

INTEGRATING THE RUM CHURCHES
IN SAMSUN INTO DAILY LIFE

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ABSTRACT

INTEGRATING THE RUM CHURCHES IN SAMSUN INTO DAILY LIFE

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After the compulsory population exchange between Greece and Turkey had occurred as required by the Treaty of Lausanne in 1923, many *Rum* churches have fallen into disuse. Despite the fact that most of this heritage are registered and therefore under the protection of the Ministry of Culture and Tourism as they are important as they reflect the mosaic of cultures, there is a problem with the integration of these churches with everyday life and local people. The main purpose of this thesis is to propose an integration project for the *Rum* churches in Tekkeköy District of Samsun. Some of the churches were previously converted to mosques or other functions and then abandoned, and some of them were neglected and even damaged.

For this purpose, the studies were carried out by documenting the *Rum* churches that have registration sheets in the archive of the Cultural and Heritage Conservation Board of Samsun. The buildings were documented by using information sheets with photographs, drawings, and informative descriptions after the site survey. In order to support the documentation of the buildings, historical information of Samsun including the population exchange and architectural characteristics of *Rum* churches that belong to the 19th century have been studied. General principles were generated

for the integration project proposal by combining the literature search and the documentation of the buildings.

After stating the current situation, by determining other registered cultural elements and documenting the situation of the *Rum* churches, general approach and the strategy for implementations have been revealed. The integration project proposal, which aims to reconcile the local people with the buildings, was prepared for these dilapidated *Rum* churches according to these general principles.

Keywords: Central Black Sea, Nineteenth Century, *Rum* Churches, Integration Proposal, Samsun

ÖZ

SAMSUN'DAKİ RUM KİLİSELERİNİN GÜNLÜK HAYATA KAZANDIRILMASI

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1923 yılında imzalanan Lozan Antlaşması'nın gereğiyle gerçekleşen Türk-Yunan nüfus mübalesesinin bir sonucu olarak, Türkiye genelinde bir çok Rum kilisesi kullanılmaz durumda kalmıştır. Bu yapıların çoğu, kültürel miras değeri taşımaları açısından önem arz etmeleri gerekçesiyle tescilli olmasına ve Kültür Bakanlığı'nın koruması altında olmasına rağmen, halkla gerekli ilişkiyi kuramayıp günlük hayatın bir parçası olamamıştır. Bu çalışmanın ana konusu, Samsun'un Tekkeköy ilçesinde bulunan Rum kiliselerinin, ki bunlar genelde camiye ya da diğer kullanımlara çevrilmiş ve çoğunlukla kaderlerine terkedilmiş kiliselerdir, günlük hayata entegre edilmesi ile ilgili bir proje önerisi sunmaktır.

Bu amaç doğrultusunda, Samsun Kültür Varlıklarını Koruma Bölge Kurulu Müdürlüğü arşivinde tescil kaydı bulunan Rum kiliselerinin dökümü yapılmış ve oldukça yıkık durumda olanlar çalışma dışı tutularak belgeleme yapılmıştır. Arazide bizzat görülen yapılar, çizimi fotoğraf ve açıklamalarla zenginleştirilmiş bina fişlerinde belgelenmiştir. Yapıların belgesel dökümünü desteklemek adına, Lozan nüfus mübadelesini de kapsayacak şekilde bölgeye ait tarih ve Rum kiliselerinin genel mimari yapısı ve çalışma için seçilen alanda bulunan yerleşim yerlerinin incelendiği bir arkaplan bölümü oluşturulmuştur. Gerek binaların münferit belgelemesinden

gerekse bu arkaplandan toplanan veriler genel deęerlendirme kapsamında bir araya getirilmiř ve entegrasyon önerisine altlık oluřturulmuřtur.

Mevcut durumun ortaya konmasını takiben, genel yaklařım kararları ve stratejisi hem alandaki binalar için hem de aynı durumda olan bařka benzer yapılar için ortaya konmuřtur. Seilen alan özelinde dięer kùltùr varlıklarının da tespitiyle, atıl durumda kalmıř olan bu yapıları gùnlùk hayatın içine entegre etmek ve yerel halkla buluřturmak-barıřtırmak adına bir proje önerilmiřtir.

Anahtar Kelimeler: Orta Karadeniz, Ondokuzuncu Yùzyıl, Rum Kiliseleri, Entegrasyon Projesi, Samsun

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CHAPTER 1

INTRODUCTION

Having been like a bridge between east and west, Anatolian lands are open to different cultures for centuries. All these cultures, which have been living on these lands, generated cultural assets with the help of not only their common traditions and beliefs but also the environmental and natural factors. The overall situation of this colorfulness in the scope of nations and cultures, history of Anatolia is like a mosaic. During the foundation of the Republic of Turkey and especially after the compulsory population exchange between Greece and Turkey, as required by the Treaty of Lausanne in 1923, most of the *Rums*¹, living in Anatolia, had to leave Turkey.

Most of the architectural heritage, which are abandoned, became useless. Although Muslims, who came from Greece with population exchange, and other local people have adopted some of the residences and service buildings, churches could not find a way to be used by Muslims in daily life. In years, *Rum* churches were converted to mosques or other public buildings, according to the needs, or they were neglected, dilapidated and sometimes damaged. Some of these buildings are being restored in the name of tourism or urban development in some parts of Turkey in the last couple of decades.

¹ The term *Rum* is used instead of “Greek”, for the Greeks who lived in Anatolia. The Orthodox Christian community living in Anatolia in the Ottoman Empire hereinafter referred to as *Rum* or *Millet-i Rum* throughout this study.

For more information, see

Bozdoğan, S., & Necipoğlu, G. (Eds.). (2007). *History and Ideology: Architectural Heritage in the “Lands of Rum.”* Muqarnas An Annual On the Visual Culture of the Islamic World, 24.

1.1 Definition of the Problem

Especially in Aegean and Mediterranean Region and some sub-regions such as Cappadocia have the potential for tourism, abandoned churches are being restored and used mostly as museums or art galleries. Municipalities and other non-governmental organizations and private investors are restoring these buildings in the name of tourism, culture, and art².

Located in the center of a town or in a place that is attractive for tourists, these architectural heritage buildings are luckier than the ones, which are out of sight, located in the villages, smaller or less ornamented. In addition, geographic limitations, settlement features and the low rate of growth in urban development in the Central Black Sea Region, are among the reasons for having fewer studies on abandoned buildings. Such buildings remained useless mostly in Central Black Sea Region.

In the context of Samsun, there are two different types of abandoned *Rum* churches: the ones that were converted to mosques or other functions and the ones that were left as they were. Converted churches can also be divided into two groups: the ones that are in use at present and those that have been re-abandoned (See Figure 1).

In this thesis, the *Rum* churches in Samsun are studied. The main discussions centers on the Abandoned *Rum* Churches in Samsun which have been neglected, damaged, or converted to other functions. These buildings are in danger of losing their characteristics and cultural significance as being a heritage. Not been used by local people, *Rum* churches in Samsun suffer from a lack of interest, care, and maintenance. In order to be conserved and considered as architectural heritage, they need to gain a proper function to be used by local people and thus become a part of daily life.

² These private projects, however, are not part of a wholistic framework, which may cause problems in years.

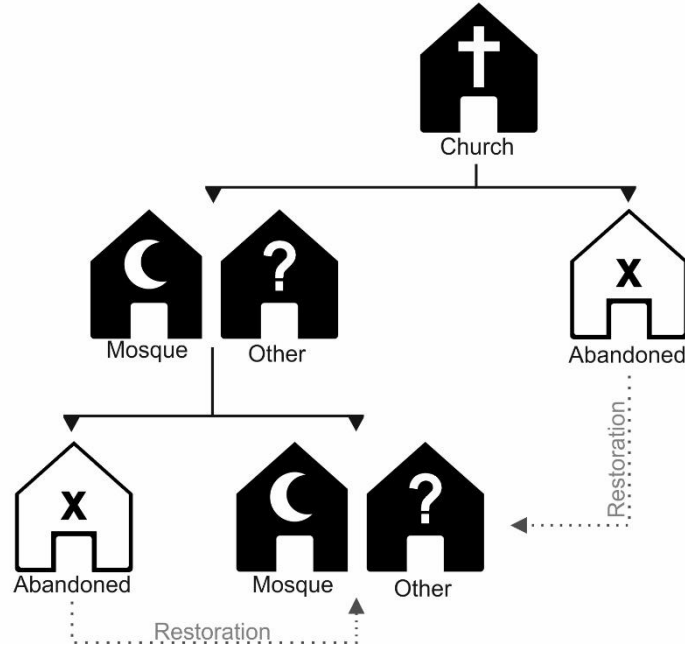


Figure 1: Illustration of the change in the use of churches

1.2 Aim and Scope of the Study

The *Rum* churches in Samsun, considering the problems defined, should be conserved, and they should be a part of daily life so that they avoid being in threat of decay.

In order to achieve these goals, a case study is used. In the selected area³ and upon selected buildings⁴, it is aimed to generate **an integration project** by increasing the relationship between these buildings, their environment, and local people. Loss of the characteristics and danger for demolition is in question for converted and neglected churches. In this thesis, there are examples of these subgroups shown in Figure 1, so that these problems can be handled by different kinds of buildings. Upon these buildings and their individual problems, a general approach is aimed to be generated towards abandoned *Rum* churches in Samsun.

³ See 1.3.2 Site for integration proposal, p.10

⁴ See 1.3.1 Buildings, p.8

Additionally, upon this case study and integration proposal, it is aimed to set an example for other similar cases in other regions of Turkey, in terms of methodology.

During the process of generating an integration proposal, selected buildings are studied regarding the architectural character of plan and façade order, original and additional architectural elements, mass proportions, previous interventions and current situation. In addition, the physical environment of the buildings is studied. Settlements around the buildings were visited, and characteristics of these areas were tried to be understood regarding social, cultural and geographical aspects. Additionally, to understand the reason for neglecting these buildings, historical research was done. Combining all the historical and physical information, a general evaluation of these churches was created.

1.3 Methodology

Rum churches in Anatolia are mostly abandoned and not in use. The first step of this study is to understand the problem and establish a framework for the study. For this purpose, literature research, which is Turkey-wide in general, was done in the scope of non-Muslims in Anatolia and prayer spaces, except mosques, mostly. In the light of this research, the framework of the problem has been defined.

In order to clarify the scope of the study, a distinct study area is needed. The study area should meet some criteria: integrity (invisible site boundary), architectural features, the potential for re-use, and lack of interest. Since the integrity is essential for this study, there need to be some churches close to each other, creating an invisible site boundary, so that the integration proposal will not be for individuals but a defined group of buildings. Also, architectural features of the buildings should meet the general characteristics of a church belonging to the Orthodox community, and they should have potentials of being used again. Lack of interest, no matter in the name of tourism or any other function, in this kind of cultural heritage is another criterion for the site. Regarding these criteria, Samsun is appropriate for an integration project proposal for this thesis.

Before visiting the site, written and visual documents have been gathered, and general information about the site has been collected. Examples of abandoned and nonfunctional prayer spaces from Turkey and the World, reusing the monumental buildings, the general characteristics of a church belonging to the Orthodox community in Turkey and Samsun have been researched regarding architecture and the historical and the present situation of the region.

At the site study⁵, seven registered *Rum* churches that are included in the study have been visited. During the visits, environmental and architectural information about the buildings has been collected for each building. While the location and the context of the building, their settlement, some special features due to the location such as view are the environmental information. Sketches of plans, facades, sections, and architectural elements like windows or ornaments, detailed photographs, the degree of deterioration and structural problems are the architectural information. In addition to all these building base surveys, settlements around the churches in Tekkeköy were also visited, and photographs were taken, conversations with local people were done, and general characteristics of the villages in terms of social life, geographic limitations, and potentials were clarified. Beyond these site surveys, official information, including old photographs, registration sheets, and official reports about these churches have been gathered from Cultural and Heritage Conservation Board of Samsun.

After the visits, building information sheets⁶ and village information sheets⁷ have been designed in order to organize the information collected during the site study (Figure 2 and Figure 3). In Building Information Sheets, all the information about environmental, architectural features, physical situation, and photographs can be found together. Similarly, in Village Information Sheets information about the environment, geographic characteristics of the village, social and demographic information about the local people and daily life can be found together.

⁵ Site studies were held October 20, 2013 and May 29-30, 2015

⁶ APPENDICES A, p.191

⁷ APPENDICES B, p.207

After combining the literature research with the information gathered during the site survey, an overall evaluation was generated. General strategy and the decision about the integration project that is being proposed in this thesis have been established in the light of this overall assessment.

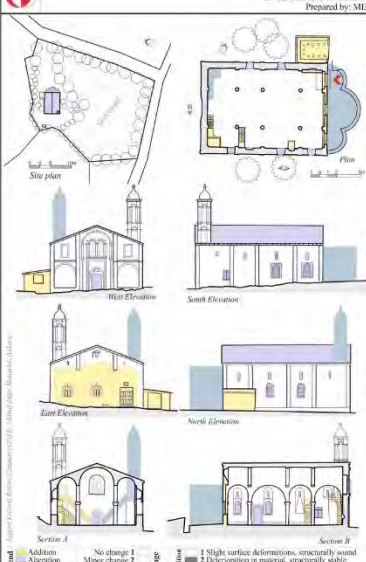
| MIDDLE EAST TECHNICAL UNIVERSITY - GRADUATE PROGRAM IN RESTORATION | | | | ID NO |
|--|--|---|---|-------|
| INTEGRATING THE RUM CHURCHES IN SAMSUN INTO DAILY LIFE | | | | S-01 |
| Prepared by: MELDA AYDAN / supervisor: İsmail Dr. FUAT GÖKÇE | | | | |
|  <p>Site plan</p> <p>West Elevation</p> <p>South Elevation</p> <p>East Elevation</p> <p>North Elevation</p> <p>Section A</p> <p>Section B</p> <p>Legend:</p> <ul style="list-style-type: none"> Addition: No change Alteration: Minor change 1 Restoration: Major change 2 Renovation: Minor change 3 Removal: Severe change 4 <p>Condition:</p> <ul style="list-style-type: none"> 1 Slight surface deformations, structurally sound 2 Deterioration in material, structurally stable 3 Losses and decay in material, structural problems 4 Losses in material, severe structural problems | <p>Name: Anteyri Church</p> <p>City: Samsun</p> <p>Address: Anteyri Village - Tekkeköy</p> | <p>Register Status: <input checked="" type="checkbox"/> in use</p> <p>Current Function: <input checked="" type="checkbox"/> Not converted</p> <p>Previous Function: Church, Mosque</p> <p>Converted: <input checked="" type="checkbox"/> in use</p> <p>Not converted: <input type="checkbox"/> Not in use</p> <p>Urban: <input checked="" type="checkbox"/> Rural: <input type="checkbox"/></p> | <p>Location & Nearby Environment: The building is in a village that is 2 km away from Tekkeköy, and 20 km away from the city center. Access to the village is easy through asphalt roads. There are 436 people living in the village (Türk 2013). The building is located next to the graveyard which is still in use and surrounded by trees. There are no residents in 100 m. in diameter, however there is an elementary school nearby.</p> <p>Architectural Features: Main mass of the building is approximately 12x16x9 meters (WxLxH) and it is located in E-W direction. It is cut stone masonry with 80-85 cm wall thickness and has a gabled roof covered with stone tiles. There is a bell tower on the southern-west part of the building. Entrance to the building is on the east where remains of the foundations of a triple apse exist. Plan of the building is basilical with 6 columns and two side aisles in E-W direction. Columns are connected with arches and the nave and aisles are covered by barrel vaults. Height is approx. 700 cm in nave and 630 cm in aisles. Interior space gets light by two windows in east, west and south and three windows in south. Walls are plastered inside and the floor is covered with timber.</p> <p>Alterations: The building had been converted into mosque after population exchange and used as a mosque for years, however it is not in use today, because a new mosque has been built in the village. On the other hand, the graveyard next to the building is still in use. Apse remains show that east wall of the building has been built as an entrance after this apse demolished, also the traces on the west facade and interior west wall show that the main door was on west and it was filled up with stones. (There is a date: 1903 carved on the stone on west facade). There is an additional place for ablation (3.5x4.5m), next to the entrance and adjacent to the north facade. Original windows on the north, east and south facades have been filled up and bigger windows have been opened on the south and north facades. Heads of the building masonry carved on the wall and minaret (added) attract attention as well as the stairway to the bell tower (which was used as a minaret). Although there is only one bell tower seen from outside, it is observed that another bell tower symmetrically placed on the plan was demolished and the rest of the tower was plastered. Roof material has been changed after this demolition so that there is no remains upper than roof level.</p> <p>Physical Problems: The building does not have many problems except illegal excavations that damaged the floor and the walls partly and dampness problems from the ground and roof. Also addition for ablation and the windows that are filled up with concrete which is not suitable for this stone building.</p> <p>Values & Potential: Anteyri Church is one of the good examples that reflect the characteristic features of Greek Church in Samsun, in terms of plan scheme, facades and bell tower. Although it had some alterations some of which are permanent, it is quite easy to understand the original statement. Bell tower and ornaments on the facade shows that it was relatively a big church in the region. It has a potential for re-using without that much intervention and the village has still its own residents which is a positive mark for integration.</p> | |

