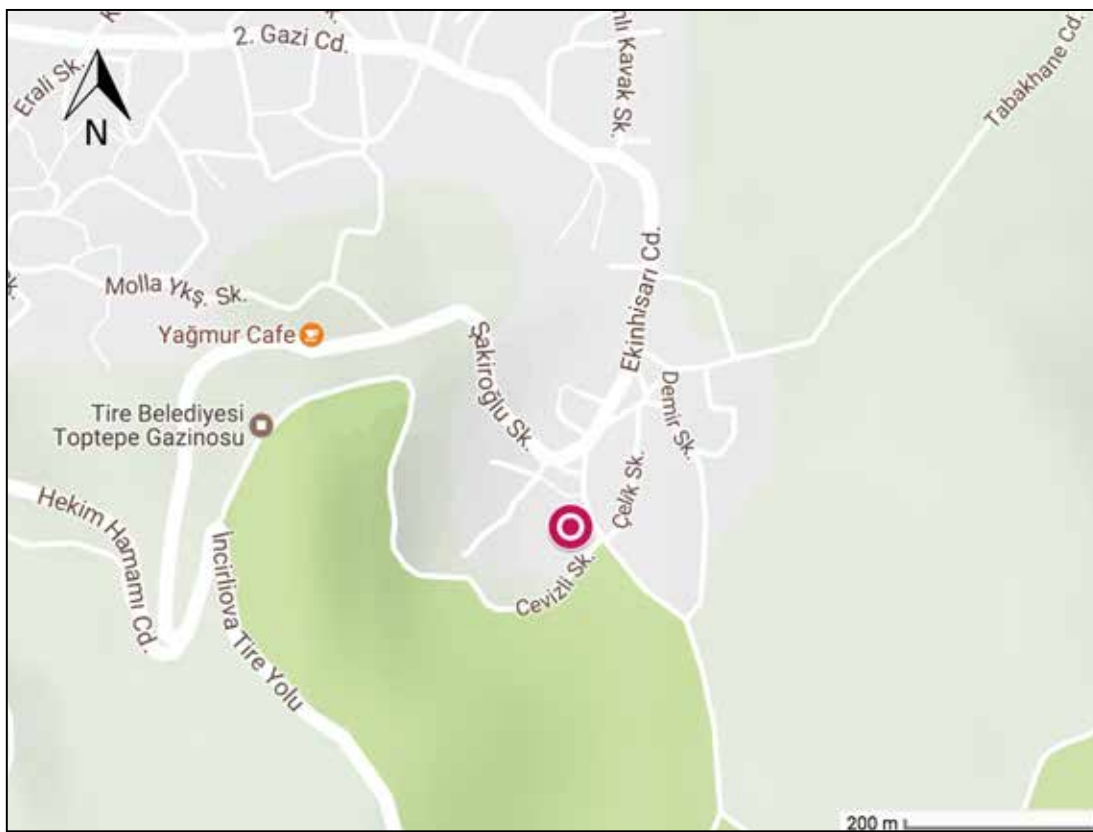
Evangelia Şarlak

## HISTORY

Although some sources state that a mosque was built adjacent to the church in 1900, the others mention that the Ebubekir Masjid found here

in the fifteenth century was partly moved to the west to allow the construction of the church. However, though there might have been a





### ARCHITECTURE

mosque dated to an earlier period in the past, the present-day structure is from a later period. Currently, as in the past, the mosque's caretaker carries out the maintenance of the church. Making sure that the lamps in the church never go out, the caretaker, like the villagers, believed that the return to health of a sick boy was due to a miracle of Saint Kyriaki (Kiriaki) to whom the church was dedicated. The population here refers to the saint as the "Health-giving Lady" and the sick frequently visit and leave a piece of their clothing on the church window. Another myth related to the structure is that the saint is commonly seen combing her hair in the olive groves. The holy spring (ayazma) adjacent to the structure paved the way for the belief that the church is miraculous.

