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Traces of Lost Greek Orthodox Churches in 19th Century Izmir City Center

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ABSTRACT
In the 19th century, Izmir was an important commercial center with a multicultural social structure. Muslim, Orthodox Greek, Catholic Levantine, Protestant, Armenian and Jew communities shaped the physical environment they lived in with their own cultures. Religious structures such as mosques, churches and synagogues are important symbols of this multiculturalism in the city. 19th century is the date when non-muslim population in the city increased as well as Catholic, Protestant and Orthodox churches. However, when the churches in the city center are examined today, a large part of them are Catholic churches. Many of the Orthodox churches belonging to the Greek community, which constituted a significant part of the population in the multicultural social structure of Izmir, were either destroyed in the Great Izmir Fire in the 20th century or lost due to the decrease in the non-Muslim population in the region. This study examines the Greek Orthodox churches in the city center of Izmir in the 19th century. The aim is to reveal these churches and compare the maps of the period with contemporary maps to determine the locations of the lost Greek Orthodox churches. In addition, it aims to reveal the architectural, social and symbolic values of Greek Orthodox buildings by using period maps, postcards and old photographs as sources.
Keywords: Greek Orthodox Churches, Izmir, 19th Century, Multiculturalism, Non-müslim Communities

INTRODUCTION
Until the 16th century Izmir was the capital's largest fruit and vegetable producer to meet the needs of Istanbul and had the commercial capacity of an inland port that only shipped goods to Istanbul. From the end of the 16th century onwards, the balance of trade in the Aegean and Mediterranean worlds changed, and the traditional trade route to the Mediterranean via the city of Aleppo lost its importance. Merchants of European countries chose Izmir as a base with the privileges they received from the Ottoman Empire and integrated the resources of Anatolia into the world economy. As a result of these developments, Izmir became the main export port of Anatolia and a major commercial center. Trade not only changed the city physically but also affected the city's demographic structure. In the process of Izmir's integration with world trade, Ottoman citizens, Greeks, Jews and Armenians, who played an intermediary role in trade, and a European population group began to settle in Izmir rapidly. Natural disasters such as the earthquakes in 1654, 1664 and 1688 and the plague epidemics in 1678 and 1812 could not prevent the rapid development of Izmir. In 1850, merchants from different countries established large trade houses and 17 of these countries opened consulates in the city.

Along with trade, a cultural exchange began in İzmir between Europe and the Ottoman Empire. The trade was not only an exchange of goods and money but also changed many things from habits to lifestyles, from entertainment to food culture. This effect varied from one segment of society to another, from one religious group to another, or from one nationality to another. The region became an arena for the fusion, harmony and reconciliation processes of cultures (Arı, 2011).

The cosmopolitan structure of the city constitutes the main source for ensuring cultural continuity, change and sustainability. The protection and maintenance of cultural heritage can be supported by holistic protection and urban development that form the links of the cultural production chain (Çatalbaş and Ecemiş Kılıç, 2022). Mosques, churches and synagogues, which are places of worship for different cultures and religions and take their place in the physical texture of the city, are structures remained the present day as symbols of multiculturalism (Güner, 2005). Starting from the 17th century until the mid-19th century, many Greek Orthodox churches were built in the city as symbols of the presence, activities, settlements and lifestyle of the Greek population, which constituted the largest community in Izmir after the Turks. It is important to consider these structures as cultural heritage and to transfer them to the future.

First of all, the study will convey the social structure, commercial activities and population interaction in Izmir in the 19th century. Then, the Christian worship structures in the city center during this period will be examined. Then, the Greek-Orthodox churches that were located in Izmir city center in the 19th century but have not survived to the present day will be discussed in detail.

Izmir After Coming Under Ottoman Rule

After coming under Ottoman rule, Izmir remained a small coastal town in the 15th century, but for most of the 16th century, it became a port that supplied agricultural products, especially for Istanbul, but growth was limited due to the lack of international trade (Yılmaz and Yetkin, 2002). Starting from the last quarter of the 16th century, Izmir port showed a feature where goods were both shipped to Istanbul and exported. Three basic factors emerged during this period that enabled Izmir to develop. First, the annexation of the islands of Cyprus and Chios to the Ottoman Empire changed the balance of trade in the region and increased the Ottoman commercial control. Second, the traditional trade route via Aleppo lost importance due to the Ottoman-Iran wars, and goods coming from the east began to head towards Izmir. The third factor was that, following geographical discoveries, the leading states of Europe established colonial empires and joined the trade activities in Izmir (Yorulmaz, 1988).

The shift of the economic center of Europe from the south to the northwest from the 16th century onwards led to France, the Netherlands and England becoming active in the Eastern Mediterranean. The capitulations signed during the reign of Selim II in 1569 ensured that the privileges of the previous period were applied much more broadly. During this period, the French were granted privileges that would serve as examples for other western states such as England and the Netherlands in the following years (Martal, 1992). In particular, the Ottoman-English rapprochement was strengthened with the trade agreement of 1580, which laid the foundation for the English-French competition in the Mediterranean. The English managed their trade in Ottoman lands through the "Turkey Company" they established in 1581 and the company that became the "Levant Company" in 1592 (Demirbaş, 2009).

In the last quarter of the 16th century, the population of Izmir increased alongside these economic developments. While natural growth was the primary factor that contributed to the growth of Izmir's population, migration to Izmir should also be considered among the factors that increased the population. The increase in the non-Muslim population in particular must be related to migrations from the Aegean islands, Chios and perhaps

Cyprus, conquered in 1566 and 1571 (Kütükoğlu, 2000). Those coming from the islands were engaged in trade rather than agriculture, and accordingly, Izmir was gradually turning into a market city and moving away from its agricultural character. During this period, the increase in the Greek and Jewish population played an important role in turning the city into a trade center (Yılmaz and Yetkin, 2002).

In addition to these factors that paved the way for the transformation, the Izmir economy became more independent in the 17th century against the economic policies of the center that restricted foreign trade (Kaya, 2010). With the dissolution of the centralized and rigid economic system carried out by the Ottoman state treasury allowed Izmir to make commercial decisions more easily, and in this environment. The shipment of goods to ports within the empire was gradually replaced by trade with European countries (Goffman, 2000). English and French Levant Companies, established in 1581 and 1666, had a trade monopoly. Their chosen bases suddenly became the commercial centers of the region. In parallel with the selection of Izmir as the center, the British and French consulates were transferred from Chios to Izmir in 1610. The Ottoman administration also helped centralize trade in Izmir by granting tax advantages to Izmir (Tekeli, 1992). The wealth that this trade brought to the city reshaped the livelihoods of the city's inhabitants, and agriculture and small trade in the 16th century were replaced by new job opportunities brought by being an intermediary in the European-Asian trade (Goffman, 2000).

Growth in domestic and foreign trade in Western Anatolia attracted European merchants traveling in the Eastern Mediterranean and concentrated in Izmir, transforming the production of Izmir's periphery. Cotton and tobacco, two products that would leave their mark on the region's production and trade until the 21st century, began to be produced more widely in the 17th century, replacing grain and vegetable fields with the increase in foreign demand (Kaya, 2010).

European merchants who flocked to the city needed intermediaries to facilitate their commercial connections with the interior of Anatolia and their relations with Ottoman institutions, due to some difficulties such as security and language problems. They preferred to meet this need through non-Muslim communities, especially the Greeks and Armenians, due to their propensity for trade and especially their knowledge of the language (Alpaslan, 2014). The only link between the trade colony in İzmir and the producers at the periphery region was the Greeks and Armenians. Without them, imported European goods could not be sold, or Western Anatolian export goods could not be collected from producers (Kurmuş, 2007).

The Greeks became a strong commercial and political network throughout the empire, especially in the second half of the 17th century since they extended their commercial dominance to the shores of the Atlantic Ocean and combined their economic power with the political power they gained by advising the Ottoman authorities. The Greeks in İzmir also used this commercial and political network and rose to the position of one of the leading communities in the city in the commercial field by the end of the century (Goffman, 2000; Kurmuş, 2007).

The growth process of Izmir continued increasingly in the 18th century, and after the 1740s, it experienced a more vibrant period called the second growth phase. During this period, Izmir became the place where the Ottoman Empire articulated with the world economy. The excessive need for agricultural products and raw materials due to the industrial revolution in Western Europe, the desire of England to use Western Anatolia to benefit from Anatolia in order to keep the communication channels open with Asia after England settled in India, and the fact that the British could not provide the cotton they urgently needed for the textile industry and revived cotton farming in the Ottoman Empire lands, especially in Western Anatolia, are among the reasons for Izmir's growth as a port city in this phase (Yılmaz and Yetkin, 2002). The export of local products, especially cotton,

began to gain importance, and therefore, a revival and economic prosperity began to be observed in the back region of Izmir (Yılmaz and Yetkin, 2002). In order to solve the labor problem of agriculture, the Greek population was brought from the Aegean Islands and Morea, thus starting the increase in the Greek population in the Aegean Region (Tekeli, 1992).