Figure 2: Building information sheet

| MIDDLE EAST TECHNICAL UNIVERSITY - GRADUATE PROGRAM IN RESTORATION | | | | ID NO | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
|---|--|---|--|-------|-------|-------|-----|------|-----|--|--|------|-----|--|--|------|--|--|--|------|--|--|--|------|--|--|--|------|--|--|--|------|--|--|--|------|--|--|--|
| INTEGRATING THE RUM CHURCHES IN SAMSUN INTO DAILY LIFE | | | | V-02 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Prepared by: MELDA AYDAN / supervisor: İsmail Dr. FUAT GÖKÇE | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| <p>Name: Asarçık Village</p> <p>Address: Tekkeköy</p> <p>Yerleşim Tipi: Collective settlement</p> <p>İklim Sınıfı: Rurum</p> <p>Nüfus dağılımı: Stable in winter/summer</p> | <p>Asarçık Village is a mountain village that is located in the east of the Samsun center and west of the Tekkeköy county town. Village is located on a rough hill. There are no buildings in the village that are evaluated within the scope of this study.</p> <p>Buildings in the village are settled collectively on the steep and steeply sloping hillside. Most of the houses are 2 or 3 storey, well-kept and reinforced concrete, partly timber frame. Transportation to the village is easy, because of the blacktop. Transportation is provided by villagers' personal vehicles that are almost available in every house and by some trucks working rarely.</p> <p>According to information obtained from conversations with villagers, general population of the village is young and middle-aged. General workplaces are industrial enterprises and businesses located in the county town. Some people are retired. Livestock continues on a small scale.</p> <p>There is a newly built mosque in the village. Besides, there is a building using as office for the headman of the village and village council and it includes village council association. There is a small market for shopping. There is an elementary school but it was active in the past. Students have to go to the town center by themselves for mobile education. According to the villagers, most of the students prefer working instead of their further education. Yet because of the changed circumstances, they want better jobs and they want to go to the college.</p> <p>There is a stone fountain that has writings in Greek, alphabet, made by runs and two active fountains that their marks and traces are carved. According to the villagers, these two fountains date back to old times.</p> <p>Villagers are told that they get along well and have a strong connection with each other. According to the villagers, during the Hıdırellez period, there is even called "spring day" is organized and people from another villages gathered here. Ahead of the village, there is an observation deck and promenade area located on a high hill are attracting the people to the area named "Beyrek Tepesi".</p> |         | <p>Distances</p> <p>Town Center: Tekkeköy 7km Stabilized Road</p> <p>City Center: Samsun 15km Stabilized Road</p> <p>Other Churches:</p> <ul style="list-style-type: none"> Anteyri: Tekkeköy 10km Stabilized Road Asarçık: Tekkeköy 12km Stabilized Road Unaralan: Tekkeköy 13km Stabilized Road Ayıklıalan: Asarçık 35km Stabilized + Unpaved Road Karlı: Çankırı 20km Stabilized Road Doğruyol: 19 Mayıs 60km Stabilized Road <p>Facilities</p> <ul style="list-style-type: none"> <input checked="" type="checkbox"/> Electricity <input checked="" type="checkbox"/> Water Supply <input checked="" type="checkbox"/> Tv <input checked="" type="checkbox"/> Phone Line <input checked="" type="checkbox"/> Cell-phone Service <input checked="" type="checkbox"/> Internet <input checked="" type="checkbox"/> Health center <input checked="" type="checkbox"/> Post office <input checked="" type="checkbox"/> Bazaar <input checked="" type="checkbox"/> School <input checked="" type="checkbox"/> Tourism <p>Population</p> <table border="1"> <thead> <tr> <th>Year</th> <th>Total</th> <th>Women</th> <th>Men</th> </tr> </thead> <tbody> <tr> <td>2014</td> <td>802</td> <td></td> <td></td> </tr> <tr> <td>2013</td> <td>811</td> <td></td> <td></td> </tr> <tr> <td>2012</td> <td></td> <td></td> <td></td> </tr> <tr> <td>2011</td> <td></td> <td></td> <td></td> </tr> <tr> <td>2010</td> <td></td> <td></td> <td></td> </tr> <tr> <td>2009</td> <td></td> <td></td> <td></td> </tr> <tr> <td>2008</td> <td></td> <td></td> <td></td> </tr> <tr> <td>2007</td> <td></td> <td></td> <td></td> </tr> </tbody> </table> | Year | Total | Women | Men | 2014 | 802 | | | 2013 | 811 | | | 2012 | | | | 2011 | | | | 2010 | | | | 2009 | | | | 2008 | | | | 2007 | | | |
| Year | Total | Women | Men | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| 2014 | 802 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| 2013 | 811 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
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| 2008 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| 2007 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |

Figure 3: Village information sheet

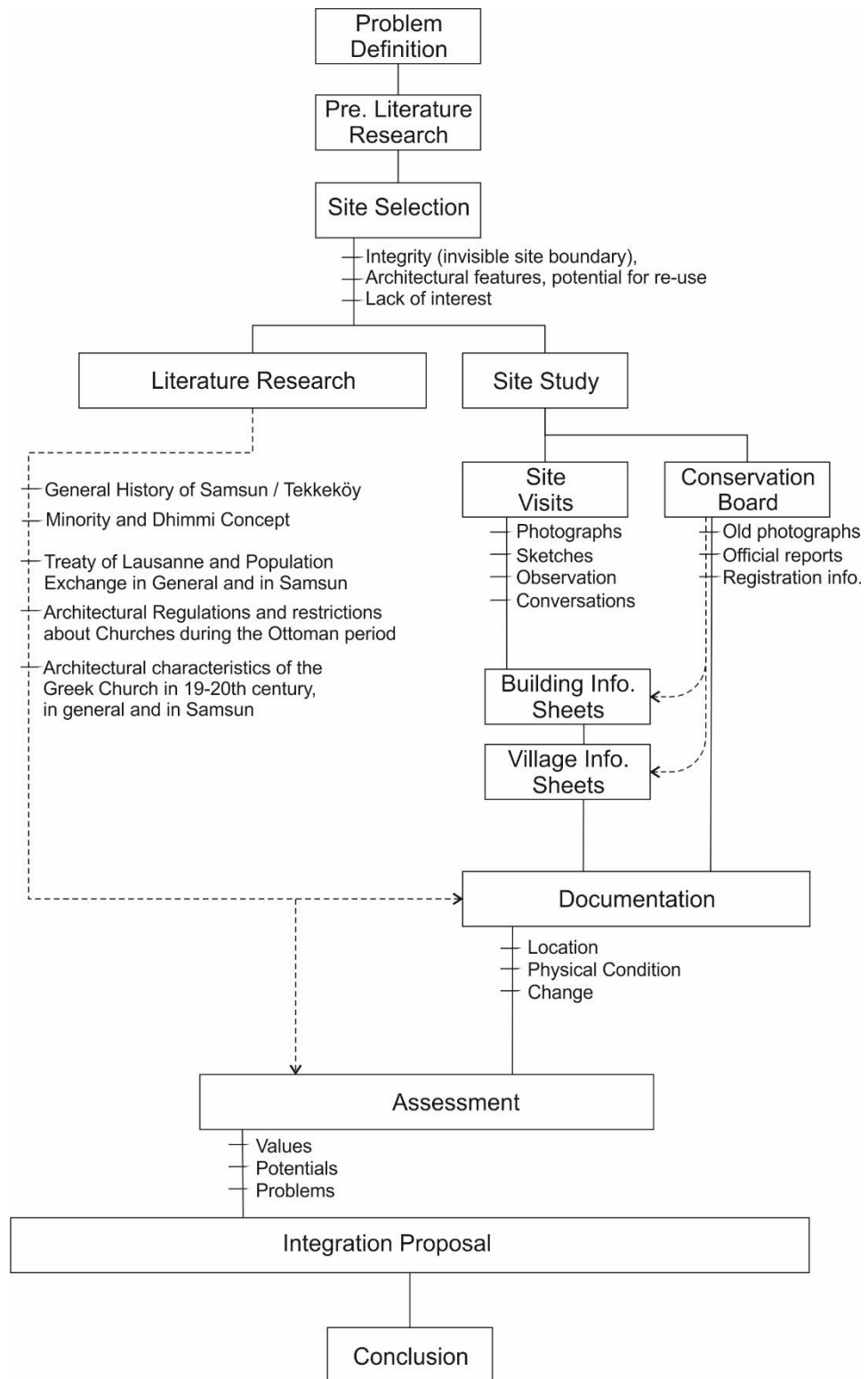
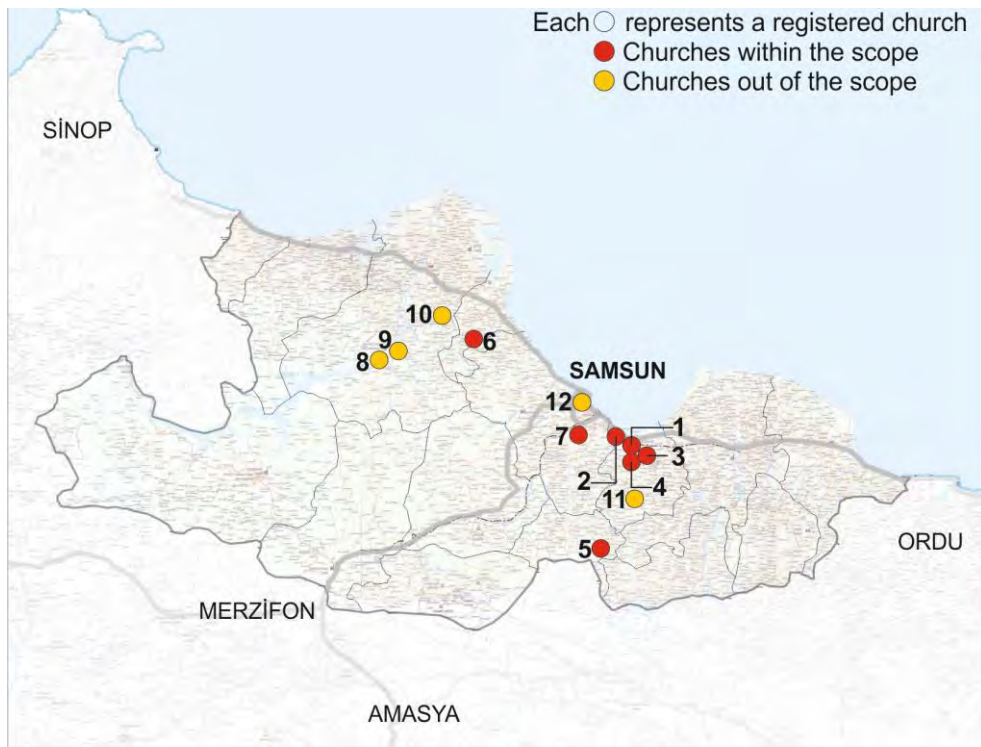


Figure 4: Methodology Chart

1.3.1 Buildings

Only registered churches are studied in this thesis. There are 12 registered churches in Samsun⁸. One of these churches does not belong to the Orthodox community, but the Catholic community. All the registered churches in Samsun are shown on the map (See Figure 5).



- | | |
|---------------------|-----------------------------------|
| 1 Antyeri Church | 7 Kozlu Church |
| 2 Asarağaç Church | 8 Asar Church |
| 3 Aşağıçinik Church | 9 Yeniköy Church |
| 4 Çınaralan Church | 10 Sürmeli Church |
| 5 Ayaklıalan Church | 11 Yazılar Church Ruins |
| 6 Düzköy Church | 12 Mater Dolorosa Catholic Church |

Figure 5: Map of the registered churches in Samsun

⁸ *Taşınmaz Kültür Varlıkları Envanteri*. (2009). Samsun: Special Provincial Administration of Samsun.

While Asar Church, Yeniköy Church, and Yazılar Church are not included in the study as they are in ruins and do not have the potential to be integrated into daily life, Sürmeli Church is excluded from the study as it does not have architectural characteristics of a church due to the fact that the foundation of the building belongs to a church while the walls were built after the population exchange. The Mater Dolorosa Catholic Church, on the other hand, is excluded from the study because it belongs to the Catholic community (See Figure 6).

Consequently, Antyeri Church, Asarağaç Church, Aşağıçinik Church, Çınaralan Church, Ayaklıalan Church, Düzköy Church and Kozlu Church are the buildings that are selected for this study.

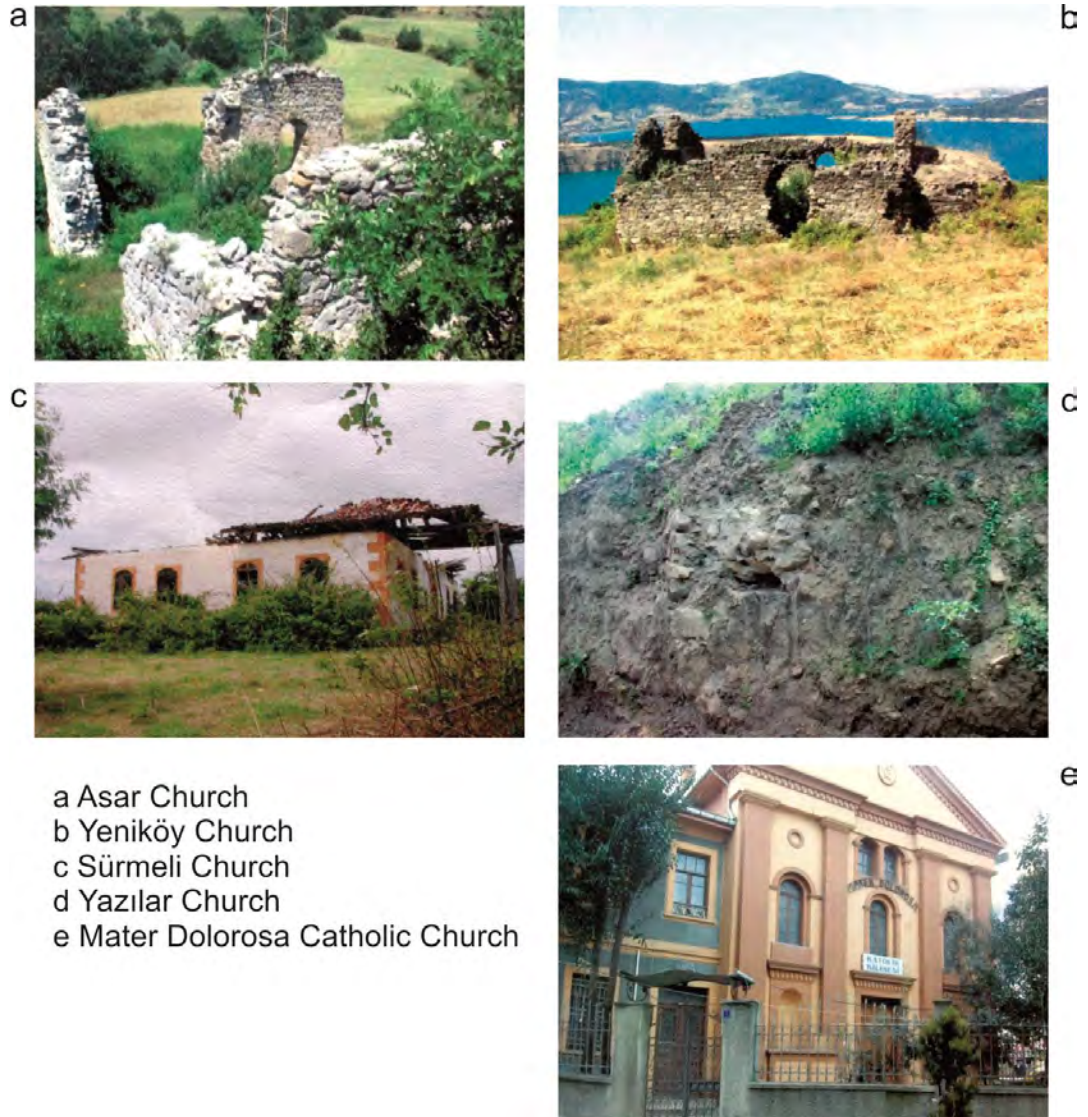
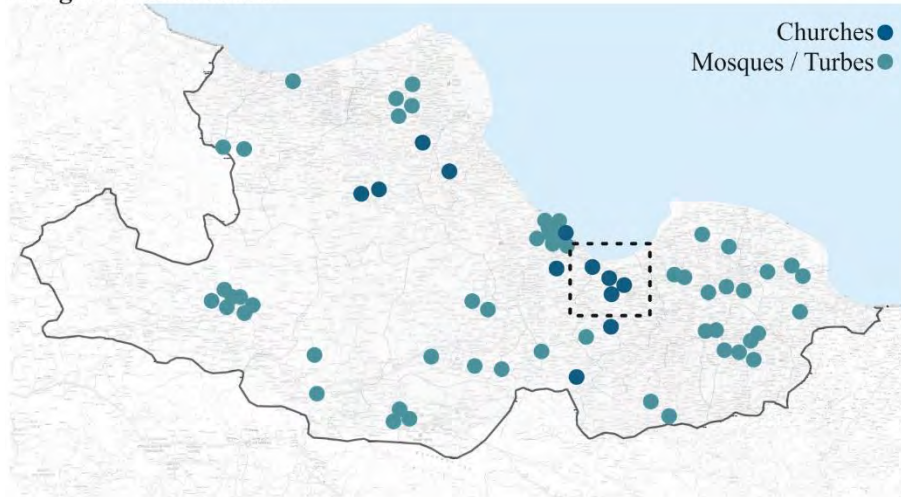


Figure 6: Churches that are out of the scope of this thesis (TKVE, 2009)

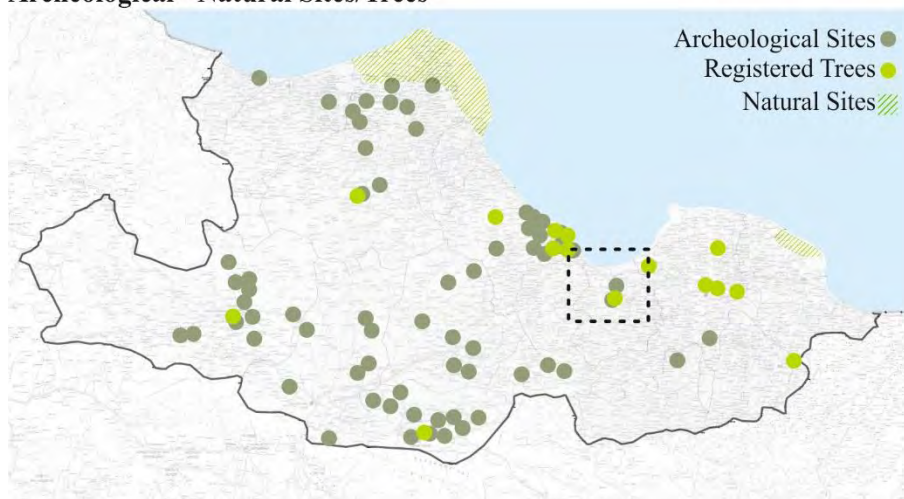
1.3.2 Site for integration proposal

In order to define an appropriate area for integration proposal, registered cultural heritage in Samsun, which is mainly religious monuments, archeological and national sites, residential buildings, industrial buildings and others have been listed and shown on the map (See Figure 7 and Figure 8). Since the integration project will not be a grounded proposal without local people, other registered cultural elements beside the churches and attractive places for people; it is aimed to determine an area that is rich in terms of these inputs. In Figure 8, the entire registered cultural heritage in Samsun was mapped. Although the distribution of different types of cultural heritage seems to be homogeneous, registered *Rum* churches in this study appear to create a group around Tekkeköy. While four of these seven churches located in Tekkeköy define a group with other registered cultural elements around them, other three churches remain individuals in the map although they have some registered cultural elements around them, too. Tekkeköy becomes distinguished with the four churches in the study and other cultural objects. Since the whole town cannot be a site for the project, it is essential to narrow the scope to a boundary that has a number of villages as well as the center of Tekkeköy with the churches in the study.