The church is located in the upper section of Ekinhisar village at the endpoint of a canyon divided into two by the Dermen Stream. Constructed in stones and brick masonry, the typology of the structure cannot exactly be identified due to its present condition. The structure has a square plan with internally and externally plastered walls, and is covered with a dome. The drum of the dome is octagonal, with quadrangular roof and eaves. There is an early Ottoman gravestone used as spolia, within the front entrance platform.

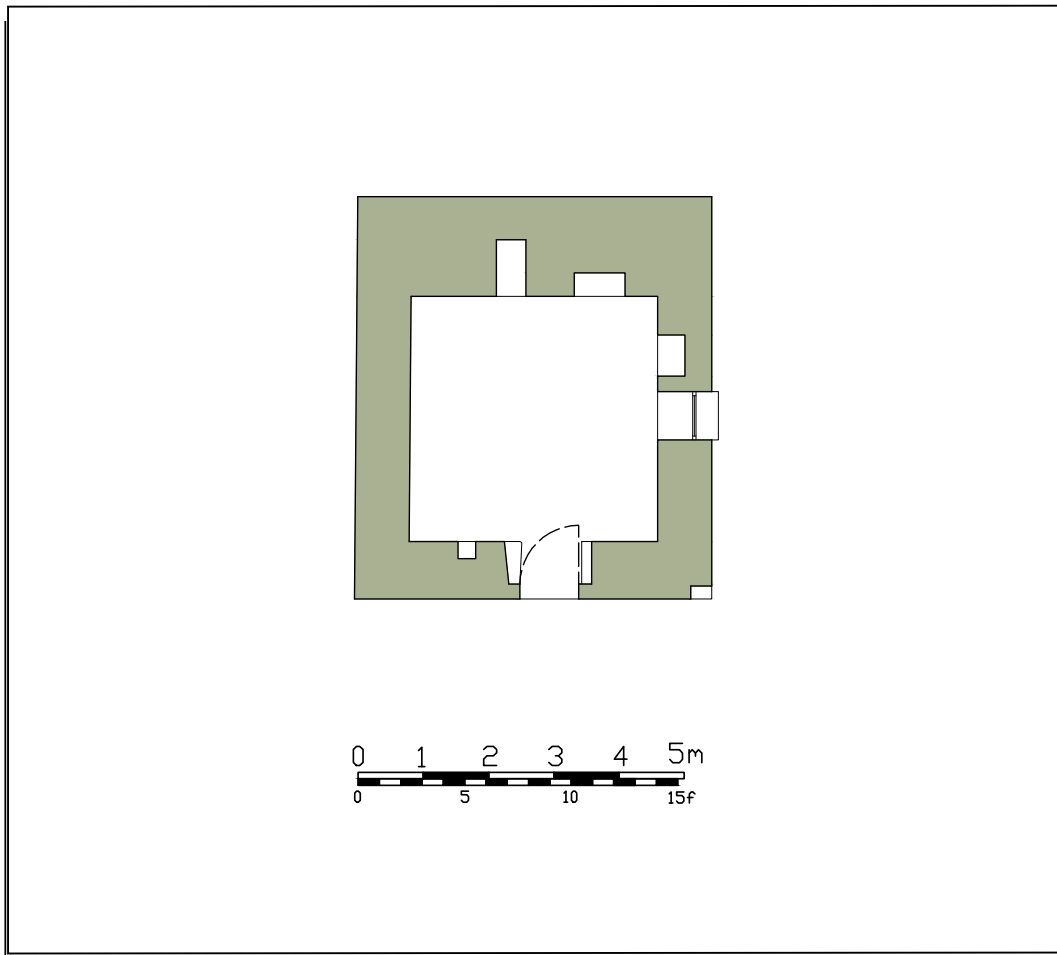
The exterior façade is plain. The wall corners are beveled, with one being more corbelled; and there is also a fountain at one corner. The lower section of the main wall has a reused stele.

In terms of architectural openings, there is a semi-circular arched window and one doorway. The interior houses a semi-circular arched niche and a square niche below the window. The upper corners suggests the use of triangular pendentive as transition elements.