At the beginning of the 19th century, the city's commercial sector underwent radical changes to successfully adapt to new economic conditions. With the development of the industrial revolution and free exchange in the West, a trade agreement was signed between the empire and Europe in 1838, and the interior of Anatolia was opened to Westerners (Frangakıs-Syrett, 2008). Until the 1838 trade agreement, foreigners were prohibited from directly engaging in domestic trade. British merchants used Greek and Armenian intermediaries to collect agricultural products from rural areas and to sell manufactured goods to the Aegean market. After this ban was lifted in 1838, Westerners did not need Ottoman brokers to serve as intermediaries in the interior regions of Anatolia, and since Ottoman merchants could dispense with Westerners in the world market, both groups were able to trade freely from then on (Frangakis Syrett, 1992).

The economic development of Izmir entered a new phase in the mid-19th century with the construction of two railway lines, one connecting Izmir to Aydin and the other to Kasaba (Frangakıs Syrett, 2008). With the understanding that intersected with the commercial interests of both European and domestic capital, the Izmir-Aydin railways were built by foreign capital companies between 1857-1866 and the Izmir-Kasaba railways between 1863-1866 (Kurmuş, 1982). The railways were followed by the construction of a new dock by the Dussaud Brothers, which was needed with the increase in trade volume (Kütükoğlu, 2000b). Thus, the process of integrating international markets with Izmir's backcountry and Anatolia accelerated even more from the second half of the 19th century (Kaya, 2010). Due to its dominant position as a transfer center and the influence of its entrepreneurial merchants, İzmir became the first Ottoman city, apart from Istanbul, to receive a wide range of public works services, from railways and port facilities to streetlights. Developments in transportation and communication better connected the city to the developing international trade networks. In addition, submarine and land telegraph lines brought İzmir into closer contact with major national and international centers (Zandi Sayek, 2024). As infrastructure investments, the construction of railways and docks not only fed insurance and banking activities but also facilitated their institutionalization in the city, and international banks opened branches in İzmir (Frangakis Syrett, 1997).

Parallel to these commercial developments, the population of Izmir increased steadily from the 1840s onwards, much faster than the rest of the empire. In the 1880s, the city passed two hundred thousand marks, consolidating its position as the largest city in the Ottoman Empire after Istanbul. However, the lack of census figures for the first half of the 19th century, the delimitation of the urban area and the different criteria used to classify the urban population make it impossible to determine precise growth rates. The fact that major plague epidemics in 1809, 1812-1815, 1826 and 1836-1838 claimed tens of thousands of lives also makes it difficult to measure the size of the population. There are significant differences in population estimates for the 1840s. Despite these differences, these estimates indicate a dramatical population increase. It can be assumed that this was due to migration rather than purely natural growth. These estimates also agree on the ethnic and national distribution of the population. Muslim Turks were the dominant group (45-55%), followed by Orthodox Greeks (25-35%) and roughly equal proportions of Jews, Armenians and foreigners (4-10% each). According to the Aydın Province Yearbook of 1890, these proportions remained relatively constant, while the proportion of Muslim Turks slightly decreased. However, the most striking change was that the proportion of foreigners reached one-fourth of the total population. Immigrants came not only from Western Anatolia and some of the lost Balkan territories, but also from outside the borders of the Empire. By the mid-19th century, Izmir was home to an increasingly diverse population,

from Greeks of Hellenic origin coming from the Maltese, Greek and British governments to Hungarians and Italians exiled because of the failed political revolutions of 1848. Yet the increase in the number of foreigners in Izmir cannot be understood without considering the increasing number of non-Muslim Ottoman subjects, the vast majority of whom were Greek Orthodox (Zandi Sayek, 2024).

Social Structure and Greeks in İzmir in the 19th Century

As a result of commercial activities in the city, the numerical population growth also affected the distribution of this population in the city. Muslims, Orthodox Greeks, Armenians, Jews, Catholic Levantines and Protestant missionaries are all parts of a multicultural society that creates living spaces in line with their own cultures (Güner, 2005). Olfierti Dapper (1681), who came to İzmir in the 17th century, describes the lives of the communities in İzmir with the following words:

> *Each nation fulfills its religious duties in its own way and with complete freedom. Turks have 13-15 mosques in İzmir, Jews have 7 synagogues, Greeks have two churches, one in the name of St. George and the other in the name of St. Photinus, Latins have 3 churches and Armenians have 1 church* (Pınar, 2001).

Chandler (1764) summarized Izmir, where he came in the 18th century, as follows:

> *A large number of people from different nations, with different languages, religions, customs and clothing, are constantly flowing into the city of Izmir. The Turks have occupied most of the city. Other nations live in separate neighborhoods. The Protestants and Catholics have their own chapels, the Jews have one or two synagogues, the Armenians have a beautiful and large church with a cemetery next to it. Before the fire, the Greeks also had two churches in this region* (Pınar, 2001).

Beyru (2011), conveys the impressions of Charles Reynaud, one of the foreign travelers and writers who came to Izmir in the first half of the 19th century, in his book D'Athenes a Baalbeck after his trip to Izmir in 1844 with the following sentences:

> *Despite the impression given by its minarets, its large cypress-lined cemeteries and its narrow and steep roads symbolizing a Turkish city, Izmir is not really a standard part of Turkey, neither in terms of its customs nor its people. It is a commercial area and a very cosmopolitan settlement. This great commercial house of the Near East hosted the people of all the nations that had access to the Mediterranean. Here you will come across a Turkish inn next to a Frankish hotel, a synagogue or a church next to a mosque* (Beyru, 2011, 89).

Describing Izmir as the West of the East or the East of the West, somewhere in between, a city hosting a surprisingly diverse population and with a wide variety of languages, beliefs and traditions, Zandi Sayek (2024) also quotes the words of George Rollerston, chief physician of the British hospital, in his report about Izmir in 1856 as follows: "There are few other cities in the world with a fixed and settled population composed of such different and distinguishable elements." Izmir was an important production area for the intertwining, intersection and redefinition of ideas and identities that were part of a large, settled Levantine/Mediterranean world, where mixed communities speaking Arabic, Greek, Judeo-Spanish, Italian and French, as well as merchant Christians, Jews and Muslims, were integral to the culture of the Eastern Mediterranean. Izmir owed this unique plural character to its location at the crossroads of the Mediterranean as well as to the stability and openness it enjoyed under Ottoman rule (Zandi Sayek, 2024). While the Greeks tried to imitate the Europeans, they also preserved traces of Orientalism in their lifestyles and adapted better to Eastern trade than the Europeans, thus greatly expanding their activities in the field of trade in the second half of the 19th century (Yorulmaz, 1993).

In the early 19th century, different ethnic groups in Izmir had their own specific settlement areas. Turks generally lived in the south and southeast of the center, in the areas that started to rise towards the ridges on the skirts of Kadifekale. Jews lived in the current

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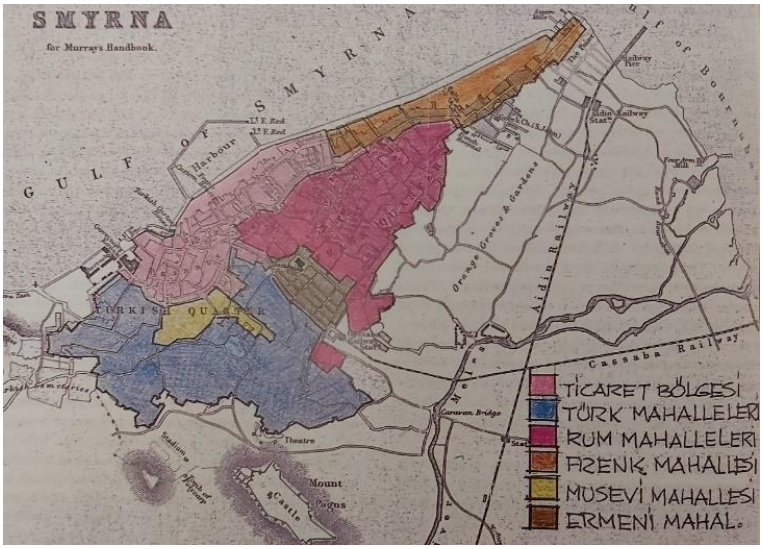
İkiçeşmelik area, east of Kestelli Street, in the synagogue area that still exists today, Armenians lived in the today's Kulturpark area, partly in the Kahramanlar district and in the areas that correspond to Basmane-Çankaya. Greeks, Franks and foreigners settled in the flat land extending north of the center to Alsancak. Although it cannot be defined with very precise lines, there were mostly Levantines on the coast and Greeks, who were the most crowded of the minority groups at that time, in the inland areas. This ethnic settlement distribution of the city at the beginning of the 19th century has largely remained the same, although there were some changes in the later periods due to the addition of new areas and the concentration of some regions due to growth and development (Beyru, 2011).