Religious Monuments



Archeological - Natural Sites/Trees



Other Cultural Elements

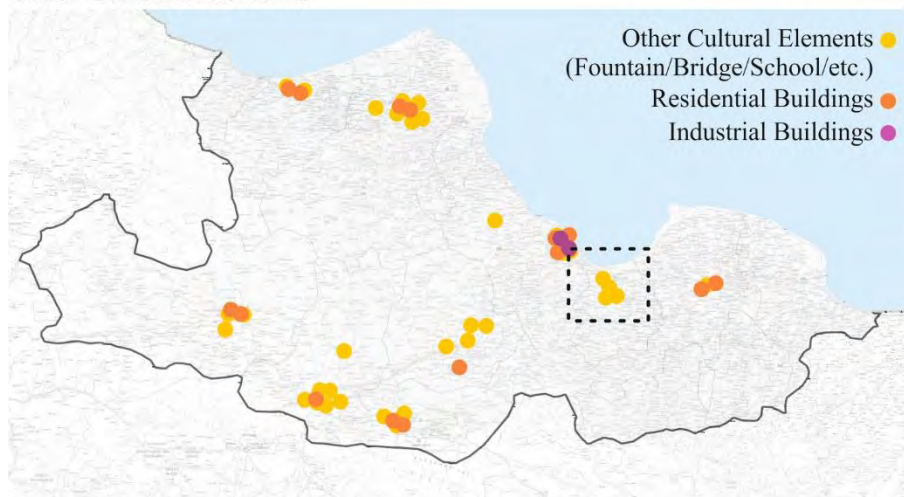


Figure 7: Registered cultural elements in Samsun in sub-groups (TKVE, 2009)

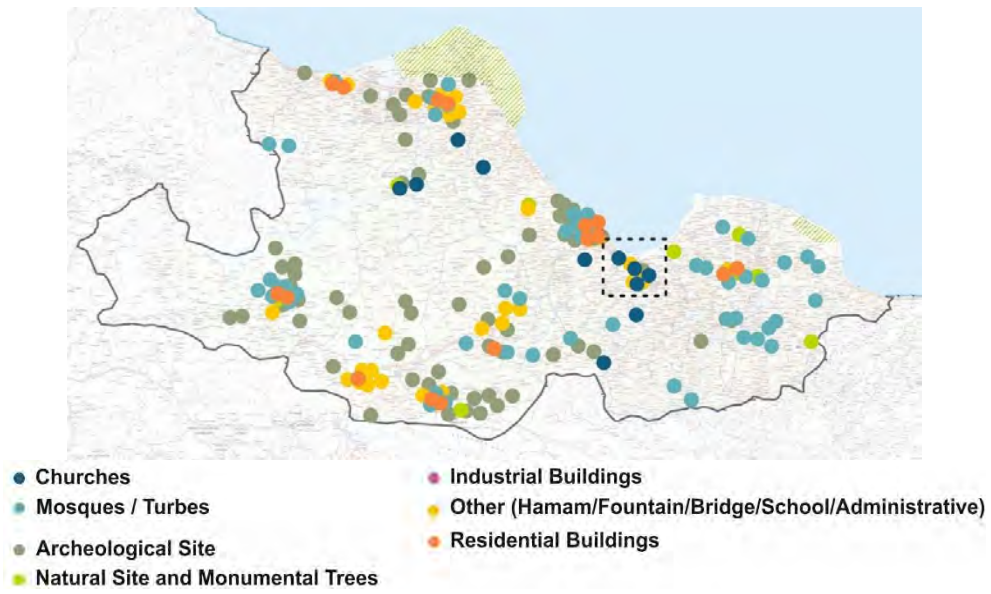


Figure 8: Registered cultural elements in Samsun (TKVE, 2009)

CHAPTER 2

BACKGROUND

2.1 Historical Features

2.1.1 History of Samsun

The earliest human traces found during archeological research are in Tekkeköy, Samsun. These traces are dated to the Paleolithic era (400.000–10.000BC). As a result of the studies held in Dündartepe, Kaledoruğu and İkiztepe (Tekkeköy) traces, which show there were small groups of people living in villages, belong to Late Chalcolithic and Bronze Age were found. These people were in contact with East Aegean Islands, North Greece, Bulgaria and Romania through intra-coastal seafaring (TKVE, 2009).

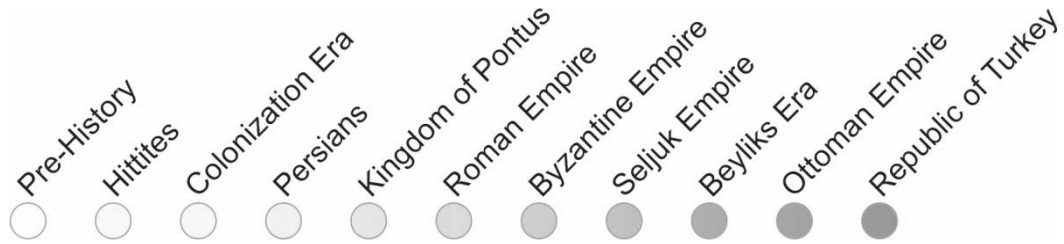


Figure 9: Timeline of the history of Samsun

Although there is no direct link to the city, the region Termisus (Terme) was dominated by Amazons, there is no certain date for the foundation of their state. Since Amazons have different and mythological aspects, there are many myths and legends about them. They represent the matriarchy in Anatolian culture (Sarisakal, 2003).

There are some etymological discussions about the name “Samsun⁹”. The other famous old name of the settlement is Amisos¹⁰. According to ancient writers, there was a settlement before the Greeks had come and the name was “Enete”, which can be linked to the Hittites’ domination before the colonial period. Miletosians settled and colonized “Amisos” in the 6th century BC. After them, Persians and Macedonians dominated the city. After the Arbela War, Alexander the Great captured Amisos, and it was under the sway of Alexander until his death, when the Pontus Kingdom was founded (Sarısakal, 2003).

Pontus Era¹¹ in the region is important. Amisos is defined as a Pontus city in Asia Minor (Smith, 1856), its history dates back to earlier, however. This definition may be raised from that ancient sources indicate that Amisos had a glorious era during the King Mithridates. Sinop, Amasya, and Samsun (Amisos) were important cities in the Pontus Kingdom, such a pitch that many of the coins were minted in Amisos (Figure 10). Mithradates VI played a critical role in history as the strongest King of Pontus Kingdom during his 60 years rule between 120–63 BC. He was opposed to Rome and rose against it. However, after his death, this resistance gave a way to acceptance to the power of Rome (Tezcan, 2007).

During the dominance of Rome, Amisos was just like a republic which rules itself. Towards the end of the first century AD, there existed a Jewish community as well as a Christian community. Two apostles of Christ (St. Andre and St. Piyer) had come to Amisos to disseminate Christianity. By the end of the year 325 AD, Amisos was a center of the Archbishopric (Sarısakal, 2003).

⁹ Sarısakal, B. (2003). *Bir Kentin Tarihi Samsun - İkinci Kitap* (pp. 13-15). Samsun: Samsun Valiliği İl Kültür Müdürlüğü Yayınları,

¹⁰ Ἀμισός- AMİΣΟΣ in Greek letters

¹¹ Tezcan, M. (2007). Pontus Krallığı (M.Ö. III - M.S. IV. Yüzyıl). In V. Usta (Ed.), *Başlangıçtan Günümüze Pontus Sorunu* (pp. 77–107). Trabzon: Serander Yayınları.

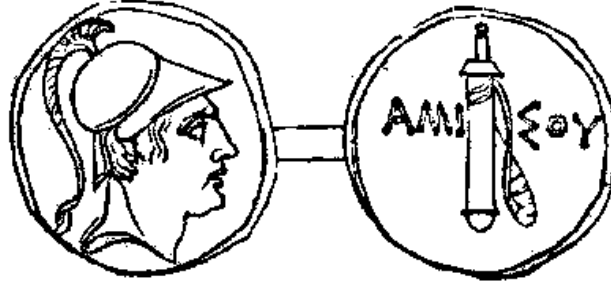


Figure 10: Coin of Amisus (Smith, 1856)

After the division of the Roman Empire into East and West, Amisos city joined Eastern Roman Empire (Byzantine Empire) until the invasion of the Turks. As a result of the Battle of Manzikert (Malazgirt) in 1071, Turkic Tribes gave a start to conquer the Anatolian lands. Danishmends surrounded the city, but could not take it. A new settlement named “Muslim Samsun” was set next to the town during the reign of Kılıçarslan II. The old city was named “Kafur Samsun” by the habitants of “Muslim Samsun”. These two settlements had lived together next to each other for more than two hundred years. According to Yolalıcı (1998), this togetherness could be based on mutual interests in term of the economy (trade). During these years, Samsun (*Amisus*) became a famous port.

After Latins defeated The Byzantine Empire in 1204 during the Fourth Crusade (1202-1204), there occurred two different states on Byzantine lands; Empire of Nicaea and Empire of Trebizond. The city remained in the territories of the Empire of Nicaea and during the early years of the 14th century, it was dominated by the Genoese who were already an important group of traders in the city. At that time, around “Muslim Samsun” there occurred many local beyliks (Canik Beyliks) (Figure), which will be demolished by Ottomans later (Yolalıcı, 1998).

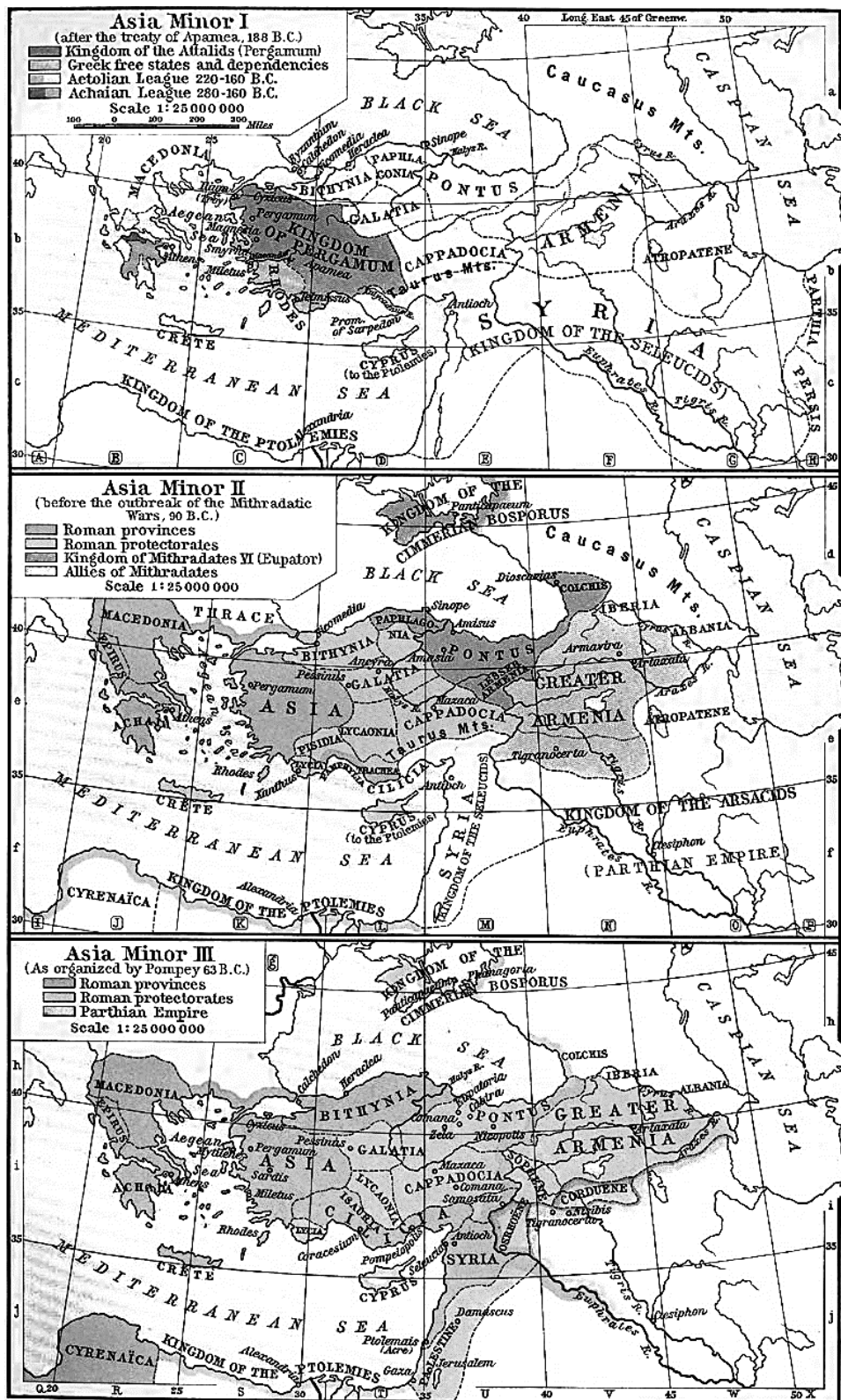


Figure 11: The Growth of Roman Power in Asia Minor
(Shepherd, 1926:33)

As a result of the defeat in the Battle of Köseadağ (1243), Samsun was conquered by different states and beyliks such as Ilkhanate, Pervaneoğulları, İsfendi-yaroğulları, Taceddinoğulları (TKVE, 2009). The time that the Ottomans took over the city (“Muslim Samsun”) is during the reign of Sultan Bayezid I (Yıldırım) in 1398 and twenty years later in 1419 Sultan Mehmed I (Çelebi) annexed “Kafur Samsun”. Since the Genoese had set the city on fire, it was named as “Black (Kara) Samsun” instead of Kafur, and local people are still using it (Yolalıcı, 1998). After being dominated by the Ottomans, the city was merged with the Province of Sivas as the Sanjak of Canik.

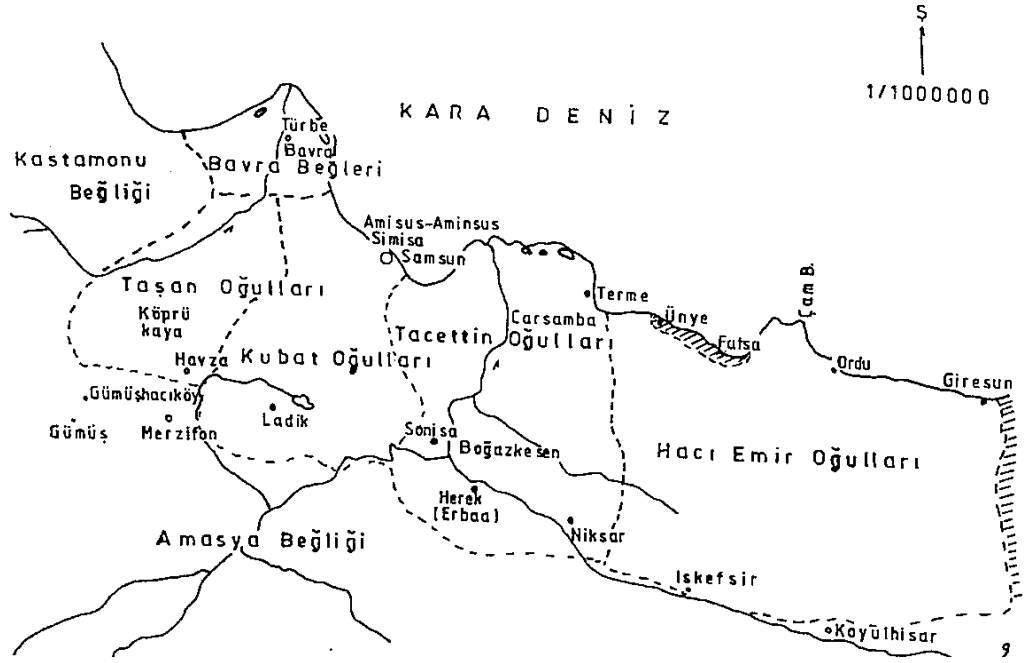


Figure: Local beyliks around Samsun (Yolalıcı, 1998)

After the victory of Timur in the Battle of Ankara against the Ottomans, Anatolian Beyliks gained power against the Ottomans. During this period, Samsun changed hands many times among other beyliks until 1428 when Murad II took the city again (Yolalıcı, 1998).

According to Yolalıcı (1998), despite the fact that there was the lack of political and political stability, Samsun could not continue developing for years. In addition to this situation, loss of Crimea in 1774, as a result of Treaty of Küçük Kaynarca, affected

Samsun as it was an important trading port. Şevki Duymaz, (2006) details this instability: Samsun (center of the region-Canik) was dependent on Amasya, Sivas, Erzincan, Sivas again (until Imperial Edict of Reorganization), and Trabzon¹² (See Figure 12). In addition, it was self-dependent once before the First Constitutional Era. Towards the end of the 19th century, population and the popularity of the city started to increase.

The Sanjak of Canik was separated from the Province of Trabzon in 1872 for five years and then it was annexed again in 1877. Its dependence on the Province of Trabzon continued until 1910 when Samsun became an individual city with all its districts: Samsun (town center), Bafra, Çarşamba, Fatsa, Terme and Ünye (Karagöz, 2006).

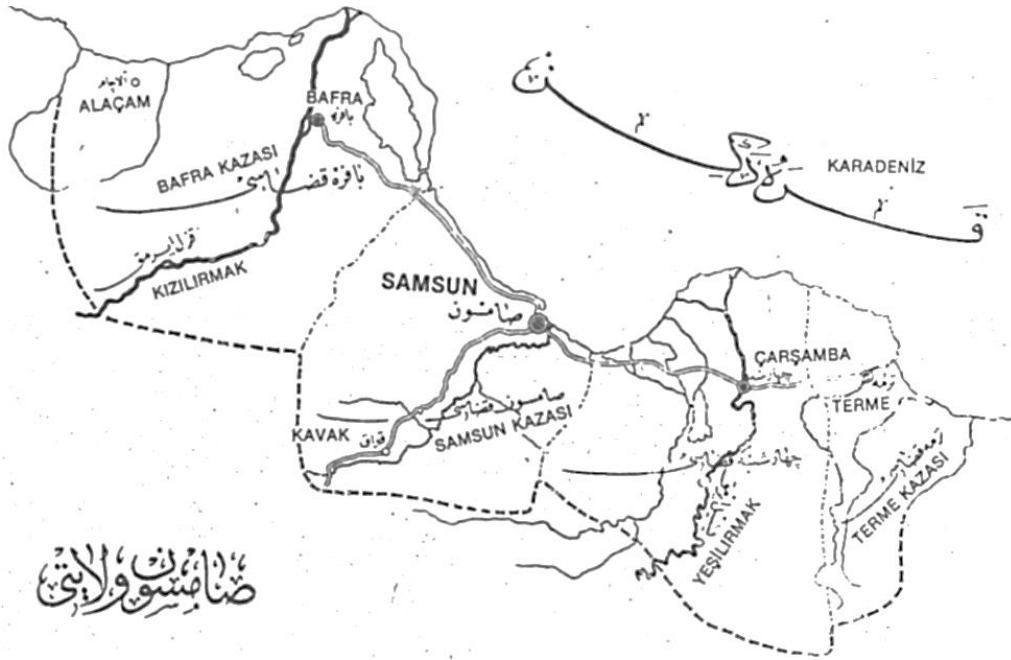


Figure 12: Map of Samsun in 19th century (Tuğlacı, 1985:263)

¹² Detailed information about Canik, especially the demographical structure, during the dates that it belongs to the Province of Trabzon can be found at:
Emiroğlu, K. (1994). *Trabzon Vilayet-i Salnamesi, Vols 1-22*. Ankara: Trabzon İli ve İlçeleri Eğitim, Kültür ve Sosyal Yardımlaşma Vakfı.

2.1.1.1 Samsun in the Late Ottoman Period

In order to understand the general situation in Samsun, during the Late Ottoman period, as well as the social and administrative structure, Annual Books of the Province of Trabzon (Salnâme-i Vilayet-i Trabzon) and Administrative Record Book of Canik (Defter-i Liva-i Canik) have been studied¹³.

To start with the Administrative Record Book of Canik (Defter-i Liva-i Canik)¹⁴, in 1837, Canik consists of 19 districts and 453 villages. Erler (2009) states that these records, which show the headmen (for Muslims and Non-Muslims¹⁵ separately), imams and Kahyas, can be used to categorize the settlements according to the residents' religion. This statement is being strengthened, as no such a village has officers for both Muslims and Non-Muslims. So that, Erler (2009) states that Canik consists of 346 Muslim and 107 Christian villages. The whole list of the villages will not be quoted here, however.