*Church of Saint Kyriaki  
Tire county, Ekinhisar village*





#### PRESENT CONDITION

It is impossible to ascertain the spatial characteristics of the church although its plan organization is legible. The structure has been partially researched and appears to be in good condition. As it is used by the muezzin of the adjoining mosque, it is being looked after. However, on the façades where the fountain is located, rising damp is visible both inside and outside

#### RISK ASSESSMENT AND RECOMMENDATIONS

The church is located within the settlement, near the main road and accessible. However, it is noted that there aren't any information panels. Apart from those who know the structure, there appear to be no visitors.

Simple repairs and stripping of the plaster layer are required to reveal the original architectural features of the church. Additionally, it is necessary to solve the dampness problem on the façades adjacent to the fountains.

It is recommended that the structure regains its original function and an information panel be put up to increase public awareness.



# IZMIR CORTIJOS (YAHUDHANELER)

Mine Tanaç Zeren

## DEFINITION OF CORTIJO

A house or group of houses where Jews lived together is called a Cortijo or Yahudhane. They are structures shaped by the unique lifestyle and architectural understanding of Sephardic Jews, who migrated from Spain in 1492. In their Ladino or otherwise known as Judeo-Spanish language, cortijo means “courtyard”. Deriving from this, the residential units allowing communal living arranged around a courtyard are called cortijo, yahudhane or “family home” in Turkish. It is possible to find examples of these structures in Izmir around the Tilkilik area of Anafartalar Avenue. Providing vibrant living areas until the 1950s, these dwelling complexes have lost their importance when Jewish community of Izmir migrated to Israel. Currently, majority of these family homes are facing danger of collapse and encompass the poorest communities of the city. From the 17th century, in parallel with the increase in the population, the cities experienced large fires and cortijos were built as a response to solve the problem of affordable housing and to confront the difficulties of life together. In Izmir, which experienced disasters like earthquakes, fires and floods causing the loss of lives and property, homeless families or those without good economic means began to live collectively in single-space dwellings overlooking to a courtyard with the formation of cortijos. These complexes included common spaces such as a courtyard, kitchen and toilets. In the centre of the courtyards were usually a well, a water pump and trees. With two or three-storey residential blocks surrounding the courtyard to ensure more people were housed, these complexes were developed like the old Izmir khans (Meseri, 2016, 118).

Jews from Spain ensured continuation of their living traditions by securing themselves in a ghetto surrounded by thick walls since their arrival. The organized lifestyle of the cortijos

complied with this tradition. The doors of the cortijo were shut at a certain hour at nights, and the keys were kept by the chief caretaker, and in case of any sudden event like sickness or birth, the caretaker opened the door. In other words, cortijos were organized as gated communities isolated from the outside world.

After these single-space dwellings overlooking the courtyards were abandoned by the Jewish community for a variety of reasons, the families that migrated coming from Anatolia have begun to inhabit them since 1948 migrating from Anatolia. The names of these dwellings were changed to “family homes” accordingly.

## HISTORY OF IZMIR’S CORTIJOS

From the 16th century onwards, when the Jewish community came to Izmir, they settled in eight neighbourhoods around the Kemeraltı historical bazaar and in the region currently known as Eşrefpaşa Avenue. These neighbourhoods were:

- Havra “Synagogue” Street
- Hahambaşı “Chief Rabbi” (Güzelyurt)
- Efrati (Güneş)
- Kestelli
- Hurşidiye (Yeni Mahalle)
- Çavez (Kurtuluş)
- Bene Israil (İstiklal)
- Sonsino (Sakarya)

Many Jewish neighbourhoods were still called by their Jewish names until 1923, but after this date most of these names were Turkified. The names of these neighbourhoods are changed as follows; Hahambaşı ► Güzelyurt, Sonsino ► Sakarya, Bene Israil ► İstiklal and Efrati ► Güneş.

The synagogues constructed when the Jewish community first settled in the city were located in Havra neighbourhood, dissected by a main street, both named after the synagogue.



The neighbourhood dissected by Havra Street and named as such, is the location of synagogues constructed when the Jewish community first settled in the city. Immediately next to Havra Street was Efrati neighbourhood, where the shops once owned by the Jewish community were located and is still the focus of trade. Kestelli neighbourhood had a mixed organization of residences and shops. All the neighbourhoods in the upper sections of Eşrefpaşa Avenue were shaped as dense residential areas, with occasional shops, yeshivot (Jewish schools) and other schools opened during the Enlightenment period. These schools included the Alliance School providing modern education and those providing traditional education in Talmud Torah mainly located in Hurşidiye neighbourhood.