Neighborhoods in the mid-19th century (Beyru, 2011)

The rapid increase in the population of Izmir in the second half of the 19th century resulted in the existing urban settlement areas first becoming denser and then expanding. Those who came to Izmir from other countries to benefit from the liveliness of commercial life preferred the flat land extending from today's Alsancak to Halkapınar, especially the coastline, as a settlement area. The Christian population of Izmir (except for the Yukarı Aya Yani Neighborhood) settled along this coastal strip. The newcomers (the majority of whom were Greeks coming from the islands) established new settlements that were integrated into the existing Christian neighborhoods. This expansion from the west to the east of the city quickly swallowed up the gardens and fields that came their way and reached Kemer (Serçe, 1999).

The name and location of the first settlement of the Greek population is not stated in the sources. However, it is estimated that in the early period when security was a significant problem, the Greeks, like the Turks, did not move far from the skirts of Kadifekale. For this reason, it is thought that the first settlement of the Greeks in the 16th century was the neighborhood that would later be called Yukarı Aya Yani. Yukarı Aya Yani Neighborhood stands out among other Greek neighborhoods in terms of its location. This neighborhood, which is located between the Turkish and Jewish neighborhoods, was formed around the "Saint Jean Theologien" church, which can be traced back to the Byzantine period. The Greek population that came to Izmir later settled in the flat area behind the coastline. This Greek settlement, which started just behind the port, grew towards the Meles River in the east and Punta in the north in the following period, and in the early 19th century, new Greek neighborhoods such as Aya Dimitri, Aya Katerina, Hacı Frangu, Evangelistra, Rum İspitalyası, Fasula, and Aya Trifona emerged. Starting in the 1840s, the new economic opportunities offered by İzmir fueled a new wave of migration from the Islands and Morea, and Greek neighborhoods such as Aya Vukla, Aya Konstantin, and Mortakiye emerged during this process (Serçe, 1999). In 1885, Izmir was divided into 51 neighborhoods.

Accordingly, there were 15,205 households in 573 streets in Izmir. 5,906 households belonged to Muslims, 4,756 to Greeks (Rums: living in Anatolia under Ottoman sovereign), 1,356 to Armenians, 437 to Jews, 1,287 to Foreigners and 1,463 to Greeks. The fact that Greeks were shown separately from Ottoman Greeks (Rum) was undoubtedly intended to emphasize that they were not Ottoman citizens (Serçe, 1999).

In the early 20th century, some of the city's wealthy Greeks lived in the prestigious Frenk Neighborhood. Greek neighborhoods were established around the streets and avenues that descended steeply to the coast. The street intersected with the Ayia Fotini, Ayios Polikarpos and Ayios Yeoryios Neighborhoods, which took their names from churches of the same name. The city's famous covered bazaars were located on the coast. From this point on, the main street named Sultaniye Street, after Fasula District where Dokuz Eylül University is located today, Trassa Street took the name and formed the neighborhood with the same name as the street. To the southwest of the fair were Kainuria and Spitalia (Hospitals) Districts where Greek, Dutch and Austrian hospitals were located. Ayia Ekaterini, Ayios Dimitrios, Ayios Trifon (Çikudia), Ayios Nikolaos and Ayios Ioannis Districts which were destroyed in the fire of 1922 were located in the fair area. The neighborhood with the same name developed around Voyacidika (Vasıf Çınar Boulevard) Street which cuts perpendicular to Trassa Street. From here on, around today's Ali Çetinkaya Street, Bella Vista, the neighborhood of the rich, and a little further on, Shinadika Neighborhoods which means rope makers were located. Shinadika (formerly Cyprus Martyrs) Street passed through Hacifrangos District and came to Punta. To the north of Basmane Station were Evangelistria and Tabakhane Neighborhoods, on both sides of the railway were Ayios Vukolos, Ayios Nikolaos and Mortakia (Heroes) Neighborhoods (Çokona, 2016).

IN 19TH CENTURY CHRISTIAN RELIGIOUS STRUCTURES THAT LOCATED IN THE CITY CENTER OF IZMIR

In the 19th century, under the influence of the Ottoman millet system, non-Muslims, Christians and Jewish communities were granted certain autonomy, legal and religious freedoms. In addition to Ottoman subjects, there were British, French, Italian, Austrian and American immigrant communities in the city. With this feature, the city has become one of the world's well-known commercial and cultural centers where various cultures and religions live spatially intertwined (Kurtaran, 2011; Beyru, 1973; Yorulmaz, 1993; Çatalbaş and Ecemiş Kılıç, 2022).

In the 19th century, many residential, commercial, educational, health and religious structures were built by different communities in the city. Since religious buildings are symbols of representation of the living spaces of ethnic groups, places where more than one ethnic group can live together contain more than one symbol (Tanaç Zeren, 2011). During this period in Izmir, mosques, churches and synagogues are located together as symbols of the culture of these groups. There are also many Orthodox churches as representation of the Greeks, who constitute the majority of non-Muslim minorities.

Until the 19th century, existing churches were only repaired and used with the permission of the Sultan. After the French Revolution in 1789, Mahmud II (1808-1839) issued a decree stating that new constructions could be made provided that they did not have domes. Consequently, Christian communities began to build churches rapidly. In addition, church constructions in Western Anatolia increased due to Christians migrating from the Balkans and the islands between 1831-1881 (Mercangöz, 2013). It is seen that this increase was also largely reflected in the multicultural city of Izmir.

The most concrete sources that can be used in the examination of the urban development of Izmir in the 19th century are the maps of the period. These maps follow each other at intervals of approximately twenty years. The first map of Izmir shows a wide area including a part of the gulf in 1817, unlike other maps. The following two maps, prepared by Richard Copeland in 1834 and by Thomas Graves in 1837 can be perceived as an identical map due

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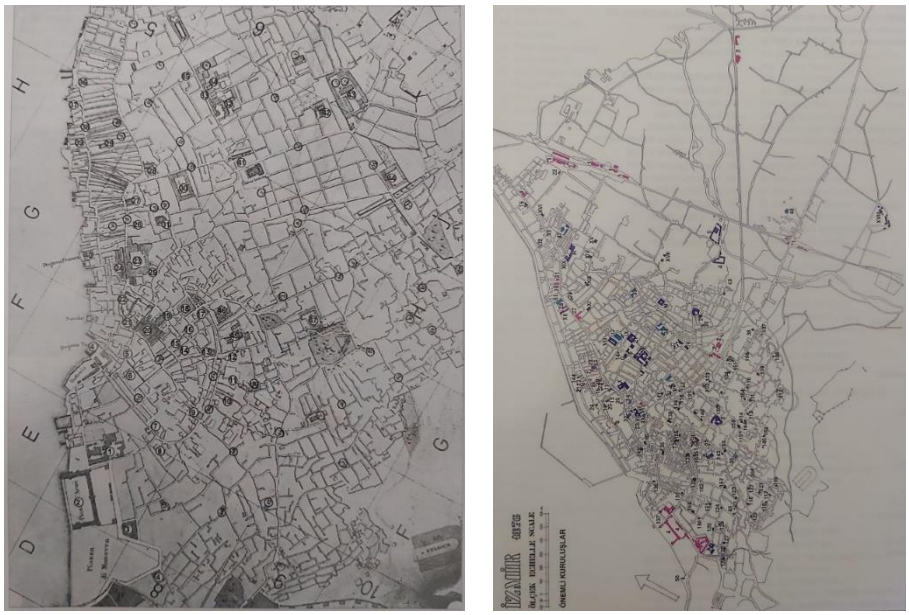
to their closeness in date. These maps were followed by the 1854-1856 Storari map and the map of Lamed Saad in 1876. It has been observed that urban appearance has undergone major changes due to the construction activities that took place between 1856-1876. This map in 1876, which includes detailed information on the use of agricultural lands compared to its predecessors, shows that a large part of the first and second cordon sections are empty in terms of construction, since it was prepared immediately after the completion of the construction of the dock. It is understood that a new neighborhood was formed in the area near the Kemer station, where the road to the Caravan Bridge crosses the Meles River in the 1856-76 period. This neighborhood is the "Aya Konstantin" Greek neighborhood, which forms a separate group from the city and other Greek neighborhoods (Beyru, R. (2011).