To continue with the Annual Books of the Province of Trabzon (Salnâme-i Vilayet-i Trabzon)¹⁶, which consist of 22 volumes for 36 years between 1869 and 1904, general population records that become more detailed through the years in terms of religion and gender as well as some information about the economic situation of the Sanjaks can be found. Detailed demographic, economic, and official information about the Sanjak of Canik can be found in these annual books except the dates between 1873 and 1878 just because of the political situation of Canik that is mentioned above. Also for some years, there is information about the building stock of the Sanjaks; for example, how many mosques, churches, fountains, and schools are there in the Sanjaks, and sometimes the districts are stated. In addition, a map showing the

¹³ For more information about the Sanjak of Canik in 15th and 16th centuries, See Öz, M. (1999). *XV-XVI. yüzyıllarda Canik Sancağı*. Ankara: Türk Tarih Kurumu Basımevi.

¹⁴ Erler, M. Y. (2009). "Osmanlı Nüfus Kayıtlarına Dair Alternatif Bir Kaynak: Defter-i Liva-i Canik" (1837). *Uluslararası Sosyal Araştırmalar Dergisi the Journal of International Social Research*, 2(8), 169–190.

¹⁵ The term: "Kocabası" is used for the headmen of the Non-Muslims

¹⁶ Emiroğlu, K. (1994). *Trabzon Vilayet-i Salnamesi*, Vols 1-22. Ankara: Trabzon İli ve İlçeleri Eğitim, Kültür ve Sosyal Yardımlaşma Vakfı.

territories of the Sanjak of Canik (See Figure 13) can be found in the attachments as well as the whole Province of Trabzon.

Concerning the Annual Books of the Province of Trabzon (Salnâme-i Vilayet-i Trabzon), the Sanjak of Canik consists of mainly 5 or 6 districts and 5-6 sub-districts (numbers change depending on the date). However, the territory of the Sanjak is different from the present territory of Samsun today, so it is crucial to keep in mind that the statistics will not reflect the whole city (in today's meaning).



Figure 13: Map of Canik - 1872 (Emiroğlu, 1994)

According to the population censuses, stated in the Annual Books of the Province of Trabzon between the dates 1869 and 1904, *Rum*-Orthodox community constitutes approximately the 25% of the total population. Particularly in 1894, 1900 and 1902, statistics is more detailed as to show the information of districts regarding population. Accordingly, it is seen that *Rum*-Orthodox people mostly live in the city center and Bafra District. *Rums* aggregate almost the half (49%) of the population in the town center of Samsun while it reaches 35% in Bafra.

Table 1: Population of Vilayeti-i Trabzon according to Trabzon Annuals
(Emiroğlu, 1994)

| | Muslim | Rum | Armenian | Cherkes | Catholic | Protestant | Jewish |
|-------|---------------|------------|-----------------|----------------|-----------------|-------------------|---------------|
| 1869* | 99.545 | 25.119 | 7.391 | 0 | 0 | 0 | 0 |
| 1870* | 82.034 | 26.250 | 8.017 | 13.596 | 31 | 0 | 0 |
| 1871* | 82.034 | 26.250 | 8.017 | 13.596 | 31 | 0 | 0 |
| 1872* | 82.034 | 26.250 | 8.017 | 13.596 | 31 | 0 | 0 |
| 1881* | 92.365 | 26.435 | 8.995 | 0 | 0 | 0 | 0 |
| 1894 | 212.496 | 64.886 | 18.174 | 0 | 95 | 541 | 5 |
| 1900 | 226.593 | 72.532 | 19.543 | 0 | 74 | 555 | 0 |
| 1902 | 229.392 | 73.427 | 20.184 | 0 | 78 | 676 | 0 |
| 1904 | 231.687 | 75.162 | 20.484 | 0 | 73 | 675 | 0 |

*: men only

Table 2: *Rum* and Muslim population in districts, according to Trabzon Annuals
(Emiroğlu, 1994)

| | 1894 | | 1900 | | 1902 | |
|-----------------|----------------|-------------|----------------|-------------|----------------|-------------|
| | Muslims | Rums | Muslims | Rums | Muslims | Rums |
| Samsun | 33.384 | 32.975 | 38.751 | 38.811 | 39.207 | 39.429 |
| Bafra | 39.578 | 22.829 | 40.451 | 23.877 | 40.555 | 23.986 |
| Çarşamba | 47.550 | 2.993 | 49.391 | 2.945 | 49.931 | 2.948 |
| Terme | 19.292 | 532 | 18.957 | 518 | 19.200 | 529 |
| Ünye | 44.787 | 3.905 | 50.238 | 4.417 | 51.169 | 4.554 |
| Fatsa | 27.895 | 1.652 | 28.805 | 1.964 | 29.330 | 1.981 |

In addition, the Annual Books contain information about the numbers of some kinds of buildings such as mosques, churches, schools and others. The list is rich regarding the range of the building, but the ones that appertain to the scope of this thesis were selected and represented in Table 7.

Unfortunately, because some districts and sub-district may differ from year to year, the numbers are not that meaningful statistically. By analyzing this table, however, a general understanding of the building stock can be acquired. In 1879, a complete year, many churches and non-Muslim schools were recorded, which is significant.

While the situation during the late Ottoman period was like that from the perspective of official Ottoman sources, Samouilidis¹⁷ declares a list, which is compiled by The Center of Asia Minor Studies¹⁸, showing the *Rum* villages of Pontus (or villages where *Rums* used to live). The list comprises the villages from the 37 regions of Pontus corresponding to the main districts mentioned in the Annual Books; Samsun (261 villages), Bafra (179 villages), Çarşamba (29 villages), Ünye (16 villages) and Fatsa (34 villages) may refer to the old Canik and additionally Vezirköprü (40 villages), Ladik (45 villages) and Havza (45 villages) may be included in order to figure out the modern territories of Samsun. (Total=649 villages)¹⁹.

The whole list of the villages, represented in 37 different regions, will not be listed fully in this thesis. It can be stated that many of the names mentioned as a *Rum* village²⁰ can be found on the map today since the names did not change much or it is easy to understand the Turkish version (See Figure 15). However, it is stated that names of a vast number of villages, not only Greek villages but also Armenian, Assyrian, and Kurdish, has been changed (Nişanyan, 2010) (See Figure 14).

During the years, the 1910s and 1920s, when the World War I ended with the Ottoman Empire's defeat, the idea of turning this situation into an advantage pervaded among the other countries as well as the minorities living in the Ottoman Lands. One of them was Greece and Anatolian *Rums*. The idea of generating Pontus again in the lands from

¹⁷ Samouilidis, C. S. (1992). *History of Pontic Hellenism* (Ιστορία του ποντιακού ελληνισμού). Thessaloniki: Kyriakidi Bros.

¹⁸ The Center of Asia Minor Studies (Κέντρο Μικρασιατικών Σπουδών – based in Athens, Greece) is a scientific institute included subsequent to 1930 in the accumulation, examination, and documentation of data of oral and composed verifiable convention, and additionally the distribution of experimental studies and monographs identified with Asia Minor Greeks.

¹⁹ **The 13 Coastal Regions - East to West:** 1. Rizounta - Rize 2. Ofi - Of 3. Sourmena - Sürmene 4. Trapezunta - Trabzon 5. Tripolis - Tirebolu 6. Kerasunta - Giresun 7. Kotyora - Ordu 8. Fatsa 9. Oinoi - Ünye 10. Tsartsampa - Çarşamba 11. Samsunta - Samsun 12. Pafra - Bafra 13. Sinope – Sinop

The 24 Inland regions - East to West : 14. Erzurum - Erzurum 15. Paipourtis - Bayburt 16. Erzigkian - Erzincan 17. Cheroiana - Cherianan 18. Argyroupolis - Argyroupolis 19. Ardassa – Ardaş 20. Nikopolis (Sempin Karahisar) Nikopol (Sempin-Karahisar) 21. Resantiye - Resantie 22. Sevasteias - Sivas 23. Neocaesarea - Neokaisareia 24. Tokat – Tokat 25. Akntag Maten - Akntag Maden 26. Erpaa - Erbaa 27. Jealousy - Zile 28. Amaseia - Amasya 29. Lantik (Laodicea) - Ladik (Laodicea) 30. Kavza - Havza 31. Kars 32. Merzifunta - Merzifon 33. Bezirkioprou - Vezirköprü 34. Gioumushmaten (Gioumous Hatsikioy) - Gkioumous Maden (Gkioumous Hatzikos) 35. Tsoroum - Corum 36. Giosgatis - Yozgat 37. Soungourlou - Sungurlu

²⁰ It would be better to indicate that the villages where *Rums* used to live

Batum to Sinop emerged during these years (Sarisakal, 2003). Each party blames the other for engaging in violence by armed gangs. However, this “Pontus” issue is not in the scope of this thesis.



Figure 14: Notable name changes of Greek geographical locations (Nişanyan, 2010)

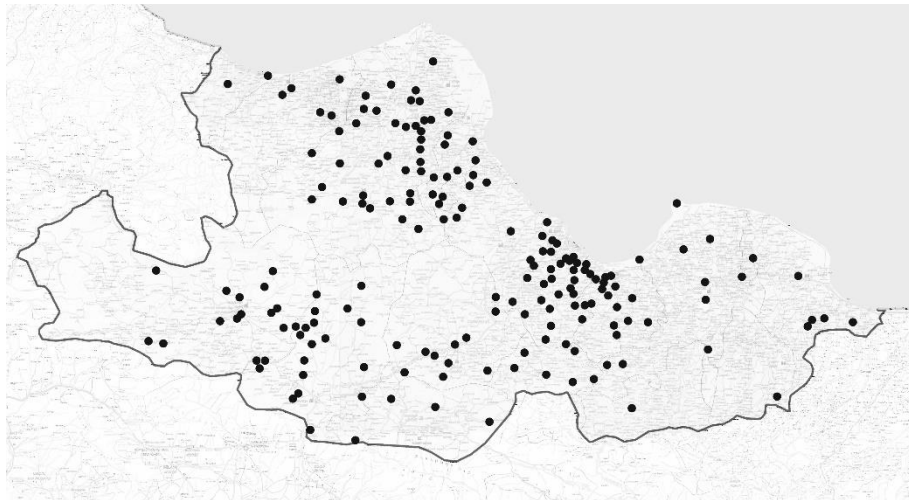


Figure 15: Map of the *Rum* Villages (Samouilidis, 1992)

Table 3: Building Stock in Province of Trabzon 1869-1881²¹

| | | Fountain | Ayazma | Windmill | Hamam | Han | Church | Madrasa | Tekke | Masjid | Djemevi | School (Muslim) | School (Catholic) | School (Rum) | School (Armenian) |
|------|---------------|----------|--------|----------|-------|-----|--------|---------|-------|--------|---------|-----------------|-------------------|--------------|-------------------|
| 1869 | Nefs-i Samsun | 54 | | 2 | 10 | 22 | 3 | 5 | 6 | 5 | 3 | | | | |
| | Bafra | 30 | | 120 | | 3 | 1 | 36 | 1 | 8 | 6 | | | | |
| | Çarşamba | | | 88 | 3 | 1 | | 1 | | 1 | 1 | | | | |
| | Ünye | 22 | | 5 | 5 | 1 | 2 | 1 | | 3 | 6 | | | | |
| | Niksar | 75 | 1 | 12 | 4 | 3 | 6 | 50 | | 24 | 4 | | | | |
| 1870 | Samsun | | | | | | 161 | 5 | 6 | 25 | 31 | 45 | 1 | 102 | 1 |
| | Kavak | | | | | | 7 | 5 | 5 | 50 | 38 | 77 | | 8 | |
| | Bafra | | | | | | 86 | 36 | 19 | 38 | 61 | 107 | | 60 | 1 |
| | Alaçam | | | | | | 10 | 1 | 4 | 14 | 22 | 38 | | 5 | |
| | Çarşamba | | | | | | 24 | 7 | 3 | | 108 | 119 | | 6 | 15 |
| | Terme | | | | | | 4 | 1 | | 1 | 48 | 50 | | 1 | 3 |
| | Ünye | | | | | | 9 | 2 | 1 | 49 | 6 | 79 | | 7 | 7 |
| | Fatsa | | | | | | 11 | 5 | | 1 | 71 | 72 | | 5 | 2 |
| | Bolaman | | | | | | 6 | 30 | | 4 | 27 | 27 | | 3 | 1 |
| | Karakuş | | | | | | | | | | 20 | 14 | | | |
| | Niksar | | | | | | 12 | 54 | 1 | 41 | 17 | 29 | | 7 | 4 |
| 1871 | Nefs-i Samsun | 57 | | 1 | | 20 | 3 | 4 | 5 | | 14 | 10 | 1 | | |
| | Çarşamba | | | 1 | | 5 | 3 | 5 | 2 | | 9 | 4 | | 3 | |
| | Bafra | 21 | | 1 | | 8 | 1 | 2 | 1 | 9 | 5 | 2 | | | |
| | Ünye | 30 | | 2 | | 11 | 3 | 2 | 2 | 4 | 6 | 8 | | | |
| 1879 | Samsun | 185 | | 198 | 10 | 31 | 133 | 4 | 5 | 53 | | 166 | | 62 | |
| | Kavak | 116 | | 91 | 1 | 23 | 9 | 5 | | 48 | | 45 | | 1 | |
| | Çarşamba | 21 | | 251 | 2 | 4 | 30 | 12 | 2 | 151 | | 147 | | 3 | |
| | Bafra | 123 | | 146 | 4 | 20 | 83 | 2 | 7 | 82 | | 70 | | 62 | |
| | Alaçam | 1 | | 95 | 1 | 1 | 9 | | 1 | 15 | | 21 | | 3 | |
| | Ünye | 77 | | 141 | 4 | 9 | 12 | 4 | 2 | 56 | | 55 | | 10 | |
| | Karakuş | | | | | | | | | 15 | | 10 | | | |
| | Fatsa | 151 | | 131 | 1 | | 11 | 14 | | 61 | | 48 | | 9 | |
| | Terme | | | 44 | 1 | | 6 | 1 | | 79 | | 79 | | 4 | |
| | Niksar | 67 | | 76 | 4 | 4 | 13 | 2 | | 24 | | 9 | | 6 | |
| 1881 | Samsun | 185 | | 198 | 10 | 31 | 133 | 4 | 5 | 53 | | 166 | | 62 | |
| | Kavak | 116 | | 91 | 1 | 23 | 9 | 5 | | 48 | | 45 | | 1 | |
| | Çarşamba | 21 | | 251 | 3 | 4 | 38 | 13 | 2 | 15 | | 147 | | 3 | |
| | Bafra | 123 | | 146 | 4 | 20 | 83 | 2 | 7 | 82 | | 70 | | 62 | |
| | Alaçam | 1 | | 95 | 1 | 1 | 9 | | 1 | 15 | | 31 | | 3 | |
| | Ünye | 77 | | 141 | 4 | 9 | 12 | 4 | 2 | 56 | | 55 | | 10 | |
| | Karakuş | | | | | | | | | 15 | | 10 | | | |
| | Fatsa | 151 | | 131 | 1 | | 11 | 14 | | 61 | | 48 | | 9 | |
| | Terme | 67 | | 44 | 1 | | 6 | 1 | | 79 | | 79 | | 4 | |

²¹ Emiroğlu, K. (1994). *Trabzon Vilayet-i Salnamesi, Vols 1-22*. Ankara: Trabzon İli ve İlçeleri Eğitim, Kültür ve Sosyal Yardımlaşma Vakfı.

As it is indicated that many of *Rums* were living in Samsun until the population exchange, it is expected to see a monument in the city center. Although there should have been 133 churches in Samsun in the late 19th century, according to Annual Books (See Table 3), there is not a *Rum* church in the Samsun city center or any traces of it in Samsun city center today, unfortunately²². On the other hand, in some old postcards and photographs a church named Hagia Triada can be seen.

The Hagia Triada Orthodox Cathedral was built at the end of the 19th century (Sarisakal, 2002). To mention the brief history of this cathedral, it was used properly until the population exchange when all the *Rums* have left Samsun. There were two schools next to the church one of which was for girls (on the right) and the other for boys (on the left) that can be seen in Figure 17. After losing the community, the building was converted to cinema by the governor, General Kazım İnanç in the 1930s after demolishing the bell tower and the bulbous dome with its drum (Figure 20). It served as a cinema for years until the area is decided to be used for education in 1940. It was demolished, and a new school was built in the area. Today, there is a school named “April 23 Secondary School” in the area.



Figure 16: Old postcard from Samsun, The church of Hagia Triada, the 1900s

²² According to Maccas, there were 207 churches in Samsun and 91 churches in Bafra (Maccas, 1919)



Figure 17: Old postcard from Samsun, The church of Hagia Triada, the 1900s



Figure 18: Old postcard from Samsun, interior view of the church of Hagia Triada, the 1900s





Figure 21: The 1905 public buildings shown in 1905 plan

- | | |
|---|-------------------------------|
| 1. Penitentiary, Government Hall, and Arsenal | 2. Tobacco Factory and Depots |
| 3. Tobacco Market | 4. Bedesten |
| 5. Military Post | 6. Greek Orthodox Church |
| 7. Italian Catholic Church | 8. Great Mosque |
| 9. Pazar Mosque | |
| 10. Clock Tower | 11. Customs |
| 12. Oil Depot | 13. Water Mill |
- (Yazıcı, 2013)

2.1.2 The Population Exchange

2.1.2.1 Non-Muslim Population in the late Ottoman period and during the Turkish independence war

In order to understand the perception of non-Muslim citizens in the Ottoman Empire, it is crucial to analyze the “Ottoman *Millet* System” It can be understood from this system, that is how so many people who are different from each other in terms of religion, ethnic group, and language could have lived together. However, the term “*millet*” does not have an ethnic meaning but has a religious significance. According to Eryılmaz (1992), “Ottoman *Millet* System” is a system that organizes people, who are under the sway of the Ottoman Empire, based on their religion and sects.

Millet System is based on the term: “Dhimmi” that originates from Islamic Law (Sharia). Dhimmis are the non-Muslims who live within Islamdom and have a regulated and protected status (Campo, 2009). According to Islamic law (Sharia),

people are divided into two: Muslims and non-Muslims. Dhimmi term refers to the subgroup of the ones who are not in a war with Islam and agreed to be under the protection of the Islamic State (Kurtaran, 2011). By this system, Islamic State (Ottoman Empire in this case) guarantees to assume the responsibility for all the people who are defined as ‘Dhimmi’ in terms of security of life and property as well as religious and moral rights (Ünlü, 2006).

Dhimmis were subject to Sharia Laws for general public issues while they were subject to the laws of their *millet* for the issues that require special solutions such as domestic issues, marriage, and inheritance. By grouping people and modularizing them according to their religion and sects, which is the system of *millet*, the Ottoman Empire had preferred dealing with *millets* instead of independent individuals²³ (Uyav, 2008).

Regarding all these *millet* and dhimmi concepts, it can be deduced that the Ottoman Empire consisted of people who belonged to many different groups in terms of religion or ethnic origin. One of these millets was the *Rum Orthodox Community (Millet-i Rum or Rum Milleti)*. They were the most populous *millet*.

In order to add more about the *millets* in the Ottoman Empire throughout the years, some statistical information can be studied. Population census data may give a general idea of the situation. The first population census was done during the reign of Sultan Mahmud II in 1830-1831 (See Table 4). However, these numbers and data may not reflect the exact situation since the earliest census studies were based on the needs of the tax system or military so that they counted only men mostly (Karpat, 2010).