The residential complexes referred as cortijos with traditional characteristics housing more than one family, began to be constructed when the Jewish community first established their presence in the city.

When they were first built, these complexes were large residences with many rooms belonging to a single family. From the beginning of the 18th century, parallel with the Enlightenment period, they were transformed into communal living units and mostly rented by the poor.

Towards the end of the 19th century, with rich families leaving for new settlement areas reflecting enlightenment ideals in neighbourhood organization such as Karataş neighbourhood or detached residences, the cortijos they had lived in for many years were abandoned and were settled in by those with low-income levels.

Multiple families living together in the same cortijo provided social and economic benefits for themselves by sharing the food cooked in the communal kitchen and by congregations allowing easy practice of religious rituals. Life in the cortijos anticipated solidarity and collectivity. The architectural organization of the structures of residential units around

## IZMIR CORTIJOS FROM 1890–1908

Location	Name	Ownership
Irgatpazarı	Halebli	-
Irgatpazarı	Algranti	Algranti Family
Irgatpazarı	Yesari and Bohor Alfazi	Yesari Bohor Alfazi
Irgatpazarı	Avram Elbağlı	Avram Elbağlı
Irgatpazarı	Şimuel Klomiri	Şimuel Klomiri
Within Keçeciler neighbourhood	Cevahircizade Hacı Mehmet Efendi	Cevahircizade Hacı Mehmet Efendi
Ermeni Murahasalığı	Şahin Hanı Karşısı	Çolak Mehmet Efendi
Havra Street	Bezzazzade Hacı Osman Efendi	Bezzazzade Hacı Osman Efendi
Halifa Street (Near Sadullah Efendi Street)	Mehmet Efendi	Mehmet Efendi
Tilkilik	Yahudihane	-
Mezarlıkbaşı	Büyük Lazeretto Han	-
Havyar Hamamı	Nesim Levi Han	Nesim Levi

a common courtyard imposed the dwellers of family homes to create a communal life. The communal cooking spaces ensured that cooking and eating practices are taking place through a common platform. This situation also guaranteed that every individual living in the family home was gaining the same nutrition regardless of their welfare.

Apart from this, this lifestyle allowed communal care of the children, lending money and exchange of clothing between individuals, sharing experiences and provided a secure life under a single large roof.

As structures representing the social and economic lives of the Jewish community, these cortijos, encompass important information about the lifestyles of Izmir's Jews in the eighteenth and nineteenth centuries, when they were more populous. According to a survey held in 1967, the Jewish neighbourhoods contained approximately 220 cortijo structures (Tanaç Kiray, 2004).

Based on a study led by Esin Aydar in 1982, only 76 family homes were present in this region. Land use studies conducted within the scope of this study indicated that, among these 76 residential complexes, 27 were original family homes, whereas the remaining structures were comprised of 11 bachelor homes, 5 mansions that were later converted into family homes, and 33 modest houses that turned into family homes (Aydar, 1976, 4). As a result of rising land values at present, the majority of these cortijos have been demolished and replaced with multi-storey buildings. Field studies conducted by Mine Tanaç in 2004 identified only ten of these structures.

### CORTIJO ARCHITECTURE

Field studies completed by Tanaç in 2004 identified preserved cortijos in Çavez neighborhood near Anafartalar Avenue. It was learnt from oral history studies that similar places were also located in Sonsino neighbourhood;



however, on-site investigation could not be conducted due to the unsafe condition of the area. Accordingly, ten cortijo structures were identified in the study with a majority of them located in Çavez neighbourhood, one in Bene Israil and the other in Sonsino neighbourhood. According to the typology developed in the study based on the spatial relations between open areas and housing units, it may be said that the cortijos were organized in three types:

1. **Courtyard type:** The living units are rooms, arranged around a rectangular courtyard. The ground floor is allocated for communal use, wet spaces and kitchen. The rooms on the upper floor are accessed from a corridor overlooking the courtyard.