Important buildings on the 1856 Storari map (left) and 1876 Lamed Saad Map (right) (Beyru, 2011)

Although there is no other city map prepared after 1876 until the beginning of the 20th century, city maps were provided in some tourism guides at various periods. In the guides of 1878, 1895 and 1905, the history of the city, places to visit, and addresses of places such as consulates, post offices, hotels and restaurants are provided. It is seen that all these maps, including the 1880 Izmir map, the original of which is in the Liepzig Bibliography Institute, do not contain major changes and are similar to each other due to the short time difference between them (Beyru, 2011).

The 1856 Storari map and the 1876 Lamed Saad map were used in this study because they contain more detailed information about religious structures in the 19th century Izmir. These maps were digitally superimposed with today's maps to determine the approximate locations of the churches. Additionally, the neighborhoods of ethnic groups are added to the map with different colors. The 1856 Storari map shows Aya Fotini, Kapusin, Santa Maria, Aya Yorgi, and the Armenian church. The 1876 map shows one Armenian Orthodox church, five Catholic churches, three Protestant churches, and thirteen Greek Orthodox churches. The 1876 Lamed Saad map, which was copied from the original by Rauf Beyru in his book 'Izmir City in the 19th Century', has the locations of the churches in the table below marked and numbered. These numbers on the Saad map were also used when processing today's map. The locations of the churches shown on the 1856 map are marked in blue on today's map, while the churches on the 1876 map are shown in red.

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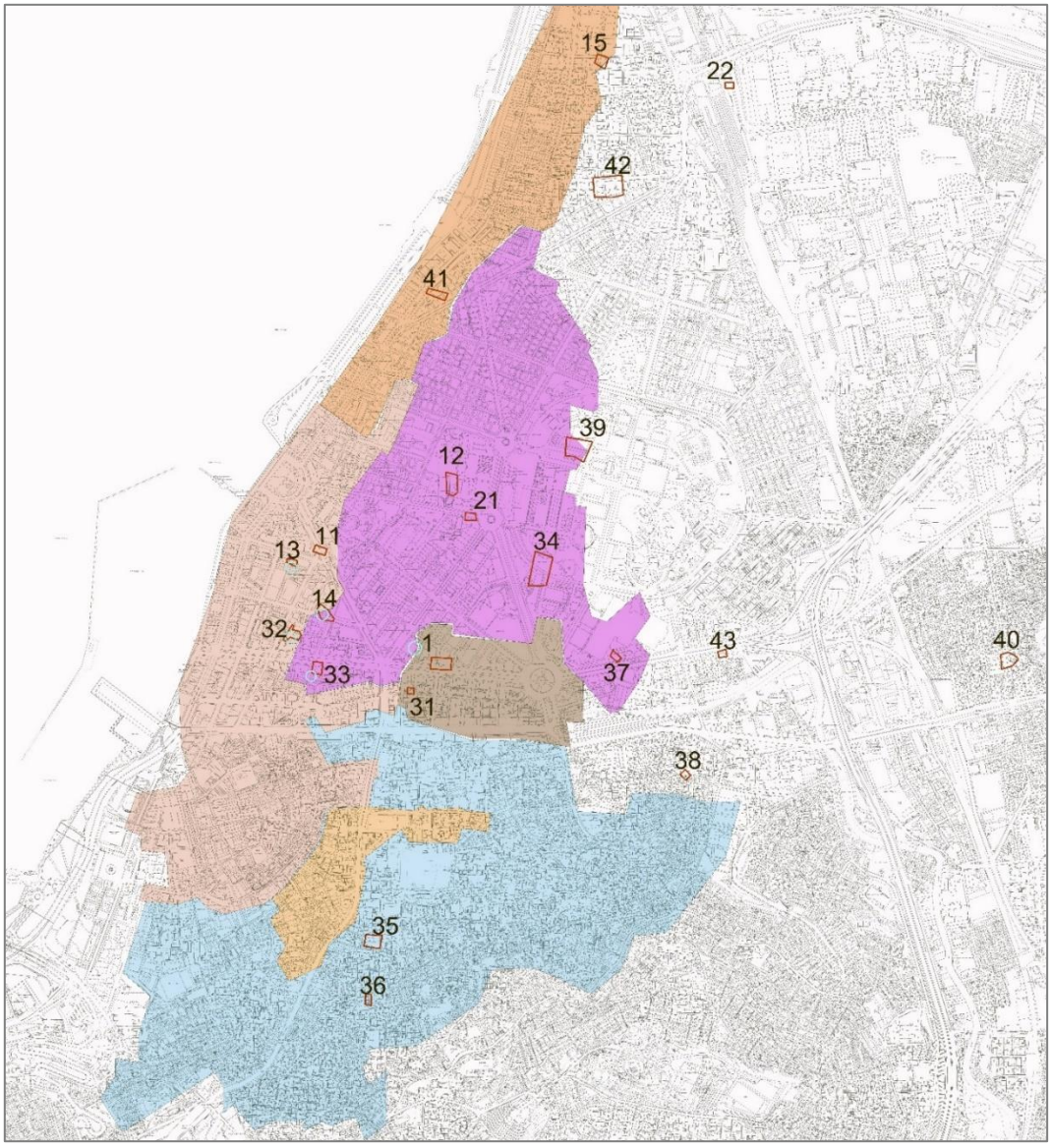
Table of 19th century Izmir churches, prepared using the 1876 Lamed Saad map, numbered by Beyru (2011).

CHURCHES	
Gregorian Churches	**Greek Orthodox Churches**
1. San Stefano Armenian Cathedral	31. Aya Paraskevi Church
	32. Aya Photini (Fotini) Church
Catholic Churches	33. Aya George (Yorgi)Church
11. St. Couer de Jesus Church	34. Aya Demetrios (Dimitri) Church
12. St. Jean Church	35. Aya Ioannis (Yani) -Apono Mahala Church
13. St. Mary Church	36. St. Mary – Panagia (Mari) Church
14. St. Polycarp Church	37. The Annunciation (Aya Evangelistra) Church
15. St. Peter and St. Paul Church	38. Aya Voukolos (Vukla) Church
	39. St. Catherine (Katerina) Church
Protestant Churches	40. St. Constantine (Konstantin) Church
21. German Church	41. The Apotres Church
22. Anglican Church	42. St. Ioannis (Yani) Church
23. Evangelical Church	43. St. Nicholas (Nikola) Church



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Map prepared by superimposing the 1856 Storari and 1876 Lamed Saad maps with the present-day map.

Of these Catholic churches in the 19th-century city center, four have remained to the present day and are still in use, namely the Saint Jan Church, Saint Mari Church, Saint Polikarp Church and Saint Pierre and Saint Pol Church also known as the Holy Rosary or Dome Church. Among the Protestant churches, the British Saint John Avengelist church still exists today. The only Armenian Orthodox church on the map, the San Stefano Cathedral, has not survived to the present day. It is seen that this numerical majority of the Greeks was also reflected in the number of Orthodox churches. Although the Greek Orthodox Churches were the most numerous in the city center during this period, unfortunately only the Aya Vukla Church has survived to the present day. The next section will discuss twelve Orthodox churches that vanished today.

LOSS OF GREEK ORTHODOX CHURCHES BELONGING TO THE 19TH CENTURY IZMIR CITY CENTER

In the 19th century, all the religious buildings, except for the Aya Vukla Church, which was a symbol of the representation of the Greek community in Izmir, were destroyed for various reasons in the 20th century and have not survived to the present day. One of the periods in the 20th century when the economic activities and multicultural structure of Izmir were damaged was the First World War and the Greek occupation in 1919 (Smyrnelis, 2016). The most important event that damaged both the city physically and the multicultural structure of the city during this period was the Great Izmir Fire in 1922. Except for a few churches and schools, the Frenk Neighborhood and its surroundings were almost completely burned and turned into rubble. Another reason for the destruction of the Greek Orthodox churches in the region was that they lost their congregation and became unused. The population exchange between the Turkish and Greek governments in 1924 in accordance with the Treaty of Lausanne changed the social structure of the region (Güner, 2005). The Greek Orthodox Churches that lost their users remained unmaintained for many years. In the early years of the Republic of Turkey, some of the Greek churches were demolished due to the lack of congregations afterward public buildings for education and health purposes or mosques were built in their place (Tanaç Zeren 2011).