During the following years, many different population censuses, some of which were about the *millets* and the religions, were done. Since these works belong to an era in which technology was not developed much to count all the people living on such vast lands, they have an error margin always. Also native sources and foreign ones may differ from each other. The reason behind it may arise from political issues. Keeping

²³ Sultan Mehmed II had declared that Orthodoxies, Armenians, and Jewish people are *millets* in Ottoman Empire, right after the Conquest in 1453. Catholics and Protestants had also been declared as *millet* in 1830 and 1848 respectively (Uyav, 2008).

in mind that these numbers may not be the exact ones, an overall situation can be understood from all of these statistical data, which is useful for this thesis (Table 4)

Table 4: Census data according to religion

| | 1831 (a) | 1897 (b) | 1906 (c) | 1910 (d) | 1912 (e) | 1914 (f) | 1927 (g) |
|----------------|-----------|------------|------------|-----------|-----------|------------|------------|
| Muslims | 2.490.892 | 14.111.945 | 15.518.478 | 8.192.598 | 7.048.662 | 15.044.846 | 13.269.606 |
| % | 68,4 | 74,07 | 74,25 | 75,7 | 72,7 | 81,23 | 97,36 |
| Rums | 1.080.463 | 2.569.912 | 2.833.370 | 1.777.146 | 1.782.582 | 1.792.846 | 109.905 |
| % | 29,7 | 13,49 | 13,55 | 16,42 | 18,39 | 9,68 | 0,81 |

Source: a. Karpas (2010) b. Eryılmaz (1996) c. Shaw & Shaw (1977)
d. Turkish Official Statistics, Pentzopoulos (2002)
e. Greek Patriarchate Statistics, Shaw & Shaw (1977)
f. Shaw & Shaw (1977) g. Akgönül (2012)

In years, especially with the developments that have occurred in Europe regarding democratization, the system of *millet* had to undergo a change, which was inevitable. Non-Muslim people under the control of the Ottoman Empire started to be affected by Western developments regarding independence and nationalism. As a result of all these developments, one of which is French Revolution, Greek people declared independence²⁴, which was the first step of breaking the system of *millet* (Kurtaran, 2011).

As a result of all these remarkable developments, Imperial Edict of Reorganization (Supreme Edict of the Rose House - *Tanzimât Fermânı*) had been proclaimed on November 3rd, 1839 and period of reforms and reorganizations (1839-1876) started. According to Kurtaran (2011), Imperial Edict of Reorganization is a westernization movement that looks for reinforcement of Muslim and non-Muslim community relations which is about to break.

The reforms aimed to integrate non-Muslims and Muslims in Ottoman society by civil liberties and equalities. By the edict, the system of *millet* was resolved, and the term

²⁴ Independence declared from the Ottoman Empire, 25 March 1821

of being a citizen of Ottoman was adopted (Bilgin, 2007). Alexandris (1992) states that Ottomanism, which is a new concept of a common citizenship and loyalty regardless of religion or origin, had been adopted. The period of reforms and reorganizations consisted of nationalism, independence, and equality before the law that arise from the French Revolution (1789) and it contributes to secularization in the Empire (Uyav, 2008).

With the Reform Edict of 1856 (The Rescript of Reform - *Islahât Fermânı*), the right of being equal to Muslims, that was accorded to non-Muslims by Imperial Edict of Reorganization, was extended (Kurtaran, 2011). According to Bilgin (2007), the difference between the two edicts is that Reform Edict of 1856 removed the difference between Muslims and non-Muslims.

During the 19th and the 20th century, the Ottoman Empire lost its power it and in the meantime, it was in trouble with *millets* within the body of the Empire in terms of nationalism, liberty, and rebellions. While the Empire was having problems in many fields, the first World War began in 1914. While the *millets* within the Empire intended to proclaim their independence, the Turks have started their war for independence (Akgönül, 2012).

After 1917, when Greece got involved in the war, Turks and *Rums*, who were living together at that time, took sides against each other. During this war, both Turkey and Greece charged its opponent with whistleblowing and became hostile towards each other (Alkan, 2007).

Turkish Independence War started subsequent to the end of World War I between the dates October 11, 1922 (Armistice of Mudanya) and May 19, 1919 (Beginning of the Independence War- Mustafa Kemal and his colleagues stepped ashore on Samsun). Turks and Greeks fought on the Western front.

2.1.2.2 Treaty of Lausanne and the Compulsory Population Exchange between Greece and Turkey

Before analyzing the Treaty of Lausanne, it is crucial to mention that the migration issue in Turkey during the 1920s cannot only be associated only with the Compulsory Population Exchange between Greece and Turkey. Arı (1995:7) defines three types of migration happened before the Exchange; migration from Turkey to other countries, migration from other countries to Turkey and internal migration to the cities liberated from the enemy occupation. According to Arı (1995) *Rums*, who form the external migration with Armenians and Jews, started to leave their homelands and went to Greece during the war. Arı (1995) states that more than one million *Rums* had left Turkey by the end of 1922. This migration was not compulsory, but inevitable due to war and its consequences.

Subsequent to the World War I and Turkish Independence War parleys between the sides started. In pursuit of the Armistice of Mudanya in 1922, that stopped the battles, the 11-week Conference of Lausanne started (Öksüz, 2007). During the negotiations in Lausanne, one of the major issues was the population exchange between Greece and Turkey. Rising conflicts and loss of credibility between sides as well as demanding homogeneous population in term of nations necessitated a population exchange (Öksüz, 2007).

Following the negotiations, the convention was signed on January 30, 1923²⁵. According to the Convention, the exchange was going to be held between Turkish nationals of the Greek Orthodox religion established in Turkish territory, and of Greek nationals of the Muslim faith established in Greek territory, except the Greek inhabitants living in Istanbul, and the Muslim inhabitants living in Western Thrace. In addition, the people who were already established before 1918 in Istanbul would be considered as *Rum* inhabitants residing in Istanbul and the Muslims set up in the region

²⁵ Lausanne Peace Treaty VI. Convention Concerning the Exchange of Greek and Turkish Populations Signed at Lausanne, January 30, 1923.

to the east of the frontier line laid down in 1918 would be regarded as Muslim inhabitants of Western Thrace²⁶.

A commission was set up to secure the justice. İpek (2000) focuses on the details about this population exchange. İpek (2000) states that according to the Convention, refugees would take along all the movable property, and there would be taken a statement down for all the immovable property by this commission so that the governments would compensate the loss.

Soon after the signing of the Convention on 30th of January, 1923 exchange started systematically in 1923 and was almost completed in 1924 (Öksüz, 2007), but it exactly ended by the İnönü-Venezilos Convention in 30th of October, 1930. İpek (2000) makes use of George Curzon²⁷'s statistics, in which he had reported in Lausanne, and stated that the estimated number of *Rum* refugees who would have to leave was 150.000-200.000 while the number of the Muslim refugees coming to Turkey was 400.000. Barutciski (2005) gives a number that shows the overall situation. According to these statistics, 189.916 *Rums* had to leave Turkey and went to Greece while 355.625 Muslims²⁸ came from Greece. İpek (2000) also adds Geray (1962)'s determinations on the *Rum* refugees who left Turkey as 149.951²⁹.

²⁶ **Article 1:** As from the 1st May, 1923, there shall take place a compulsory exchange of Turkish nationals of the Greek Orthodox religion established in Turkish territory, and of Greek nationals of the Moslem religion established in Greek territory. These persons shall not return to live in Turkey or Greece respectively without the authorization of the Turkish Government or of the Greek Government respectively.

Article 2: The following persons shall not be included in the exchange provided for in Article 1: a) The Greek inhabitants of Constantinople. b) The Moslem inhabitants of Western Thrace. All Greeks who were already established before the 30th October, 1918, within the areas under the Prefecture of the City of Constantinople, as defined by the law of 1912, shall be considered as Greek inhabitants of Constantinople. Moslems established in the region to the east of the frontier line laid down in 1918 by the Treaty of Bucharest shall be considered as Moslem inhabitants of Western Thrace. ("Lausanne Peace Treaty VI. Convention Concerning the Exchange of Greek and Turkish Populations Signed at Lausanne, January 30, 1923," n.d.)

²⁷ British Conservative statesman (Lord Curzon)

²⁸ The term "Muslim" was used instead of the term "Turk" in the Convention

²⁹ Geray, C. (1962). *Türkiye'den ve Türkiye'ye Göçler ve Göçmenlerin İskanı* (1923-1961). Ankara.

Arı (1995:53) states that there occurred a division of cities for incomers as listed below:

1st Region: Sinop, Samsun, Ordu, Giresun, Gümüşhane, Trabzon, Amasya, Çorum, Tokat **2nd:** Edirne, Tekfurdağı, Gelibolu, Kırkkilise, Çanakkale **3rd:** Balıkesir **4th:** İzmir, Manisa, Aydın, Menteşe, Afyon **5th:** Bursa **6th:** İstanbul, Çatalca, Zonguldak **7th:** İzmit, Bolu, Bilecik, Eskişehir, Kütahya **8th:** Antalya, Isparta, Burdur **9th:** Konya, Niğde, Kayseri, Aksaray, Kırşehir **10th:** Adana, Mersin, Silifke, Kozan, Ayıntab(Antep), Maraş.

When the exchange was over, the demographic change was remarkable. Hirschon (2005) reveals the situation as follows: while 20% of Greece population was Muslim before, the rate drops off to 6% and similarly while 20% of the population of Turkey was non-Muslim before, rate drop off to 2.5% or 1/40 after the exchange. In addition to that radical change, the population census in 1927 shows how this change has continued as it is seen that 99% of the total population, which is 13.600.000 approximately³⁰, was Muslim in Turkey (Öksüz, 2007) (See Table 4).

2.1.2.3 Population Exchange in Samsun

No sooner than the signing of the Convention Concerning the Exchange of Greek and Turkish Populations on January 30, 1923, people started to leave their houses and homelands. Samsun was one of the cities that had a large number of Orthodox citizens to exchange.

According to İpek (2000), the exact number of *Rums* who were exposed to exchange is not certain. However, there are some statistics and official records to generate an overall idea, although they are not the same in numbers. İpek (2000:7) quotes Akgün's report³¹ about the *Rums* that were exposed to exchange in the region of Samsun³² as the total number of people is 51.784. Additionally, he states that 109.000, 20.000 of

³⁰ 13.648.270 According to Turkish Statistical Institute, population Census data 1927

³¹ Akgün, S. (1986). Birkaç Amerikan Kaynağından Türk-Yunan Mübadelesi Sorunu. In III.Askerî Tarih Semineri (pp. 241–277). Ankara.

³² Samsun: 22.668, Tokat: 8.218, Sivas: 7.539, Şebinkarahisar: 5.879, Yozgat: 1.635, Çorum: 1.570, Ordu: 1.248, Sinop: 1.189, Gümüşhane: 811, Giresun: 623, Trabzon: 404

whom were from Samsun, *Rums* left Turkey by October 1924. Although there is no statistical data about the details of the educational information as well as occupations, and ages about the *Rum* refugees, it is estimated that they were working in non-agricultural positions such as banking, trading, and artisanship (İpek, 2000:8).

Table 5: Distribution of exchange people that are dispatched to Samsun according to their hometowns based on the records of General Provincial Directorate of Rural Services in Samsun (İpek, 2000:50)

| | | | | | |
|-------------------|--------|-------------------|----|-----------------|--------|
| Drama | 10.210 | Niş/Ürgüp | 51 | Leskofça | 8 |
| Kayalar | 7.000 | Priştine | 46 | Köprülü | 4 |
| Kozana | 6.015 | Üsküp | 46 | Manastır | 4 |
| Sarı Şaban | 3.344 | Pirlepe | 30 | Nevrekop | 4 |
| Karaca | 2.920 | Yeni Pazar | 30 | Vodine | 1 |
| Kavala | 1.979 | Niş | 22 | Florina | 4 |
| İştîp | 210 | Yenişehir | 19 | Kesriye | |
| Taşlıca | 200 | Kumonova | 18 | Koçana | |
| Ustrumca | 80 | Vranya | 18 | Pravşte | |
| Metoviçe | 71 | Tikveş | 13 | Total | 32.347 |

In the matter of locating the immigrants in Turkey, it was planned to conduct a detailed research on the villages and towns in order to correspond the newcomers' consuetudes and lifestyles (Arı, 1995). This research could not go further when the exchange started immediately, and the tobacco workers from Drama and Kavala were settled in Samsun because of their professions (İpek, 2000:40).

Settling people in the villages and towns was a major problem in general. As the remaining immovable properties were being damaged uncontrollably, these properties that had a potential for social utility became unserviceable (Arı, 1995:10). Houses and other properties belonging to *Rums* were damaged and demolished after they left, in fact, Aziz Sami (1923) draws an analogy between “*Pompei Ruins*” and Kadıköy District, one of the districts where *Rums* were used to live in Samsun. Similarly, in the official reports of the Grand National Assembly of Turkey, it is mentioned that it was hard to find even five houses in the area where five hundred *Rum* villages should have been (Arı, 1995:59). In addition, Arı (1995) refers to the report that Mustafa Necati prepared for Turkish Red Crescent (“*Hilâl-i Ahmer Cemiyeti*”) in December 1923. In the report, it is stated that a large amount of the abandoned properties was demolished, and it is not possible to find even a house to live in. In addition, in the local newspaper

(İkdam) in Samsun, it is stated that 99% of the villages that *Rums* were used to live in Samsun and Amasya were demolished³³.

Proper houses are needed for people who were estimated to be engaged in agriculture. Under these circumstances, it was not possible to settle the exchanged people in these villages (Arı, 1995). As the geographical and physical conditions of the region inconvenience the repair process, the idea of building the villages again was suggested. Mustafa Necati, explains the situation in his speech during the budget discussions in the Grand National Assembly of Turkey on March 24 1924³⁴. According to this report, it was planned to build 27 villages, 15 of which is to be in Samsun. According to İpek (2000), the number of the villages that were planned to be built in Samsun is seven. On the contrary, Arı (1995) states that construction of approximately 20.000 houses in 69 villages in Turkey³⁵ was completed in the manner of the concept of sample village-ideal village³⁶. Each village was planned to consist of 50 houses, mosque, and school (İpek, 2000:102). According to İpek (2000:102), villages that were planned and built are listed as follows: Taflan, Beylik, Kurugökçe, Çinik, Asarağaç, Ökse, Çınarağıl³⁷, and Çırakman Villages. In the archives of the Prime Ministry of Turkish Republic, there are a few documents about these sample villages in Samsun. In these documents, following villages are being mentioned: Canik (Cenik), Asarağaç, Hıyaralan, Cerağman, Çırakman, Ökse, Beylik, Çınarağıl, and Hisarağaç³⁸ (Archives of The Prime Ministry of Turkey).

İpek (2000) states that rebuilding the villages was an expensive process so that by the year 1925, a new system called “economical houses (*iktisadî ev -in Turkish*)” was adopted. These houses consisted of four separate houses, which have at least two

³³ No Title. (1924, August 25). İkdam. Samsun.

³⁴ (TBMM Zabıt Ceridesi, 1924) term 2, legislative year 2, volume 7/1, p. 1042.

³⁵ Especially in İzmir, Eskişehir-Ankara line, and Samsun

³⁶ For more information:

Çetin, T. (1992). Cumhuriyetin ilk yıllarında Türkiye’de köy, köylü sorunu ve köy kanunu. (Unpublished master’s thesis). Dokuz Eylül University.

Çetin, T. (1997). Cumhuriyet döneminde Türkiye’de köylü politikası (1923-1950). (Unpublished doctoral thesis). Dokuz Eylül University.

³⁷ In İpek’s work, names of the villages is not certain. Çınarağıl village may refer to Çınaralan Village, due to the fact that it is close to Çinik, Asarağaç, Ökse and Çırakman Villages, and there is not any village in Samsun named Çınarağıl.

³⁸ Hıyaralan may refer to Çınaralan, Cerağman may refer to Çırakman, Canik(Cenik) may refer to Çinik.

rooms and separate gardens, gathered under one single roof. According to İpek (2000:104), 6903 houses, 1717 of which is in Samsun, in Turkey³⁹ were started to be constructed.

To sum up with the historical side of this study, this information should be evaluated bearing in mind that the scope of this thesis is not about generating a historical debate or making an inference on that, but revealing the data from different perspectives and sources in order to understand the general situation of Samsun in the late Ottoman period.

Table 6: Numbers of exchanged people who were settled in the villages of Samsun (İpek, 2000:85)

| Village | Population | Village | Population |
|------------------|-------------------|----------------|-------------------|
| Alemdar Çiftliği | 112 | İlyasköy | 262 |
| Andyeri * + | 284 | Kalkanca | 85 |
| Asarağaç * | 243 | Karagöl | 119 |
| Aşağı Cinik * + | 809 | Karaperçin | 107 |
| Avdan | 91 | Kavacık | 165 |
| Çanakçı | 76 | Kelkaya | 82 |
| Çandır | 65 | Kesilli | 154 |
| Çatal Armud | 79 | Kızılköy | 124 |
| Çınaralan * + | 241 | Kızıloğlak | 82 |
| Çırakman * | 429 | Kozlu + | 136 |
| Çinekoğlu | 184 | Kurugökçe | 158 |
| Demirci-Kavak | 168 | Ökse * | 455 |
| Demircisu | 287 | Sarıbıyık | 109 |
| Derecik | 287 | Taflan | 473 |
| Devgeriş | 413 | Tekkeköy * | 138 |
| Düvecik | 105 | Tekneymar | 217 |
| Düzköy + | 224 | Tepecik | 166 |
| Gürgendağ | 58 | Üçhanlar | 324 |
| Gürgenyatak | 83 | Yerlice | 60 |
| Hacı İsmail | 226 | Yukarı Çinik * | 422 |
| Hasköy | 462 | Total | 8764 |

*: Villages in Tekkeköy selected for integration proposal

+: There exist the churches studied in this thesis

³⁹ In İzmir, Bursa, Adana, Antalya, Afyon, İzmir, Bafra, Çarşamba, Manisa, Tokat, Çorum, Yozgat, and Amasya, in addition to Samsun

2.2 Architectural Features of the *Rum* Churches

2.2.1 Architectural Regulations and Restrictions about Churches during the Ottoman period

After the Conquest of Constantinople, a contract was signed between the Ottoman Empire and Galata Dhimmis. In this contract, it is written that existing churches will not be harmed, will be converted to mosques and religious rituals will continue as it was before. On the other hand, they will not be allowed to build any churches and existing ones will not be allowed to use the church bell (Akman, 1996).

Until the declaration of Imperial Edict of Reorganization, it was forbidden for dhimmis to perform their religious ceremonies in the sight of Muslims as well as using the church bell, praying loudly and crossing oneself in public (Açıkgöz, 2007). Beyond these restrictions, it was strictly prohibited that no new church or any other non-Muslim prayer spaces will be built, and it was crucial to get permission from the Sultan to repair the old ones. Repair permission could only be got, providing the fact that old church will be the same in terms of dimensions and qualifications (Ahunbay & Açıkgöz, 2008). These regulations enabled the churches, belonging to the Byzantine period, not to change much and to keep their architectural characteristics for centuries (Karaca, 2001). Authorization documents reveal examples for the repair and rebuilding activities before the declaration of Imperial Edict of Reorganization. In 1801 (1216 AH), it was authorized to rebuild Aya Yani Teologos (Hagios Teologos) Church, which had been damaged by the fire, in Bursa⁴⁰. On the contrary, in 1818 (1233 AH) in Menemen and Kozluca Village, chamber of priests and a church were ordered to be demolished to the level with the ground immediately due to illegal construction⁴¹ (Archives of The Prime Ministry of Turkey).