2. **Alley type:** These are small scale complexes with independent two-storey residential units opening to an "I" or "T" form inner alley. The residences include wet areas and kitchen niches. The residential units facing this inner street have similar characteristics. The inner street, as in the structure called Taş (Stone) Cortijo, also has areas for communal use like a hammam in addition to residential units.

3. **Organic Development type:** This type consists of independent residential units side by side along an alley. However, alley organization was shaped organically. The residences grouped around an organic street pattern constitutes a large-scale settlement area. The alley widens and forms small seating areas at certain points. The only example of this type among Izmir's surviving cortijos today is the Paşayavkof Yahudhanesi, also known as Cevahir Han.

In this context, the site assessment visit in 2016 identified six cortijo structures that have survived at present among the previously documented numerous structures.

#### **STRUCTURE NO. I: AKHISAR HOTEL**

Opening to Anafartalar Avenue and currently in good condition, this cortijo structure has a central courtyard and two-storey blocks

surrounding it. The structure is accessed through a narrow passage from Anafartalar Avenue. Currently, it is used as a hotel named "Akhisar Hotel".

The spatial pattern is that of rooms arranged around a courtyard. The stone-paved courtyard with a tree in the centre is accessed from a narrow alley in Anafartalar Avenue. The courtyard is surrounded by residential blocks, with ground floor rooms behind a portico. Each room was used as a private living space for a family. Some of the spaces on the ground floor were communally used, such as toilets and kitchen. The rooms on the upper floors were accessed by a corridor overlooking the courtyard. The upper floors were reached by a common stairway.

Only one wing of the four blocks around the courtyard was built in three floors, whereas the rest is only two floors. Currently, the rooms are rented by unmarried men who migrated to Izmir from the eastern parts of Turkey and work as construction workers. Empty rooms occasionally house the homeless, which is regarded as a significant social problem. The structure is identified as a listed building in the Kemeraltı Conservation Development Plan.

#### **STRUCTURE NO. 2**

The plan organization of this structure is single living units organized around a courtyard. The single-storey independent units, placed side by side around the courtyard, housed a family each within an area of 10 sqm. These units did not contain wet spaces. Wet spaces and kitchen were at a common space in the courtyard.

The structure is not listed in the Kemeraltı Conservation Development Plan. The rules of new development allow a structure with a height up to 6.80 m on the lot.

#### **STRUCTURE NO. 3**

The cortijo shown by number 3 on the map is a small communal living complex comprised of individual two-storey residences along two sides of a common linear alley. The two-storey residences are terraced and their linear distribution forms the façades of the inner alley or a hall.

*Cortijo structure no.1  
Blocks containing rooms around the courtyard*



*Cortijo structure no.1  
Courtyard and blocks opening to the courtyard*



This cortijo was built as a small complex housing relatively limited numbers of families compared to other structures. Each residential unit has similar typological characteristics. They have very plain façades. The stairs to the upper floor of two-storey residential units are designed individually within each unit.

Over time the structure has been used by the homeless. However, currently one of the residential blocks along the linear alley has collapsed. Therefore, the structure cannot be used. The structure is identified as a listed building in the Kemeraltı Conservation Development Plan.

#### **STRUCTURE NO. 4**

This structure has a small-scale almost square courtyard. Three sides of the courtyard are surrounded by single storey living units. The other side is framed by a block of two-storey room units. The rooms in the two-storey unit open directly to the courtyard on the ground floor and the rooms on the upper floor open to a narrow distribution corridor like a portico.

The structure is not listed in the Kemeraltı Conservation Development Plan. The rules of new development allow a structure with a height up to 6.80 m on the lot.

#### **STRUCTURE NO. 5: TAŞ (STONE) CORTIJO**

The structure has a T-shaped plan with terraced residential units of different typologies opening into an alley. The I-section of the alley is framed by residential units on the west side of single-storey residences with basements, while the east side is framed by single-storey units without basements, which are thought to have been areas organized for common use in the cortijo structure and not residences.

The other residential units, opening to the other parts of the inner alley, have two floors and display different typological characteristics. Apart from the residential blocks, there is a single storey, single-room small wet space.