Before discussing the 12 Greek Orthodox churches that were located in the city center in the 19th century but have not survived to the present day, their locations were determined by superimposing period maps. Five Greek Orthodox structures that were identified in the sources but are not included in the maps in question will be discussed. Two of these churches are the Agios Tryfon and Genethlia Thetokou churches, which were built at the end of the century after the preparation of the Saad map. It is thought that the other structures, Agios Charalambos, Metamorfosis Sotiros and Michael Archon, are not indicated on the maps because two of them are hospital churches and one is a cemetery chapel. The probable locations of these structures are marked with yellow circles on the map.

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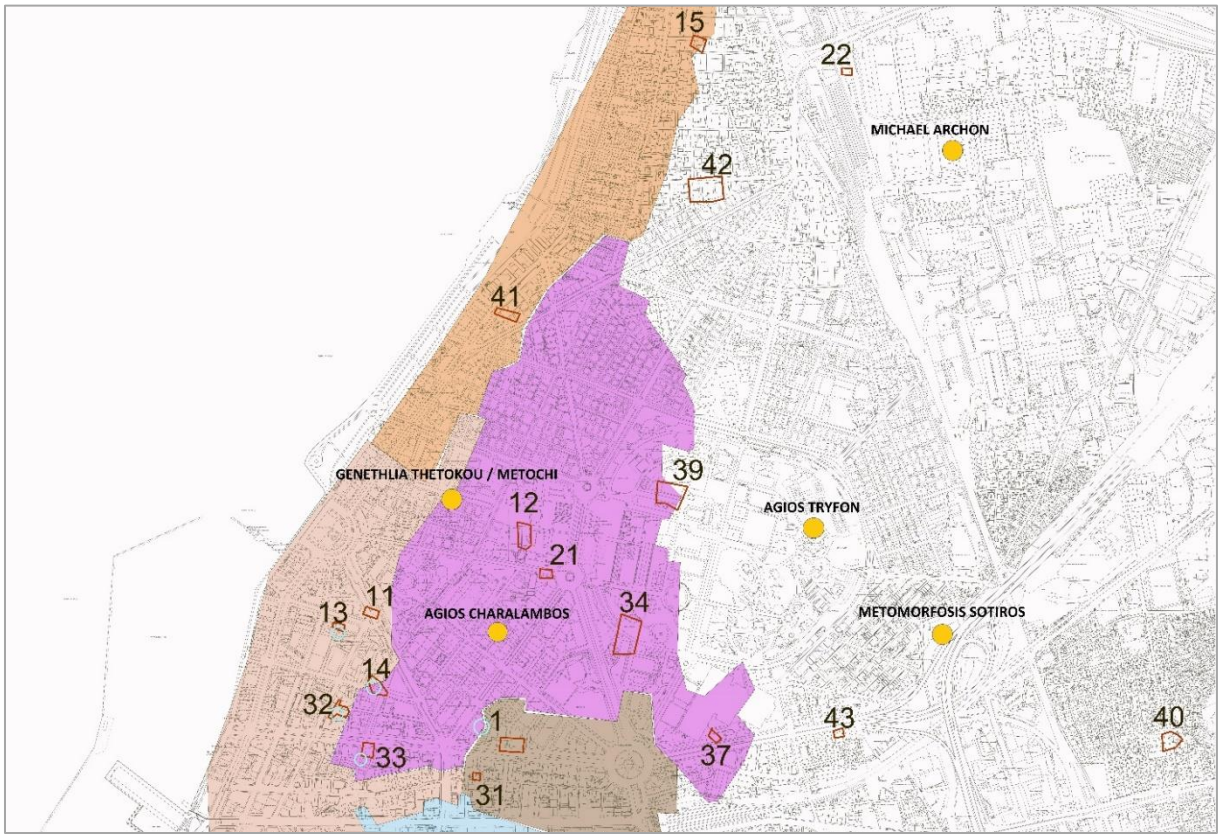

Greek Orthodox churches that were identified in the sources but are not included in the Storari and Saad maps

The construction of the Aya Trifon Church began in 1887 and was completed in 1897 (Chatziconstantinou, 2011; Simes, 2011). The location of the church is shown on the 1913 Bon map. Çokona (2016) reports that the church in the Çikudia neighborhood also had a bell tower.

The Levantine Heritage website mentions the existence of a church called Genethlia Theotokou (Birth of Virgin Mary), which was elevated to a neighborhood church in 1885, west of the Aya Katerina church square in Fasula Square (Simes, 2011). George Poumelinos has marked the location of the church called Birth of Virgin Mary (Metochi) in the area described by Simes in his study. It has been concluded that it is the same church due to the similarity in both location and name.

A church was built in the Mortakia region in 1860, the name of this church was changed to Metamorfosis Sotiros (Transfiguration of Jesus) in 1868, and it was renovated with a donation of 500 pounds in 1879. After this renovation, the date of May 20, 1879, was stated on the lintel of the main door (Solomonidis, 1960). The church, which was stated as the hospital church (Çokona, 2016), was supposed to be in the fairgrounds in the Kahramanlar Neighborhood today, has not survived to the present day.

The Aya Haralambos chapel in the courtyard of the Greek hospital was built in 1833 (Simes, 2011). Chatziconstantinou (2011) indicated 1883 as the year of the chapel's construction in his Izmir timeline. The building was probably renovated on this date. The visual of the building could not be accessed, but there are old photographs of the hospital.

The Michael Archon chapel was built in 1878 in the Orthodox cemetery in the "Darağaç" region, east of Punta, next to the current Alsancak stadium. The building is seen in the photograph from 1919 (Simes, 2011).

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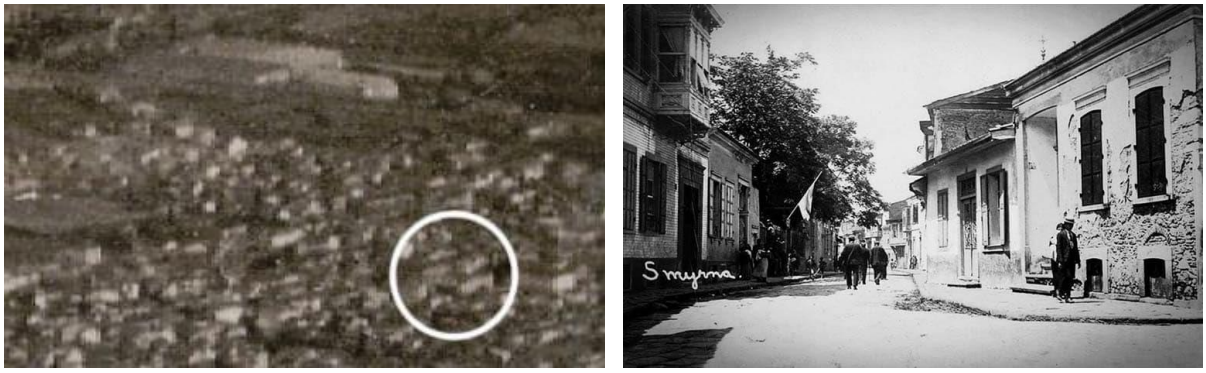

A distant view of the Church of Agia Trifon (left), Genethlia Theotokou (Birth of Virgin Mary) church is on the top right of the photo (right)

The Greek Hospital of Haralambos (left), the Michael Archon cemetery church (right) in 1919 (Simes, 2011)

Aya Paraskevi (Baraskevi) Church (31)

According to the location of the church shown on the 1876 Lamed Saad map, it is located in the area between Gazi Boulevard and Gazi Osman Pasha Boulevard today. It is seen that this location shown in the visual prepared on the Levantine Heritage website based on the 1913 Bon map overlaps with the Saad map. However, this Greek Orthodox church in the city center should not be confused with the Hagia Paraskevi church in Karataş.