⁴⁰ *Bursa'da meydana gelen büyük yangında yanmış olan Aya Yani Teologo Kilise'sinin müceddeden inşasına müsaade olunması*, 25/Ş/1216 (AH), File:3, Folder:170, Group Code:C..ADL., The Ottoman Archives Of The Prime Ministry, Ankara.

⁴¹ *Menemen Rum Kilisesi derununda muhdes olup papas odaları ve Kozluca köyünde yeniden kilise yapıldığı haber alındığından papas odaları ile Kozluca'daki kilisenin bir ağaç ve bir taş kalmayacak surette serian yıkılması*, 29/M/1233 (AH), File:23, Folder:1349, Group Code:C..ADL., The Ottoman Archives Of The Prime Ministry, Ankara.

With the Imperial Edict of Reorganization, the restriction about getting permission from the Sultan for repairing the old churches was repealed. However, the prohibition for new constructions remained (Ünlü, 2006). Karaca (2011:40) indicates that the repairs of the churches were done with previously used, old materials.

Changes in the regulations continued and with the Reform Edict of 1856, restrictions on the construction and repair of the church, synagogue, monastery, and schools were repealed. Repair activities gained speed while new constructions again needed permission from Sultan. By this Edict, ringing the bell of the churches was allowed; in the places where Muslims and non-Muslims were living together building bell towers and ringing the bells were delicate matters and they were handled individually, though (Koyuncu, 2014).

As repairment or re-building of the churches required application for permission, the process of getting permission is being explained in Ünlü's (2006) study as follows. Dimensions, and information about the location of the building such as the property of the land, religion of people living around the building whether they are Muslims or non-Muslims and what kind of buildings around the church (or the land suggested to build a church on) should be added to application. Once the state gets the application, it was needed to investigate these requests and prepare a detailed report by a master engineer or architect. Some criteria needed to be satisfied by the applicant community. First of all, the church, which is suggested to be repaired or built, should belong to the applicant millet, which means *Rums* could not repair or rebuild and use a church belong to other millets. In addition, the area that is suggested to be used as a church should not be in or close to the district in which Muslims lived. Finally, it was important that no one or nowhere should not suffer from the building activities (Ünlü, 2006).

To set an example for these repair and rebuilding activities in the 19th century, Ünlü (2006) states some cases in Samsun. Firstly, in 1855, *Rums* living in Bafra appealed to the Ottoman State in order to enlarge and rebuilt the Hagia Marina Church due to the fact that it does not satisfy the needs of an increasing population and it was in a bad condition. Secondly, in 1862 metropolitan bishop of Samsun appealed to the Ottoman State with similar problems. He asked for permission to repair nine churches in

Samsun⁴²⁻⁴³ (Archives of The Prime Ministry of Turkey). Five of these nine churches would be repaired as they are; however, four of them were suggested to be enlarged (Ünlü, 2006) (See Figure 194 and Figure 195). In 1869, *Rums* living in Bafra asked for permission to build a new church named Hagia Vasil as the existing ones did not satisfy the needs of an increasing population. Ünlü (2006) states two more examples of demand for repair and enlargement of churches in Alaçam and Kavak. She adds an application that was accepted for rebuilding Metamorfor Church in Çarşamba, in 1873 and, in 1889, request for rebuilding a church in Alaçam. All of these requests were accepted after a detailed examination. According to Ünlü (2006), applications continued increasingly. Supportively, applications were continued in the first decade of the 20th century. There are numerous official documents in the Ottoman Archives of the Prime Ministry of Turkey. One of the documents is about a church in Sarımeşmedli Village that was authorized to build in 1903 (1320 AH). Plan, façade and site plan drawings are also included in the document⁴⁴ (See Figure 192 and Figure 193). One year after this authorization, in 1904 (1322 AH), permission to build a bell tower and a residence for the priest in Samsun is being stated⁴⁵ (See Figure 196). Unfortunately, the name of the village and the church is not clear.

On the other hand, beyond these positive responses, there are applications rejected. Ünlü (2006) states that in 1850, *Rums*, who were living in Ökse Village, applied to the State demanding to repair and rebuild some parts of the existing church. The application was denied due to the fact that the dimensions declared were not in line with the dimensions of the building.

New church constructions gained speed on all over the lands of the Ottoman Empire after 1856. Because of the fact that not a new building had been made, and the old ones

⁴² Names of the villages were translated into Latin letters as follows: Kalkancı, Karapürçek, Kadı, İlyas, Toygar, Çanakçıderesi, Gözlu (may refer to Kozlu Village in this study), Petlice, and Siperpece Villages. (translation: Göksel Baş)

⁴³ *Samsun kazasına tabi dokuz köyde bulunan Rum kiliselerinin tamiri*, 23/M/1279 (AH), File:194, Folder:10953, Group Code: İ.HR., The Ottoman Archives of The Prime Ministry, Ankara.

⁴⁴ *Canik sancağı Samsun kazasının Sarı Mehmedli karyesinde Rum Cemaati'ne mahsus müceddeden bir aded kilise inşası*, 15/Z/13201 (AH), File:49, Folder:1320, Group Code:İ..AZN., The Ottoman Archives Of The Prime Ministry, Ankara.

⁴⁵ *Samsun'da gayr-ı müslim cemaate mahsus olmak üzere inşa edilecek kilise ile çan kulesi ve papaz ikametgahına ruhsat itası*, 13/M/1322 (AH), File:2304, Folder:172743, Group Code:BEO., The Ottoman Archives Of The Prime Ministry, Ankara.

had been repaired in accordance with their original features as much as possible, a unique architecture for these kinds of buildings has been created during approximately four hundred years (Açıkgöz, 2007). On the other hand, the churches that were built during the 19th century are different from the old ones in terms of architectural and structural features such as domes, bell towers, and main mass dimensions as well as ornamentations. This situation is just like an architectural expression of all these regulations and restrictions (Açıkgöz, 2007).

Due to all the rules and restrictions, architectural characteristics of the churches sometimes converged with the civil architecture. While, during the Byzantine period, church architecture was at the forefront, during Ottoman period mosque architecture surpasses the church architecture with its Ottoman ornamentation style and vanity (Karaca, 2008:646).

2.2.2 Architectural features of the *Rum* churches in Black Sea Region

Karaca (2008:647) defines the general characteristics of the *Rum* churches in Istanbul until the reforms as follows. All the churches until the Imperial Edict of Reorganization and the Reform Edict of 1856 are basilical plan type⁴⁶, they are not too big in dimensions, rectangular shaped and located in East-West directions. There is an apse on the east side of the building that is covered by a conical roof (See Figure 22) while the main space is covered by a single gable roof.

Walls are plastered inside and outside and usually built with cut stone or rubble stone. Lintel and jambs are stone while the arches are brick in generally. There may be used spolia materials in the façade. Windows are on the north and south walls in single file order, and there are usually two or three entrances one of which is on the west. Naos usually has three naves (sometimes five) that are distinguished by the columns.

⁴⁶ Karaca's (2008) work does cover 53 Rum-Orthodox Churches that are known since 1454, the Conquest of Constantinople, until the Imperial Edict of Reorganization in 1839 and still in use. Consequently, this generalization should be evaluated accordingly.

On the other hand, Patricios (2014) states different kind of plan organizations of churches that are belong to Byzantine period in Istanbul. Basilica type, domed basilica type, *the most famous church of this type is Hagia Sophia III (6th century)*, cruciform, cross-in-square plan type *that became dominant in Constantinople from the 9th century*, centralized plan type, converted ones and Athonite plan type (Patricios, 2014: 134-182).

The number of the columns depends on the dimensions of the building; however, the common use is six columns in total.

The main nave in the middle is wider (in approximately 1:2:1 scale) and higher than the others. Bema is located in the east, aligned to the line of the first column row in the east, one or two steps higher than the floor. There may be niches on the east, south and north walls of bema. Narthex may be inside or outside or even added later. Gallery, for women, is located above the narthex. Spaces are covered by vaults in the main nave, vaults, or slabs in the side naves and half domes in apsis. There exists an altar in front of the apsis, a timber pulpit next to the fourth column in the north and timber Bishop's throne by the third column in the south. He also gives an average dimension for these churches, which is 15.5 x 25 meters in width and length respectively (Karaca, 2008).

It should be kept in mind that the churches in this study will be smaller than the mainstream Istanbul churches since they are located in the villages in Samsun while the others are in the capital city of the Byzantine Empire. Nevertheless, this general assessment and evaluation are still being useful for the architectural characteristics and general order of the buildings.



Figure 22: Triple apse array, Istanbul churches. Variety of semi-circular and polygonal forms (Patricios, 2014:76)

Beyond the work of Karaca (2008) that focuses on the churches in Istanbul, Bryer's work (2002) consists of the churches in Black Sea Region⁴⁷, based especially on the trips between the years 1957-1971. While Karaca (2008:595) declares that all the churches until the Imperial Edict of Reorganization and the Reform Edict of 1856 are basilical plan type, Bryer (2002) defines four different groups of plan organizations:

1. **Simple rectangular with rounded apse:** These kinds of buildings have a simple rectangular plan, and there exists a single rounded apse on the east. They usually have low-pitched gable roof of masonry. Blind arches, separated by pilasters, diversify the walls and vault ribs if there are any, spring from these blind arches (See Figure 24, a).
2. **Three-aisled Basilica:** There is the main nave, which is wider and higher, and a dome might be expected. They have a shallow gable roof. The ratio between the width and the length gives an impression of a centralized plan since the length is relatively short in the churches of this type in Black Sea Region (See Figure 24, b).
Antyeri, Ayaklıalan, Kozlu and Çınaralan Churches are listed in this group in Okuyucu's (2013) thesis.
3. **Domed basilica:** Having been similar to the second type, these churches have a dome, which conforms to the Late Byzantine style as they are narrow in diameter and set on high drums.
Both the second and the third type of churches usually have a Narthex at the west end and a gallery for women. The gallery might be reached by a stairway inside (See Figure 24, c).
Asarağaç Church is listed in this group in Okuyucu's (2013) thesis.
4. **Greek cross plan:** This group is not common in the area. There is a Greek cross inscribed in the plan and there exists a central dome in this centralized plan (See Figure 24, d) (Bryer, 2002).

⁴⁷ He uses the term "Pontus" instead of "Black Sea Region."

Okuyucu (2013) adds one more group of plan type to these four which is the Cross plan. These types of churches tend to be longitudinal and the naves intercept, creating a form of a cross that is visible from outside. Only one building from the whole work that consists of 143 churches is listed in this group, which is Şamanlı Church in Krom Valley, Gümüşhane.

Bryer (2002) defines the general characteristics of the *Rum* churches in Black Sea Region as follows. The primary material that was used in these churches is the stone that is locally available. Since the type of stone in the area is not suitable for elaboration, it is used as very rough blocks. Windows are usually small and open out into the interior to a wide low sill. The common way of forming the walls and the vaults, except the facades, is using the stone in random coursed masonry with a mortared rubble core.

The moldings of doors, column bases, capitals, and windows commonly originate from the Byzantine tradition. Churches in the villages may not have moldings; however, doors, jambs, and lintels, window frames, quoins, or any other architectural element are relieved from the wall by using ashlar. Using tie beams in order to strengthen the building, which is a tradition from the Byzantine period, is a common application; however, instead of wood, as it is in Byzantine, iron was used in these churches because of the developments in the 19th century. Brick has rarely been seen, except the pottery vessels that were inserted into the vaults, as the mouth of the jar is unblocked (See Figure 23). This application may not also lighten the structure, but can improve the acoustic performance.

Bryer (2002) states that designs in Black Sea Region in the 19th century is not willing, or unable, to build domes. He adds that only a few domed structures in this area during the 19th century was monumental in the manner that looks large, uncharacteristic and built by architects. He defines this style as Ottoman Orthodox neo-Byzantine

baroque⁴⁸. He deduces that perhaps the tradition of dome building had been lost locally after 1461 while the cross-in-square plan survived.

The triple apse was the most important feature of these churches. Apsis part of the building seems to be an external addition, as the apsis is lower than the nave in nearly all of the churches in the area. Accordingly, inside of the church, there occurs an abnormally high perpendicular face to cover the space between the semi-dome and the vaults. A window is usually set on this face. Bryer (2002) also adds that a freestanding belfry with light structure is a common feature. Since it was forbidden to use a church bell until the declaration of Imperial Edict of Reorganization, these belfries must all have been built after 1856.

Arches are semicircular in almost all the churches. According to Bryer and the doors are divided into two groups, one of which simply consists of a rectangular opening with a recessed semicircular or pointed tympanum above and the second one is glamorized with a series of simple moldings all around. As there are a few remaining of an iconostasis, Bryer lines up with the fact that these parts had been made of wood. In his work, there is just one example of a stone iconostasis, which belongs to the Church of Koimesis in Göynük.

In addition, there is a wooden iconostasis that remained in St. Basil Church in Trabzon. Beside the iconostasis, wall paintings also divided into two groups by Bryer as the ones before 1850 and the ones after. He relates the first group to the Byzantine style and defines them neat and classy while he defines the other poor. According to him, there is no reservation for the figures, sometimes St. George or sometimes Jesus Christ with Evangelists around. Although there is not a specific regulation of the places of the paintings, central dome and pendentives are being emphasized intentionally. Sometimes jambs, lintels, voussoirs, and the reveals of arches may be painted in the form of floral patterns, simulated marble, or simply a monochrome blue or red (Bryer, 2002).

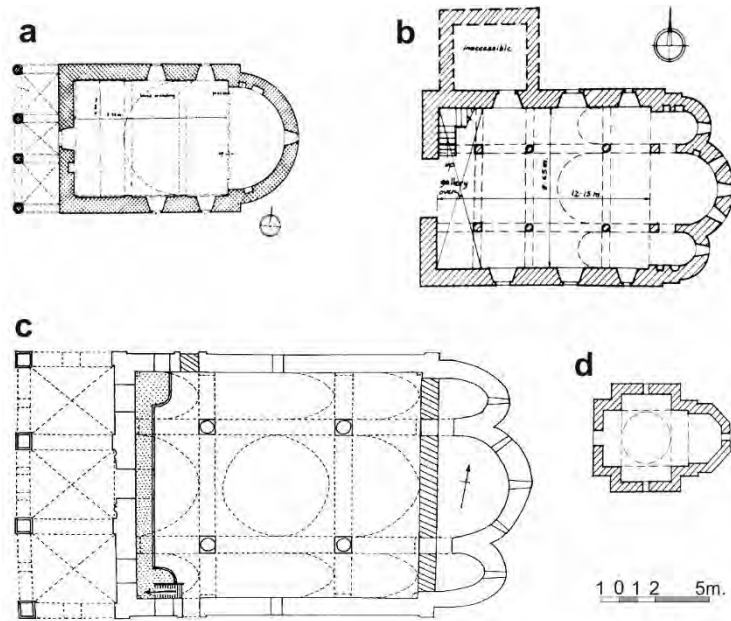
⁴⁸ Bryer (2002) gives examples of the new Cathedral of St. Gregory of Nyssa in Trebizond, the Monastery of at Choutoura or the Cathedral of the Holy Trinity, Samsun with its byzantine plan, Russian dome, and Italian towers.

Beyond this general architectural explanation of the churches in his work, Bryer (2002) evaluates them in terms of construction dates. He questions whether they are to be viewed as the remains of Byzantine custom or as the products of a self-conscious and maybe the nationalistic revival of Byzantine forms. There may be a connection with Anatolian churches of the Byzantine period, and even the late Byzantine churches of the other former provinces of the empire, with these buildings, as they are mostly simple rectangles, basilicas and domed basilicas (Bryer, 2002).

In this respect, Bryer (2002) defines the churches in his study, which are rectangular and basilican plans, as the examples of the survival of a long tradition instead of a revival during 18th-19th centuries. He supports this idea with the conservative nature of them makes it harder to date these buildings to 9th or 19th century. On the contrary, the ones that have cross-in-square plan type with a dome competitive than the basilican type and they seem to be built in the late 19th century. He adds that they are based on Constantinople plans rather than traditional local masonry practicing, but a work of a trained architect.



Figure 23: The pottery vessels that were inserted into the jarults, as the mouth of jar is unblocked, in Asarağaç (Kelkaya) Church (Author, 2013)



- (a) Church in Yolağzı, Keşap, Giresun
- (b) Church A, Kahramanmaraş Caddesi, Trabzon
- (c) Tzita Church, Dirlik Village, Sürmene, Trabzon
- (d) Small church in Krom Valley, Gümüşhane

Figure 24: Illustration of the classification of Bryer –
Collections of figures from Bryer (2002)



Figure 25: Belfry (Bryer, 2002 part1:239)

2.2.2.1 Comparative study on the architectural features of the churches

In order to examine and understand the churches in Samsun, it is useful to compare other churches, mostly the ones that Bryer (2002) studied, in Black Sea Region in terms of plan scheme and construction dates. In Figure 27 and Figure 28, plans of the churches and brief information about them can be found. It should be kept in mind that, drawings that belong to Bryer (2002) may not reflect the current situation as his study was in the years between 1957 and 1971. However, plan drawings of Yason Church (Figure 27, 3), Düz Mahalle Church (Figure 27, 5), Church of Hypapante (Figure 26 and Figure 27, 7) are up to date⁴⁹.



Figure 26: Taşbaşı Church (The Church of Hypapante), Ordu (Author, 2013)

⁴⁹ All the three churches were visited during site study in October, 2013.

As it has previously been indicated that during the Ottoman period, between 1453 and 1856, building a new church was not possible. Repairment of the buildings was possible only if the State gave permission when the detailed examinations were done (Ünlü, 2006). Consequently, church architecture in Anatolia follows the traces of old traditions, just as Bryer (2002) defines these basilican plan-type churches as conservative and survival of a long tradition of Byzantine architecture. Therefore, it might be useful to look at Byzantine church architecture.

In the works of Krautheimer (1975), Mango (1986, 2006), and Patricios (2014), detailed information on Byzantine architecture can be found⁵⁰. Since Byzantine Architecture is an individual subject to study, here just some examples will be given. In Figure 29, Figure 30, and Figure 31 plans of churches, which are in Athens and Aksaray, belong to the 10th - 11th century were shown.

Comparing the plans of churches in Black Sea Region that Bryer (2002) studied (See Figure 27 and Figure 28) roughly with the earlier examples in Byzantine period (See Figure 29, Figure 30, and Figure 31), it is seen that plan schemes are quite similar.

Consequently, combining the statements of Bryer (2002) with the historical facts that Ünlü (2006) epitomizes with cases in Samsun in 19th century regarding the regulations and restrictions about churches, it may be said that dating these churches in the area, as well as the ones studied in this thesis, should be discussed accordingly.

⁵⁰ For more information about Byzantine architecture: Mango, C. (1986). *The Art of the Byzantine Empire 312-1453: Sources and Documents*. University of Toronto Press.; Krautheimer, R. (1975). *Early Christian and Byzantine architecture*. (R. Krautheimer & S. Curcic, Eds.) (4th editio). Baltimore: Harmondsworth, Middx.; Patricios, N. N. (2014). *The Sacred Architecture of Byzantium: Art, Liturgy and Symbolism in Early Christian Churches*. London: I.B.Tauris & Co Ltd.