The structure is identified as a listed building in the Kemeraltı Conservation Development Plan.

#### **STRUCTURE NO. 6: PAŞAYAVKOV CORTIJO (CEVAHİR HAN)**

Another cortijo structure identified in the region is shown by number 6 on the map. This cortijo structure in Hurşidiye neighbourhood has two entrances – one from the Anafartalar Avenue and the other from the 1304th Street. The entrance doors are plain and there are not any indicators that such blocks exist behind these doors in passing along the street.

Behind the doors, there is a narrow path with stone walls on both sides and the residential complex is located at the end of this narrow path.

The typology of the structure is “Organic Development” type. The structure is along one alley with independent residential units organized side by side. However, in this type of organization the alley is shaped in an organic manner. The organically developed alley pattern with residences on either side constitutes a large-scale settlement area.

In this cortijo, each nuclear family lived in single-storey individual residences with basements attached to each other along the alley.

The inner alley providing circulation starts from the passage on Anafartalar Avenue and ends at the other entrance of the complex from the 1340th Street by following the edges of the residential units. The double row residential blocks, back-to-back to each other, form an insula in the middle with the inner alley encircling it and the outer sides of the alley are framed by a single row blocks. This cortijo has a very different plan from the other cortijos. Unnoticed from the outside, completely internalized and hidden, it is reminiscent of a small-scale neighbourhood. It originally comprised 45 residences.

The entrances to individual residential units are raised by five steps from the inner alley forming separate terraces. Each terrace leads to the doors of two residences. The residences are single-space with kitchen niches with a basement underneath.

The structure is not listed in the Kemeraltı Conservation Development Plan. The rules



*Cortijo structure no.3  
iç Sokak*



of new development allow a structure with a height up to 6.80 m on the lot. Hence, this very significant and unique example of “organic development” type cortijo in Izmir will be demolished and replaced by a

new building with different form and function in the light of the new rules foreseen by the conservation development plan.



#### **PRESENT CONDITION, RISK ASSESSMENT AND RECOMMENDATIONS**

As one of the most important cultural assets in Izmir, the cortijo structures are today in danger of being demolished.

These cortijos, in which the Jews struggled to survive when they settled in Izmir after being forced to migrate from their countries, are currently being transformed into living areas of low-income bachelors and outcasts. While some are completely ruined and abandoned, the others function as commercial buildings and hotels.

From these structures identified during the field survey in 2004, only six exist today. Among these six structures, three of them (no. 1, 4 and 6) retain their original architectural characteristics due to continuous habitation. The other three (no. 2, 3 and 5) have certain collapsed sections, as well as severe structural problems in their remaining sections.

When the conservation status of these six

structures identified within the scope of the Kemeraltı Conservation Development Plan (1st region Stage 2) , it appears that:

- Cortijo no. 1 (Akhisar Hotel) is listed
- Cortijo no. 2 is not listed and new development right is 6.80 m in height
- Cortijo no. 3 is listed
- Cortijo no. 4 is not listed and new development right is 6.80 m in height
- Cortijo no. 5 (Taş Cortijo) is listed
- Cortijo no. 6 (Paşayavkov Yahudhanesi) is not listed and new development right is 6.80 m in height.

In this context, it can be said that only three of the rare six examples of cortijos with different typologies are protected by the conservation development plan. The other three structures were not even evaluated as cortijos by the plan. It is necessary to identify these remaining structures as qualified cortijos and consider their listing for their protection.

*Cortijo structure no.3  
The entrance façade overlooking the 94th Street*



*Cortijo structure no.4  
Courtyard*



*Cortijo structure no.4  
Two floor block*





*Cortijo structure no.5 (Taş Cortijo)  
Internal alley*



*Cortijo structure no.5 (Taş Cortijo)  
Residential units surrounding the street*



*Cortijo structure no.5 (Taş Cortijo)  
Single-storey spaces overlooking the alley which are thought  
to be for common use, not as residences*







*Cortijo structure no.6 (Paşayavkov Cortijo)  
Courtyard*



*Cortijo structure no.6 (Paşayavkov Cortijo)  
Courtyard*



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