Location of St. Paraskevi (4), St. Stephen Armenian Church (3), St. Dimitri (12) Church according to Bon map in pre-1922 aerial photograph of Smyrna (Simes, 2011)

Aya Photini (Fotini) Church (32)

It is reported that the Aya Photini Greek Orthodox Church was built in 1658 on the seaside, in the Mahmudiye section of Frenk Street (Ministry of Culture and Tourism, (n.d.)) In the

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chronological study titled "Smyrna/İzmir Timeline" by Achilleas Chatziconstantinou, the date of construction of the church is 1658 and it is stated that the building was rebuilt five times in 1690, 1763, 1778 and 1797. However, although the church dates to approximately the 17th century, the exact date of construction is not known for sure (Chatziconstantinou, 2011). Travelers who visited İzmir in the 17th century mentioned the existence of Ayios Loannis and a second church. The name Aya Photini was first mentioned in D' Arvieux's travelogue (1653) (Çokona, 2016). The fact that the church, which was reported to have been built in 1658, was included in the 1653 travelogue suggests that the first construction of the structure dates back to earlier times. In her 2022 study titled "The church of Agia Photini in Smyrna in the documents of the State Archives of Venice", Didem İşler provides new documents in the Venice State Archives about the architectural history of the Agia Photini Church, including two plans of the church dated 1600 and 1624 and lists of expenses made by the Republic of Venice, which financed the church. With the many renovations, restorations and additions made to the first building built in 1600, the only preserved feature of the building is that it was built adjacent to the main road. According to the 1624 plan, the building looks like a large residence with courtyards and outbuildings, but in fact it does not resemble a church at all. This situation is thought to be due to the prohibition of building new churches in the Ottoman Empire, which was updated during the reigns of Ahmet I and Murad IV with the guarantee of not interfering with faith and worship. However, the ban on ringing bells and building new churches continued until the Tanzimat edict declared in 1839. The fact that the bell tower of Agia Photini was built in 1856 and the apse and apsidioles were probably added to the structure in the same period must be related to the lifting of this ban. It is better explained that the exact construction date of the Agia Photini church is not known for reasons such as the fact that the building had to be hidden at the beginning and the Republic of Venice changed the name of the church to Santissima Concezione in 1605 (İşler, 2022).

The location of the Aya Fotini church on the 1905 Goad insurance map - Representation of the courtyard entrance and towers of the Aya Fotini Church on the insurance map (Çetin, 2012)

The bell tower, which was built in 1856 with a height of 33 meters in relation to the age of death of Jesus Christ, was renovated in 1891, and a large clock brought from Bavaria was added to the tower in 1892. (Chatziconstantinou, 2011) The tower, which was the tallest structure in Izmir during this period, became one of the prominent landmarks of the city and a source of pride for the Greeks.

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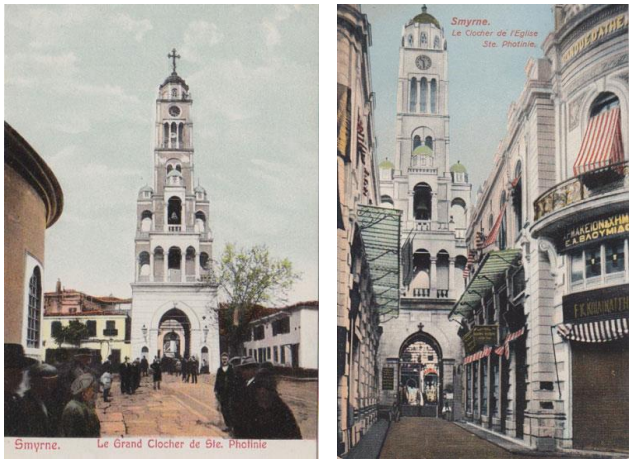
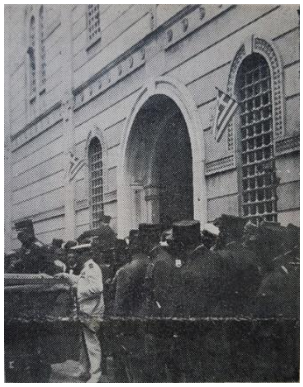


View of the bell tower of the Aya Fotini Church from different perspectives (Simes, 2011)

The church has an inner courtyard that is 40 meters long from one end to the other, entered by passing under the bell tower (Yeğin, 2009). The well-maintained courtyard, covered with trees and flowers, has three doors opening to the Frenk Neighborhood, Evangeliki Sholi High School and Yaladika Neighborhood (Çokona, 2016).

The church, which was built on a basilical plan, opens directly to the street from its western end. Each nave of the three-nave church is covered with a hipped roof. The church, which draws attention with its arched windows, has circular skylights on the side naves on the east facade, while the central nave has rectangular skylights. The location of the church, which is a metropolitan center, can be clearly seen on the Insurance map dated 1905.



Southwest view of the Church of Agia Fotini (Simes, 2011) West entrance of Church (right) (Çetin, 2012)

Interior of Aya Fotini Church (Simes, 2011)

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The Orthodox Metropolitan Church of Agia Fotini was also the political center of the Greek community, which represented the majority of the non-Muslim population of Smyrna. In this context, the courtyard of Agia Fotini was a political forum where reactions to social events were expressed, as well as a place where important religious ceremonies and festivals were held (İşler, 2022). Over time, it became a center used by the Greeks living in Izmir to reflect their reactions to political and social events. During the national struggle, it was used as a gathering place for the rebels who wanted Izmir and its surroundings to be connected to Greece (Yeğin, 2009) (Yılmaz and Yetkin, 2003). Additionally, the fact that the church was one of the first places where the Greek flag was hoisted after the occupation of Izmir shows its importance for the Greeks (Saygı and Genç, 2018). In fact, to keep the memory of the Agia Fotini Church, one of the religious and socio-political symbols of Greek Orthodox culture, alive, the bell tower was rebuilt in the Nea Smirni district of Athens, and new churches with the same name were built in Thessaloniki and the Alsancak district of Izmir (İşler, 2022). The bell tower, the most symbolic aspect of the church, has appeared in many paintings and postcards. The church was completely burned and destroyed in the fire of 1922.

The bell tower of the Church on postcards - Left (Yeğin, 2009), Easter celebrations of 1875 (Simes, 2011) Right

- Ruins of the bell tower after the fire (Levantine Heritage foundation, n.d.)

Aya George (Yorgi)Church (33)

Built in the 17th century at the same time as the Aya Fotini church, Aya Yorgi is the second largest Greek church in the city. It is located in the neighborhood that shares the same name as the church, to the southeast of the Aya Fotini church (Ministry of Culture and Tourism, (b.t.)). Also known as St. George, the church has the Greek Evangelical School to the north and the Küçük Vezir Han, one of the important inns of Izmir, to the west. It was built in 1623 on the ruins of a 13th-century monastery, underwent major renovations in 1772 and 1792, and took its final shape with the renovations in 1857 (Çokona, 2016).

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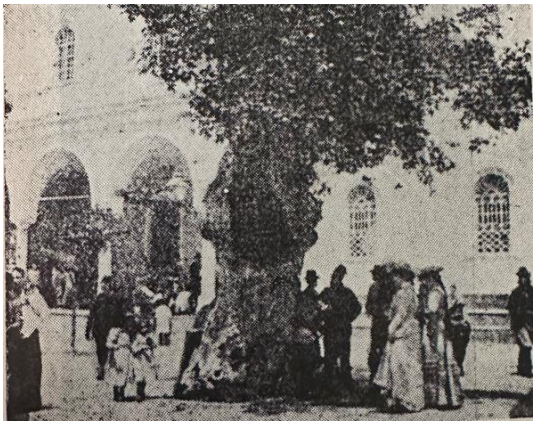
On the left, the view of the Aya Yorgi Church on postcards (Yeğin, 2009) On the right, an old photo of the Aya Yorgi Church (Simes, 2011)

The church, which has a three-nave basilical plan, has two bell towers in the northeast and northwest. The two bell towers and the single dome in the middle nave have significant symbolic features. There are also three domes in the apse section, one large and two smaller ones on the sides. There is a circular pediment on the west facade of the middle nave, which is covered with a saddle roof. The building's numerous arched windows are surrounded by arched columns.