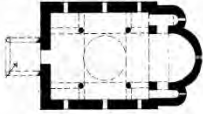
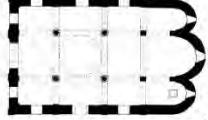


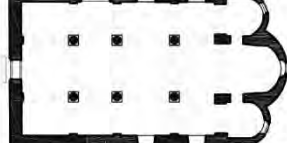
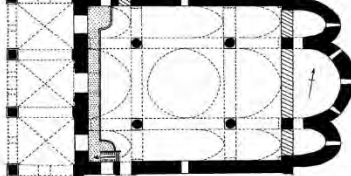
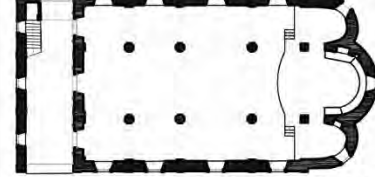
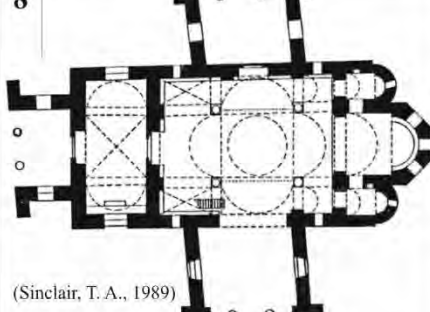
| Plan | Name Address | Explanation |
|--|---|--|
|  <p>1 0 1 2 5 10m</p> <p>Bryer, A. (2002)</p> | <p>St. Theodore Church</p> <p>Uğurtaş Village Torul/ Gümüşhane</p> | <p>Located above the present village, it is dated 1867. It has a cross-in-square plan with three rounded apsis. There is a dome on a quadrant drum. There was a belfry open on three sides attached to the north wall. (Sinclair, T. A., 1989; Bryer, A., 2002)</p> |
|  <p>Bryer, A. (2002)</p> | <p>Monastery of St. George Choutora</p> <p>Alemdar Village/ Gümüşhane</p> | <p>History of the monastery dates back to 17th century, but rebuilt in 19th century (1883). The church is a large and imposing domed structure with three rounded apsis. there was remains of the belfries at west. Windows and doors are highly decorated in relief (Bryer, A., 2002).</p> |
|  <p>Mensal İnşaat (2004)</p> | <p>Yason church</p> <p>Çaytepe Village/ Perşembe/Ordu</p> | <p>It is dated 1868 (Sinclair, T. A., 1989) plan is a mixture of the basilican and cross-in-square types with three apsis at east. there is a dome on a rounded drum (Bryer, A., 2002).</p> |
|  <p>Bryer, A. (2002)</p> | <p>Church of Prodromos</p> <p>Mescitli Village/ Gümüşhane</p> | <p>It was rebuilt in 1872. The previous one had been built on the foundations of another one in 1710's (Sinclair, T. A., 1989). It has a basilican plan with two aisles and naos. There are three rounded apses and interior space is covered by barrel vaults (Bryer, A., 2002).</p> |
|  <p>Author (2013)</p> | <p>Düz Mahalle Church</p> <p>Düz Mahalle/ Ordu</p> | <p>Plan of the building is basilical with 6 columns and nave&two aisles in E-W direction and a triple apsis on east. Columns are connected with arches and the naves are covered by barrel vaults.</p> |
|  <p>Bryer, A. (2002)</p> | <p>Tzita Church</p> <p>Dirlik Village/Sürmene Trabzon</p> | <p>It was rebuilt between 1889-1893. It has a cross-in-square plan with the north and south arms marked by high roofs. There was a dome on drum. There is a stone balcony (gallery for women) that projects from the narthex in to the naos (Bryer, A., 2002).</p> |
|  <p>Zile Aktif Mimarlık (2013)</p> | <p>Church of Hypapante</p> <p>Taşbaşı/Ordu</p> | <p>It is dated to 18-19th century (Sinclair, T. A., 1989). It is a basilica five bays long by three wide, with three apsis (Bryer, A., 2002). Spanning the whole width of the western section in ground floor serves as a narthex and there is a gallery above the narthex for women. There is a dome on drum</p> |
|  <p>(Sinclair, T. A., 1989)</p> | <p>Hagia Sophia</p> <p>Trabzon</p> | <p>Dates from the reign of Manuel I, Emperor of Trebizond 1238-1263. Of the rest of the monastery only the bell tower survives. Four columns in the center support the dome on the drum. There are porches on three sides and there exists a narthex at west (Sinclair, T. A., 1989). Hagia Sophia church was one of the largest constructions in its period (Eastmond, A., 2004).</p> |

Figure 27: Comparative study of the *Rum* Churches in Black Sea Region

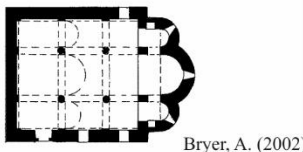
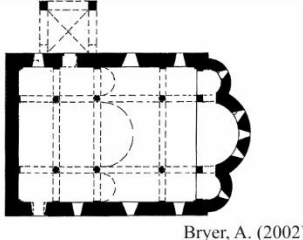
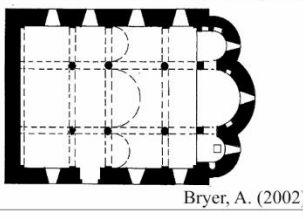
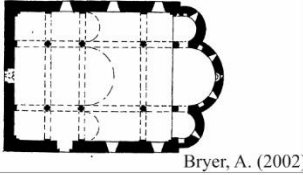
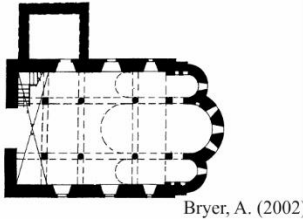
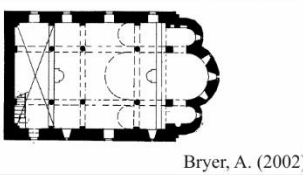
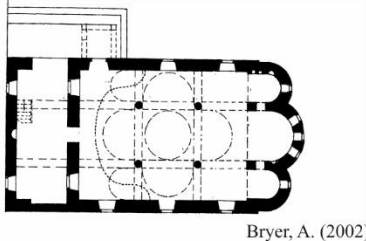
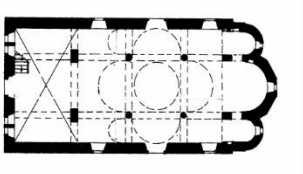
| Plan | | Name Address | Explanation |
|---|------------------|--|---|
|  | | St.Charalambos Church Goballı District Dumanlı Village/ Gümüşhane | |
| 9 | Bryer, A. (2002) | | |
|  | | St. Christopher Church Piştıflı District Dumanlı Village/ Gümüşhane | <p>The villages churches of Santa (dated 1860-1870) reflects local characteristics. They are in cross-in-square plan in built as a basilica. Although domes were expected in the center, they are covered by barrel vaults. They might have been decorated to simulate domes.</p> <p>They commonly have shallow apsis, fairly slender columns with inverted like doric bases instead of piers.</p> <p>There are traces of a belfry at north in St.Christopher Church (Piştıflı District) while there exists the base of a free-standing belfry and ayazma nearby in St. Theodore Church (Terzili District). (Bryer, A. ,2002)</p> |
| 10 | Bryer, A. (2002) | | |
|  | | St. Theodore Church Terzili District Dumanlı Village/ Gümüşhane | |
| 11 | Bryer, A. (2002) | | |
|  | | St. Kyriake Church İşhanlı District Dumanlı Village/ Gümüşhane | |
| 12 | Bryer, A. (2002) | | |
|  | | Church E Kahramanmaraş Street/Trabzon | <p>It has a basilican plan type with three rounded apsis, which looks older than the rest of the church. It may well be an old foundation largely rebuilt in 19th century. While nave and aisles are covered by barrel vault, one continious pitch roof covers the building.</p> <p>It has a copied plan of an earlier church, possibly (Bryer, A. ,2002)</p> |
| 13 | Bryer, A. (2002) | | |
|  | | Church F Trabzon | <p>Dated to 1838, It has the same plan organization with Church E, having the columns of a basilica arranged as for a cross-in square plan, and galleryy over the western bay (Bryer, A. ,2002).</p> |
| 14 | Bryer, A. (2002) | | |
|  | | Church G Trabzon | <p>It has a standard cross-in-square plan with three rounded apsis. In addition, it has a narthex with its entrance from outside on the north. There is a fine open belfry over the north door and it has a dome on a twelve-sided drum (Bryer, A. ,2002).</p> |
| 15 | Bryer, A. (2002) | | |
|  | | Church H St. John the Baptist Trabzon | <p>It is identical in plan with the Church G except narthex. It has a dome on set on an octogonal drum (Bryer, A. ,2002)</p> |
| 16 | Bryer, A. (2002) | | |

Figure 28: Comparative study of the *Rum* Churches in Black Sea Region

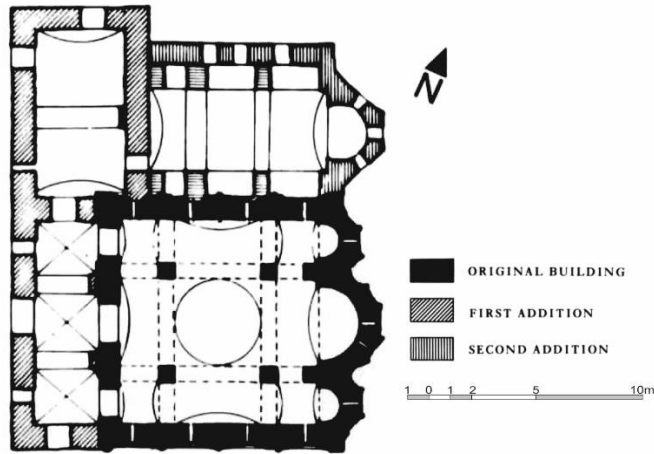


Figure 29: Plan of Çanlıkilise, 11th century, Aksaray (Krautheimer, 1975:423)

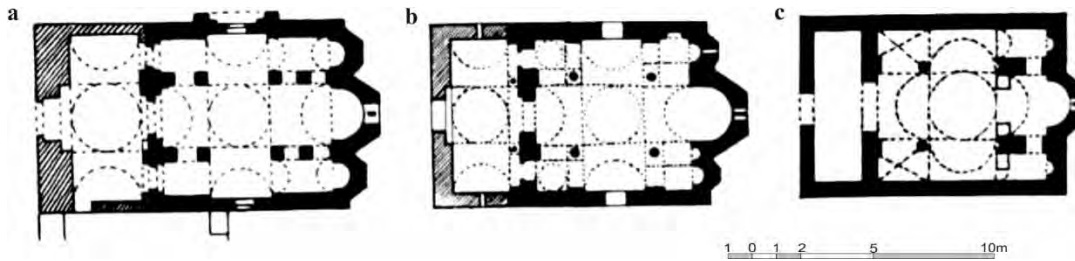


Figure 30: (a) Kaisariani Monastery, Athens, late 11th century
(b) St. John the Theologian, Athens, 1120
(c) Ligourio, H. Yoannis, 1080 (Krautheimer, 1975:417)

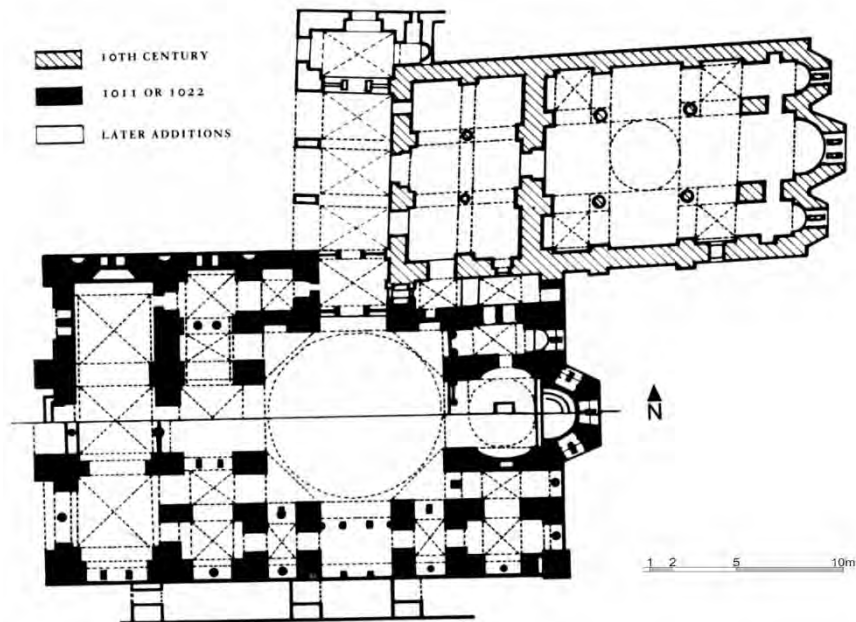


Figure 31: Plan of Hosios Loukas Monastery consecrated 1011 or 1022, and Church of the Theotokos, 10th century (Krautheimer, 1975:357)

2.3 Environmental Features of the Integration Project Area

Located in the area between the plains of Bafra and Çarşamba, Samsun city is the biggest city, according to its population in Black Sea Region. As indicated in “History of Samsun”, Samsun has always been an important city in terms of trade since it has a proper port, hence its status as a major city in the region.

While the plain area in the east is being used for agricultural purposes and there exist small villages in this area, mountain region, mostly consist of villages that are located dispersal throughout the hills. Samsun has a humid subtropical climate as a characteristic feature of a city in Black Sea coast. Accordingly, vegetation of Samsun is mostly forest.

Accessing the city on land is mainly by two ways, one of which is Black Sea Coastal Highway that connects the city to Ordu from the east and Sinop from the west, the other is the highway that connects the city to Merzifon and Amasya. In addition, Çarşamba Airport provides air transportation. The railway that goes through the city center works for freight trains. Urban transportation in the city center is provided by public transportation such as buses, electric tramway on the seaside, cable car in Amisos Hill. There are parks and recreational areas in the coastal area of the city center, and the city is rich in terms of museums and historic areas.

The settlement is being concentrated within the area that the highways created and it has been expanded towards the west through the Coastal Highway. Moreover, there are beaches close to the city on the west. In addition, there is a beach in Tekkeköy close to the industrial area. There are summerhouses and picnic areas that create a small coastal neighborhood. There are natural conservation areas, like Hacı Osman Forest (Costal Forest) next to the airport (See Figure 32).

Samsun is also associated with sports; there are lots of gymnasiums and outdoor playfields, with the supports of the Ministry of Youth and Sports. Addition to sports, Samsun city center, is also equipped regarding education with two universities and other public schools through the city.

2.3.1 Tekkeköy

The area suggested for the integration project is located on the Samsun - Ordu (D010) highway, 8 km from the Samsun centrum to the east and about 10 km to the Samsun Çarşamba airport. This area seems to be divided into two sections by this highway. Northside (seaside) is a flat area and reserved to be used as an Organized Industrial Zone. There are leading businesses like Eti Bakır Co., as well as many large and small companies and initiatives which are located in the large industrial section within the Organized Industrial Zone. Besides, there are showrooms of different firms, placed on the two sides of the highway. The remaining area on the south is mountainous. Since the mountains run perpendicular to the sea towards the north – south direction and the valleys formed between them, there are roads for each village located on the hills, separated from the main road. It can be said that this area is divided into two sections generally; the mountainous area where the villages are located and the one at which industrial activities are going on (See Figure 33)

In addition, there is an old Samsun – Çarşamba railway that divides the area, along with the highway. Construction of this railroad was started in 1924 and dismantled by Turkish State Railways in 1955. Ruins of this railroad can be seen today (İpek, 2006).

Registered elements within the area are evaluated in a separate title. Besides, there are some nonregistered buildings and places that are important for the environment, such as the museum, which has the replica of Atatürk's house, observation terrace and picnic area near Asarağaç Village named Bayrak Tepe, Samsun Congress and Culture Center and Samsun Sports Center and Stadium. In addition, showrooms that are described above are attracting people for furniture shopping.

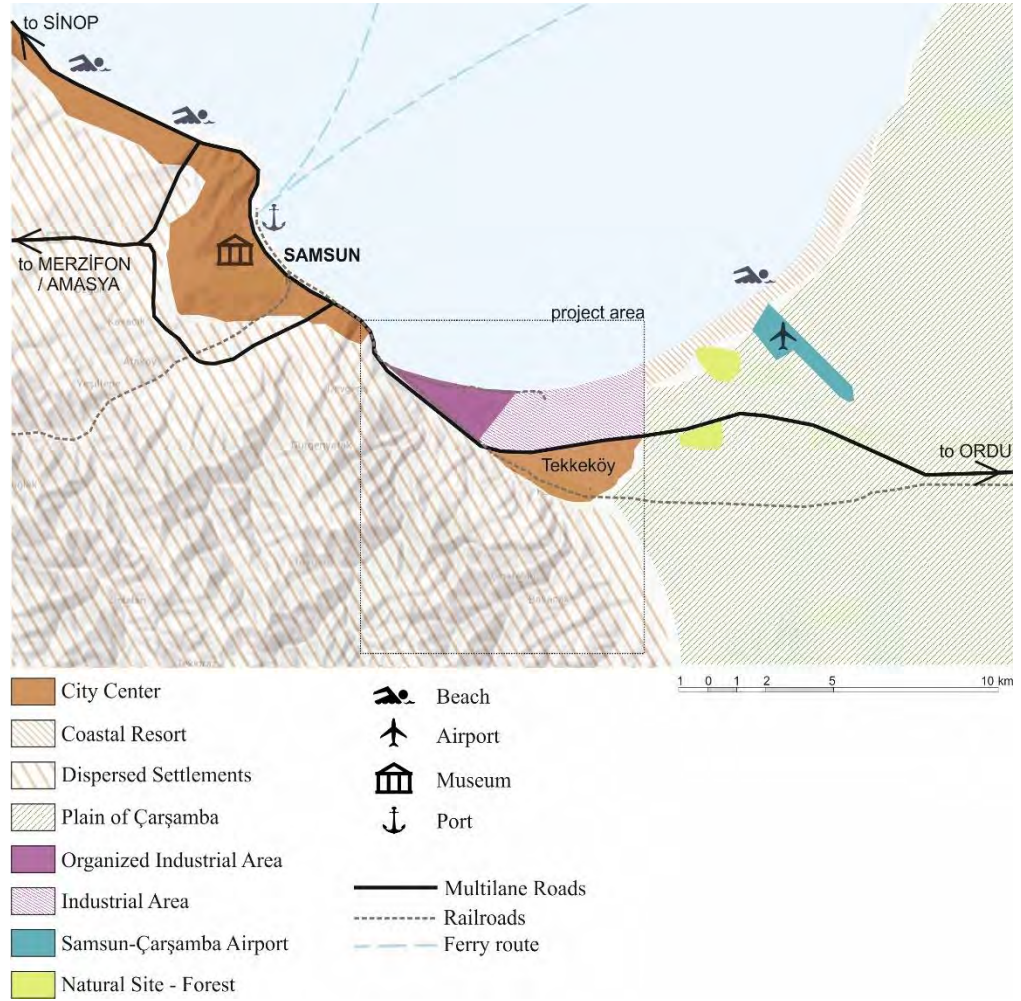


Figure 32: Project area and close environment - zoning

Because this area is located at the seaside and the mountains run perpendicular to the sea, the area is under the effect of northern winds through the sea. These conditions create a dangerous consequence; toxic gasses, which industrial plants that are located in the seaside produce, are transferred to the mountain villages by the wind and these gasses harm these villages. Although the study made by the engineers of the Ministry Of Environment and Urbanization indicates that the air quality is within the normal limits for the moment, it is estimated that within the next few years, the air quality will decrease drastically (Atmaca et al., 2013).