Interior of Aya Yorgi Church (Simes, 2011), (Solomonidis, 1960)

The main entrance of the Aya Yorgi Church (left) and the plane tree in its garden (right) (Solomonidis, 1960)

Aya Demetrios (Dimitri) Church (34)

Another church that was destroyed in the fire of 1922, the Aya Dimitri Church, is located in the Aya Dimitri Neighborhood, the most populous Greek neighborhood of the 19th century (Ministry of Culture and Tourism, (n.d.)). Simes (2011) states that it was built in 1830. However, the timeline prepared by Chatziconstantinou (2011) dates the construction

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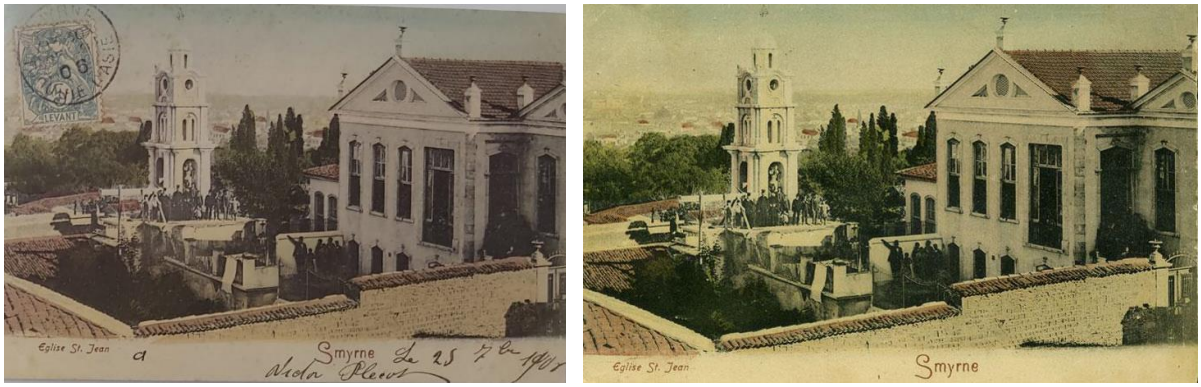
of the St. Dimitri Temple on the site of an 18th-century holy spring in 1805, and the construction of the Aya Dimitri Orthodox Church in 1833. Çokona (2016) similarly states that a church of the same name was built in 1833 next to the Ayios Dimitrios Holy Spring, which was previously connected to the Ayios Yeoryios Church, and that the church had a large courtyard (Çokona, 2016). Solomonidis (1960) states that the church, which has a three-leaf clover plan type, had an iconostasis built in 1846 and that the church also had a marble tower completed in 1894. The location of the church, which has not survived today, is to the south of the Hagia Katerina Church in the Kültürpark Fair area.

Aya Ioannis (Yani) -Apono Mahala Church (35)

The first structure, which was built on the ruins of a historical church dedicated to the local Saints of Izmir, Ayios Vukolos and Ayios Polykarpos in the 5th or 6th century, was arsoned in 1773, although its date is unknown. A new church was built in place of this small place of worship that burned down, but it is known that this church, which was both very small and not a solid building, was rebuilt in 1778. The church of Agios Ioannis Theologos, which was not damaged in the fire of 1922 and remained intact until the early 1960s and which we call the "Küçük Aya Yani" church, was built in 1804. In its courtyard, there were rooms for the religious officials and a century-old plane tree (Çokona, 2016) (Koçanoğulları, 2019) (Solomonidis, 1960).



The postcard view of the church is on the left (Yeğin, 2009), and the old photo is on the right (Simes, 2011)

In the 1835-1837 Graves plans, the church gallery structure and the bell tower accompanying it have not yet been built. In the 1876 Lamec Saad plan, there are now 4 entrances to the church.

Church entrances on maps of 1837 and 1876 (Koçanoğulları, 2019)

The interior of the church, which has a simple exterior structure and three naves, is 33 meters long and 16 meters wide, and is quite spectacular (Solomonidis, 1960). The middle aisle is dedicated to Agios Ioannis, and the other two aisles are dedicated to Agios Voukolos and Agios Polikarpos. The men's and women's sections in the church are separate, and the

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women's section is supported by 6 columns (Koçanoğulları, 2019). The unique iconostasis made of walnut wood with its high artistic value and sculptural representations, bishop's throne and pulpit were transferred to the Greek consulate in 1950 and donated to the church of Aya Photini (Agios Photini), which is in the Nea Smyrni district of Athens today (Solomonidis, 1960).


Interior of the church of Agios Ioannis Theologos on the left (Simes, 2011), exterior on the right (Poumelinos, n.d)

The church located in Aya Yani Neighborhood has not survived today. From the inscription on the door where the destroyed bell tower was located, "The bell tower raised from the pedestals on August 1, 1859, in honor of John the Theologos" (Solomonidis, 1960), it is understood that the bell tower was built in 1859. Apart from this entrance door, the vaulted gallery structure thought to have been built together with the bell tower is still in the courtyard of İsmet Paşa Primary School in Sakarya Neighborhood. The left side of this vault opens to the church's annex located under the school, while the right (west) side opens to the church's garden. The structure with a triangular pediment, a gable roof and flat arched rectangular windows that has survived today is the school building of the church.



Ruins of Church (Author archive)

St. Mary – Panagia (Mari) Church (36)

There is not much information about the Saint Mari-Panaia Church except for the Saad map showing its location. However, it is thought that the church named Metohion Panagia Kykkou on the Levantine Heritage site is the same church, both because of the similarity in its name and because their locations are very close when compared. This source shows the location of the Metohion Panagias Kykkou church based on the 1905 Baedecker map and refined by cross-checking the Lamec Saad map, and the possible remains found at the location.

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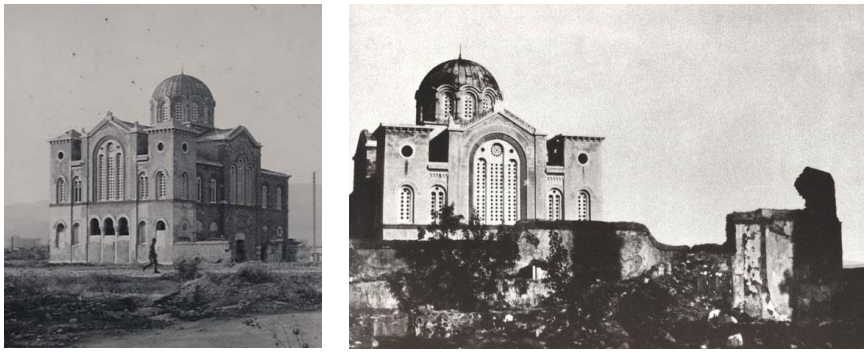
Possible Ruins of Metohion Panagias Kykkou Church (Author archive)

The Annunciation (Aya Evangelistra) Church (37)

Due to its location on the superimposed maps, it is thought to be the church called Evangelismos Theotokou on the Levantine Heritage site. It is stated that the church built in 1867 was rebuilt in 1908. Çokona (2016) states that since there was no other church near a small holy spring located on a plot of land belonging to the Greek hospital at the point where the old tanneries were in Çay Mahallesi, the Evangelistria Church (1908) was built instead. The Orthodox church, which seems to have suffered little damage in the 1922 fire, was probably protected by its high walls, but was demolished in 1940. The location of the church, which has not survived today, is in the present-day Kültürpark fairground, near Mürsel Paşa Boulevard.

Evangelismos Theotokou (Annunciation of Virgin Mary) Church (Simes, 2011)

Solomonidis (1960) states that the structure was designed by the architect Basilios Lyttis from Izmir and was built with the contributions of the Greeks from Izmir. It is 22 arshins wide, 35 arshins long, 19 arshins high and 29 arshins high to the top of the dome. It has five marble doors, three of which are at the front.



On the left is Aya Evangelistria church and on the right is the view after the fire (Simes, 2011)

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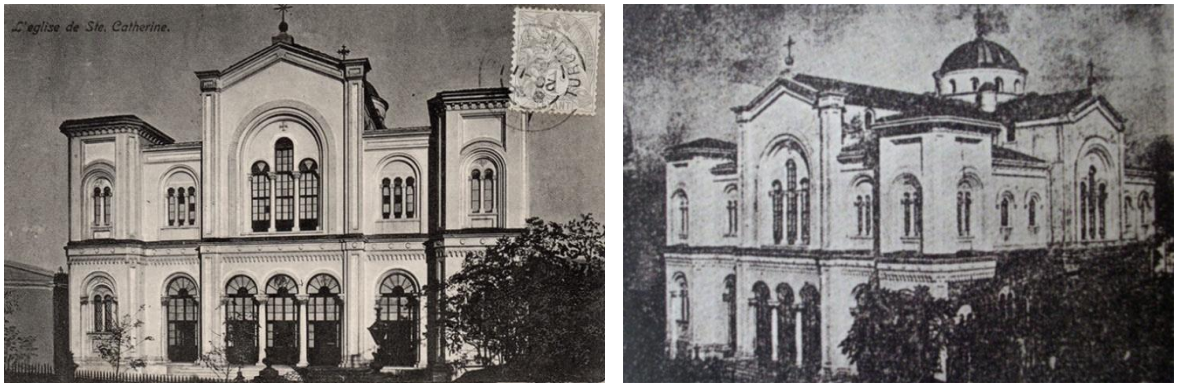
The symbolic quality of the single-domed church, which is located around a very large square and resembles a cross when viewed from a distance, is striking in the old photographs that can be accessed. There is a central dome rising right in the middle of the structure. It is thought that it may have had a plan scheme in the form of an equal-armed cross. Apart from the structure where simplicity is at the forefront, the symmetrically placed three-arched portico on the lower floor draws attention. Again, it is seen that there are semicircular arched windows and a circular opening on the square-shaped towers rising slightly on two corners of the same facade. On the upper floor, there is a triple window block, especially in the middle, which allows plenty of light to enter the interior.

View of the Aya Evangelistria church from the fairground in early 1940 (Simes, 2011)

St. Catherine (Katerina) Church (39)

The church, located in the Greek neighborhood bearing his name, was built in 1857 (Ministry of Culture and Tourism, (b.t.)). The Levantine Heritage website states that the church, known as Agia Ekaterini, was built in 1857 and was the largest church in Izmir when it was rebuilt in 1898 (Simes, 2011). It was built on the site of the previously wooden metohi of Ayia Fotini, measuring 44-30 meters in size and 23 meters high including the dome (Çokona, 2016). The location of the church, which was destroyed in the Great Izmir Fire, is today within the borders of the Kültürpark Fairground. The church, which has a single-domed basilical plan, has a porticoed entrance in the middle of the narthex section. On both sides of the entrance, there are two towers with a square shape, slightly protruding from the facade, and not very high. The central nave and transept sections, which are covered with a gable roof, have the same height. On facade, which is divided into two floors by a prominent floor molding, arched windows and arched columns surrounding these windows in groups of two or three are noticeable.



Old photos of church (Simes, 2011)

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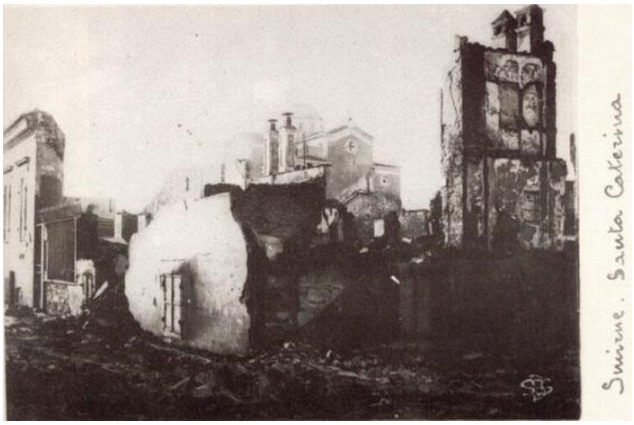
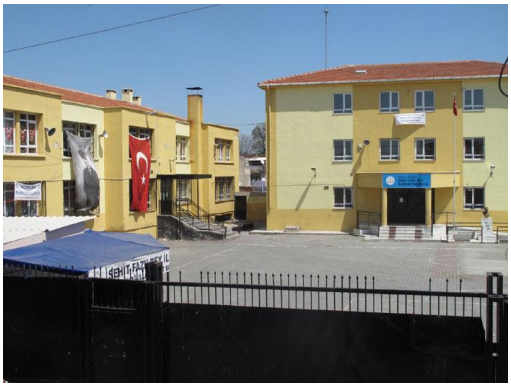


St. Catherine Church after fire (Simes, 2011)

St. Constantine (Konstantin) Church (40)

The church, built in 1862 on the east of the Meles River in Tepecik, was used as a home for orphans in the early 20th century and as a school building during the Republican Period. The church has a porticoed entrance on its western facade. On the facade, just above the portico section, there are rectangular windows with flat arches on the plain stone walls. Although the Ministry of Culture and Tourism (b.t.) listed this church among the Greek Orthodox Churches that were destroyed in the fire of 1922, the Levantine Heritage website (Simes, 2011), which contains information about structures belonging to the Greek culture, states that it was destroyed in 1961. Today, there is another school building on the site of the church. The ruins of the church can be seen in the garden of the current school building.

Old photo of the church and its location on the 1913 Bon map (Levantine Heritage Foundation, n.d)



The primary school building located on the site of the Agios Konstantinos & Eleni Greek Orthodox church today and the ruins of the church in its garden

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The Apotres Church (41)

As a result of the overlapping of the 1876 Lamed Saad map with the current maps, the location of the church corresponds to the area between the current Talat Pasha Boulevard and Cumhuriyet Boulevard. In the interactive map of Izmir prepared by Poumelinos, it is shown that there is a church called Assumption of the Virgin- Κοἰμηση Θεοτὀκου (Death of Mary) in the same location. Çokona (2016) states in his book titled "20. Yüzyıl Başlarında Anadolu ve Trakya'daki Rum yerleşimleri" that there is a church called Kimisitis Theotokou (1871) in the "Öksüzler yurdu" location in the Greek neighborhoods and churches section of Izmir (Çokona, 2016). Simes (2011) reports on the Levantine Heritage website that there is a church called Koimisis Theotokou (Assumption) built in 1871 on the Second Kordon (Parelleli). Chatziconstantinou (2011) in his study "İzmir Timeline" points out the construction of an Orthodox church named Theotokou (The Assumption of the Virgin) on the Second Kordon in 1871. In line with the citations of all these sources, it was concluded that the St. Apotres church on the Saad map was the church mentioned.

St. Apotres church (Poumelinos, n.d)

St. Ioannis (Yani) Church (42)

According to the Lamed Saad map, the Aya Yani church, whose location is shown on today's map, is also seen in the sources as Agios Ioannis Prodromos (Kerasochoras). It was built in the south of Punta before 1818 and was renovated in 1856-57 (Simes, 2011). Çokona (2011) states that there was a girls' and a boys' school in the courtyard of Ayios Ioannis in the Shinadika neighborhood. Solomonidis (1960) states that there was a boys' primary school in the courtyard. This church, which is located in one of the areas most affected by the fire of 1922, has not survived to the present day.

As can be seen from the photographs after the fire, the church, which is quite monumental on a scale, has a three-nave basilica plan developed around a central dome. As can be understood from the facades of the church, there is a layered façade layout and a high main space (naos). There are many arched windows around the rising main dome. The central space under the dome is kept high, and this main nave is surrounded by rhythmic arched windows. On the lower level of this section, the rectangular facade openings continue rhythmically. Arched porches are clearly visible on the ground floor. The church, which has a large garden, is surrounded by high garden walls. The interior of the church contains traditional Orthodox interior decoration elements such as the iconostasis (icon curtain).

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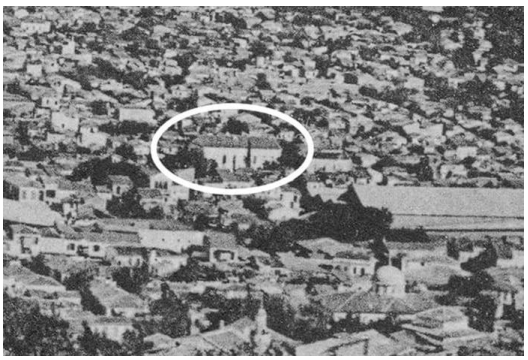
Photos of Agios Ioannis Prodromos (Keraschoras) church after the fire (Levantine Heritege Foundation, n.d)

St. Nicholas (Nikola) Church (43)

The church, built in the 1880s, is located in the Greek neighborhood of the same name. The lintel of the church states that it was designed by architect I. Christodoulou and built with the help of the Orthodox on February 29, 1884, and that it was opened on October 13, 1885. (Solomonidis, 1960). It is another of the Greek-Orthodox churches that was destroyed in the fire of 1922. The location of the church is today south of the Kültürpark Fair area and east of the Evangelistra Church.



Old photo of the Aya Nikola Church taken from a distance (Poumelinos, n.d)

CONCLUSION

Of the 13 Greek Orthodox churches known to have existed in the city center of Izmir in the 19th century, only one (Aya Vukla Church) has survived to the present day. In this context, the 12 Greek Orthodox churches that have not survived to the present day from the 19th century have been individually examined. It has been observed that these churches reflect the multicultural structure of the period and have social and symbolic value. Many of them have taken place on postcards as symbols of the city of their time, providing open spaces and meeting areas for the city. However, a large part of them were damaged and destroyed in the Great Izmir Fire of 1922. Some of them, on the other hand, fell into disrepair and collapsed over time due to the change in the social structure of the region for various reasons and the loss of their congregations and their disuse.

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