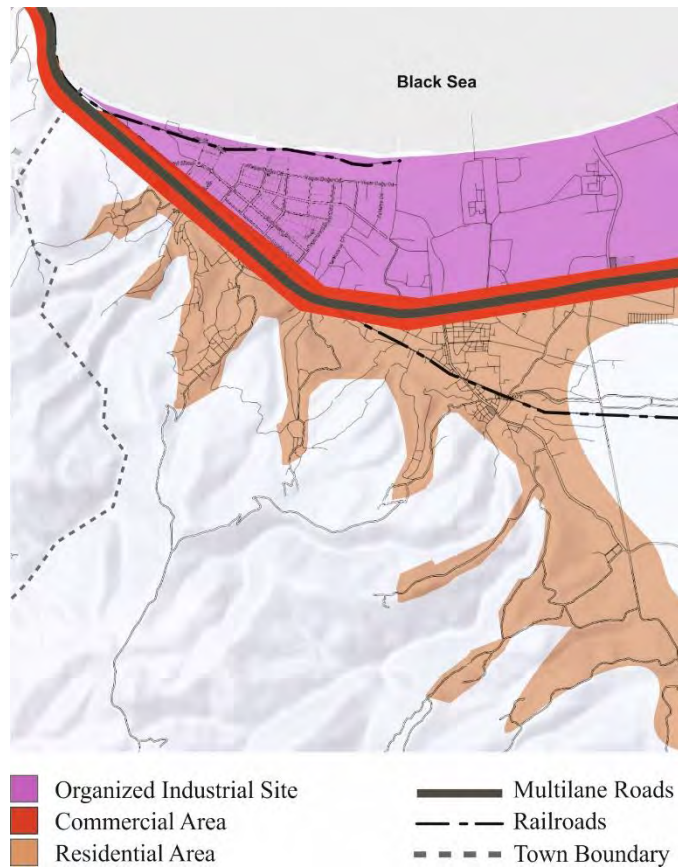


Figure 33: Zoning in project area

2.3.2 Settlements in the project area⁵¹

As stated from the beginning of the study, integration should not be handled without the context concerning local people and the environment. To get a general idea of what is going in these nearby settlements, what their potentials are to contribute to the integration project, and how life goes on in this region, a village information sheet, similar to the building information sheet was designed.

An overall evaluation can be made according to these information sheets. First, these settlements are the places where *Rums* used to live before the population exchange, and the residents of these settlements are mostly exchanged people who come from Sarışaban mostly.

⁵¹ For more and detailed information, see Village Information Sheets, p.207

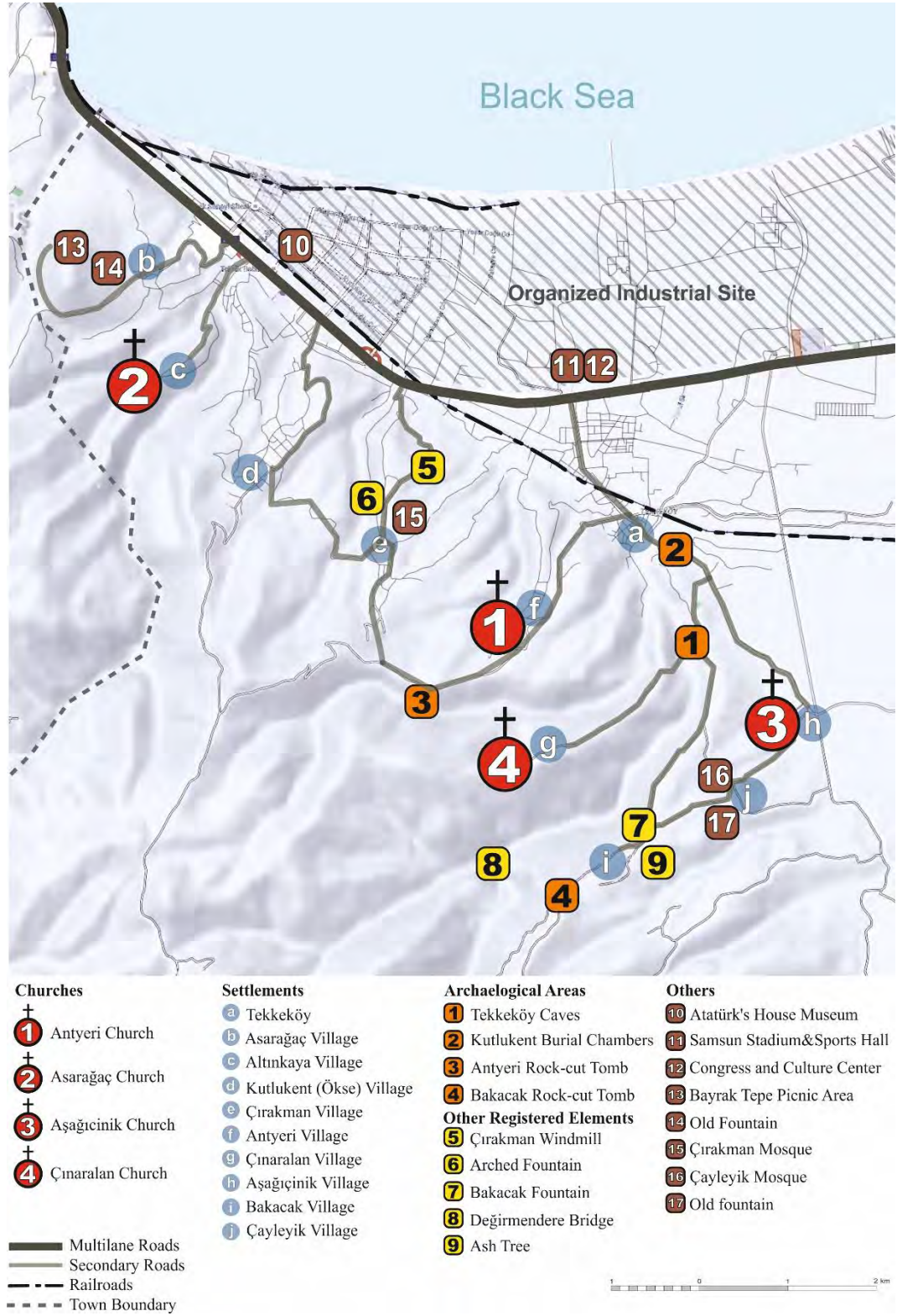


Figure 34: Project area



Figure 35: Physical map of the project area

1-Tekkek y, 2-Asaraĝa Village, 3- Altinkaya Village, 4-Kutlukent ( kse) Village, 5-ırakman Village, 6-Antyeri Village, 7-ınaralan Village, 8-Aaĝıınık Village, 9-Bakacak Village, and 10-ayleyik Village

(Retrieved from www.maps.google.com, last accessed on 14.07.2015)

There are ten settlements, one of which is the center of the country “Tekkek y” and the others are villages, within the boundary of the project area: Asaraĝa Village, Altinkaya Village, Kutlukent ( kse) Village, ırakman Village, Antyeri Village, ınaralan Village, Aaĝıınık Village, Bakacak Village, and ayleyik Village. Ten village information sheets have been prepared for each of the settlements. In these sheets, mainly the address of the settlement and the population information gathered from the Turkish Statistical Institute are indicated as well as the basic facilities such

as electricity, water supply, and telephone line. Based on the interviews made with the local people, information about the means of living and daily life was gathered. Moreover, photographs taken during the visit were added to these sheets.

According to their locations, most of the villages are located on the hills, and there are valleys with the villages, except Tekkeköy, Aşağıçinik, and Çayleyik Villages. Transportation from one to another is not easy due to the valleys. Located on the hills and separated by the valleys, these villages are mostly collective settlements and dispersed from each other. According to Turkish Statistical Institute's data, average population in these villages, except the most crowded one, which is Tekkeköy with 50.000 people, and the least crowded one, which is Bakacak Village with 277 people, is around 400-450. In terms of basic facilities, these villages are equipped with electricity, water supply, and phone line. However, they lack health service, except Tekkeköy and Çınaralan Village; bazaar and post office, except Tekkeköy. People meet the need of health, shopping, and post/cargo in Tekkeköy mostly.

Since the villages lack some facilities such as shopping areas, therefore they have to go to Tekkeköy for their needs. However, the villagers define transportation as a problem as there is no municipal shuffle service between Tekkeköy and most of the villages. Because they have to use their vehicle, if they have any, it becomes a problem for local people to go to Tekkeköy or city center.

Similarly, there are no schools in some villages, and there are only elementary schools in some, although there exist the buildings that are not in service, and this leads to mobile education. Students are transported to Tekkeköy or city center for higher education. According to villagers, transportation fees are high, and it is not affordable for some families.

According to the interviews made with the local people in the villages, mostly middle-aged and young people live in these settlements. In addition, youngsters are not willing to go to university, and they mostly quit education after high school degree and prefer to work to earn a living and contribute to the family's budget. People used to earn their livings by agriculture (tobacco mostly); however, they state that they have quit planting tobacco (due to some political strategies) and turned towards working in

Tekkeköy as workers in the industry. It is also added that most of the young men/women work in industrial enterprises and business firms in Tekkeköy. Although the center of Tekkeköy has many companies and other companies to work, people complain about unemployment; and they also complain about the fact that there are not many people who are older than 70-75 years' due cancer that they correlate to the pollution that the industrial zone in seaboard makes.

Besides the problematic issue that is mentioned by villagers and observed during the site visit, there are good points and potentials also. Located on the hills, most of the villages have a glorious sea view.

A few old houses in each village reflect the local style of architecture. Most of the buildings are two-storey and made of concrete. As it was previously mentioned that there were no houses remained at all in these villages during 1920's, it is quite impossible to find a house that belongs to *Rums*. Old houses, on the other hand, mostly the ones that were built in the manner of the concept of sample village-ideal village⁵², date back to 1924-1925. The villagers call these houses as "Atatürk's houses." However, there are fountains, bridge, and windmill that belong to the era before the population exchange that generates a potential for tourism.

Since there are not bazaars in most of the villages, women do not have an opportunity to sell their home-made goods, which looks like a problem, but it is also a potential for the integration project may be used in order to correlate with local people.

Finally, and most importantly, these villages are surrounding the *Rum* churches within the project area, they all together create a group. Combined with the term "sample village", they generate a harmony with the early republican period and the late Ottoman period, which is the biggest potential of this area.

⁵² See p.36 for more information about the "Sample Village-Ideal Village" term.



Figure 36: Old house from Asarağaç Village (Author, 2015)



Figure 37: Old house from Ökse Village (Author, 2015)



Figure 38: Old house from Ökse Village (Author, 2015)

2.3.3 Registered cultural heritage in the project area⁵³

Tekkeköy Caves: It is located in Tekkeköy Town, Samsun. Documents reveal that it belongs to the Lower Paleolithic (in the valley and rock shelters front terrace), Mesolithic (in the cave splitting), Bronze, and Hittite Age (in the flat settlement area). Pottery, earrings, bracelets, knife, wedge, arrowhead, needle headed are some of the historical artifacts that are found in the area. There is a rock mass or “Perforated Rock (Delikli Kaya)”, covering both Çınarcık and Fındıcak Valleys. This rock mass’ steps have been examined in terms of technique and form, and then it was suggested to be a Phrygian Castle (Figure 39).

Kutlukent Burial Chambers: It is located in Kirazlık neighborhood and in ruins generally. The entrance is carved from a conglomerate rock, and it faces northeast. The room is 5.75 m in depth, 3.52 m in width and 2.20 m in height (Figure 40).

Antyeri Burial Chambers: Being embedded in the soil today, it is on the way to Mantarlı. It is estimated to belong to Hellenistic Era with 2 m in diameter oval plan and 1.5 m in height.

Bakacak Burial Chambers: Located in Bakacak Village, it is called as Türbe among local people so that the place is called as the rock of Türbe. It consists of niches and chambers (Figure 41).

Çırakman Windmill: Located on the top of the Çırakman Hill, the windmill was constructed by *Rums*, who worked in Russia, in 1905. Settled in the graveyard, which is 1 km away from the village, the windmill is a cylindrical structure that has a 6 m diameter and 7 m height. It was restored and became an attractive place for photographers and tourists (Figure 42).

Arched fountain: It is located in Kobak neighborhood along with Kemerle stream bed, and it is quite close to the water flow. Front façade of the fountain is facing north. It is shaped as a room with the archway and vaulted ceiling. The west façade is embedded into the earth. The structure is made of stone masonry with the precise block

⁵³ *Taşınmaz Kültür Varlıkları Envanteri*. (2009). Samsun: Special Provincial Administration of Samsun.

cut stones in the arch and corners. There are some deformations at the arch and inside the fountain (Figure 43).

Bakacak fountain: It is located in Bakacak village and estimated to be built in the 19th century. It is made of block cut stones. There is a pointed dome inside and a triangular pediment outside. The roof of the fountain covered with a gabled roof (Figure 44).

Değirmendere Bridge: It is located in Değirmendere district, between Bakacak and Karaperçin villages (Figure 45).

Ash Tree: Located in Bakacak Village, this tree is said to be 150-160 years old by local people (Figure 46).



Figure 39: Tekkeköy Caves (TKVE, 2009)



Figure 40: Kutlukent Burial Chambers (TKVE, 2009)



Figure 41: Bakacak Burial Chambers (TKVE, 2009)



Figure 42: Çırakman Windmill (Author, 2015)



Figure 43: Arched fountain (TKVE, 2009)



Figure 44: Bakacak fountain (Author, 2015)



Figure 45: Değirmendere Bridge (TKVE, 2009)



Figure 46: Ash Tree (Author, 2015)

2.3.4 Non-registered, attractive places in the project area

Atatürk's House Museum: It is located on the highway. It is the replica of the house that Mustafa Kemal Atatürk was born in Thessaloniki (Figure 47).

Samsun Stadium & Sports Hall: Construction is still going on; however, more than half of it has been built. It will serve as a city stadium (Figure 48).

Congress and Culture Center: Construction is still going on; however, it is nearly finished. It will have the capacity for 1770 people with six halls and fairground (Figure 49).

Bayrak Tepe Picnic Area: It is located on a high hilltop, and there is a flagstaff on the hill with the flag that is the reason for the name. People usually go there on weekends to have picnics. Since it is located on a high hilltop, the view is very attractive (Figure 50).

Old Fountain: It is located in Asarağaç Village, and there are writings on it which are in Greek letters. It is still in use. However, it needs repair (Figure 51).

Çırakman Mosque: It is located in Çırakman Village. It is said to be converted from a church, and the thickness of the walls, traces of arches on the walls and columns support this idea (Figure 52).

Çayleyik Mosque: It is located in Çayleyik Village. It is said to be converted from a church, and the thickness of the walls, traces of arches on the walls and columns support this idea. There is also a fountain, which is said to be built by *Rums*, next to the mosque; however, it lost its features after being covered by tiles, but it is still in use (Figure 53).

Old fountain: It is located close to Çayleyik Village in a valley and tiles, which caused the loss of characteristics of a stone fountain, covers it. However, the place that it was located is very attractive as it is surrounded by trees and birdcalls. It is still in use; however, it needs repair (Figure 54).



Figure 47: Atatürk's House Museum



Figure 48: Samsun Stadium & Sports Hall
Retrieved from <http://www.stadyumsamsun.com/>



Figure 49: Congress and Culture Center
Retrieved from <http://www.fuarplus.com>



Figure 50: Bayrak Tepe Picnic Area (Author, 2015)



Figure 51: Old Fountain in Asarağaç Village (Author, 2015)



Figure 52: Çırakman Mosque (Author, 2015)



Figure 53: Çayleyik Mosque (Author, 2015)



Figure 54: Old Fountain close to Çayleyik Village (Author, 2015)

2.3.5 Future development of Tekkeköy

In the Tourism Master Plan of Samsun, which is prepared by Provincial Special Administration of Samsun in 2012, tourism potentials and the tourism strategies until 2023 were declared. This report and plan reflect the situation that can be utilized in the integration project on a larger scale.

According to the Tourism Master Plan of Samsun (Dapa, 2012), the general situation of Samsun is stated as follows: Recognition level of Samsun in terms of tourism is lower than the other cities in Black Sea region, such as Trabzon, Rize. However, the lack of interest in Samsun in terms of tourism brings about the fact that the region has not changed and was damaged due to tourism, which is a great potential for the area. As the general visitor profile is defined as people, whose aim is mainly trade and business, and domestic tourists, who specifically aim to visit the cities in Black Sea Region like Trabzon and spend the night in Samsun as a part of the tour that they bought, Samsun has not become a center of attraction. Additionally, the thermal baths in Havza district attract attention the people who live in Samsun or the cities nearby.

Because of the fact that Samsun has not been a spot for tourism and the development of the city is not based on this aspect, on the coastal area of the city which is substantial and valuable in the Black Sea region, some bad implementations have been carried. It is stated as an inaccuracy to locate the industrial areas on the coast site, which is valuable and appropriate for tourism, and agriculture as it is the part of the Plain of Çarşamba on the east. It is recommended in the report that, industrial areas and secondary residential areas should be located in the interior parts of the city where development and wealth are quite low compared to the city center and coastal area so that the inestimable coastal area can be used properly in terms of tourism or agriculture and the development level through the city can be balanced (Dapa, 2012).

Besides the determination of the situation of Samsun, seven different tour routes have been proposed in the Tourism Master Plan of Samsun (Dapa, 2012). These tours have different aims, routes, and target audience. For example, students are planned to be included in the process of the collaboration of the Ministry of Education in the first tour, which is about the Independence War. In addition to this, other tours are about

the cultural richness, natural beauty, and architectural heritage. There are also some package tours that are associated with the seasons, like “White Tour” for winter or “Yellow Tour” for autumn (Dapa, 2012). Although there are different kinds of routes for different types of interests such as Amazons or timber architectural heritage, that are mainly the timber mosques of Samsun, there is not a tour route proposed in the report about the population exchange as well as the *Rum* culture and its cultural and architectural heritage. Despite the fact that there are many objects such as churches, fountains, windmill, which are shown on the map of the project area in Figure 34, just on a small part of the city (Tekkeköy), awareness about this heritage is not enough even in the report that is specifically concentrated on the cultural/natural richness of Samsun. The population exchange issue is being mentioned in the name of the museum in Alaçam. However, the first and the only museum which is based on the population exchange in 1923 in Turkey, the museum in Alaçam does not host the memories of *Rums*, who had to leave, but Turkish people who had to come from Greece.

Furthermore, the municipality of Tekkeköy also has projects in the area. According to the information received from the Municipality of Tekkeköy, going on projects are as follows. The first and the most important one is that the rail system between the Station House in Samsun city center and Tekkeköy is said to be on the point of finishing. Second, a recreation area is planned for the Asarağaç (Bayrak Tepe) to provide a better service for visitors. Finally, a project for the coastal zone next to the forest is planned. According to the Tourism Master Plan of Samsun (Dapa, 2012), the area lacks organization and public service. The report indicates that individual houses and uncared beach make the area unattractive.

CHAPTER 3

DOCUMENTATION OF THE *RUM* CHURCHES IN SAMSUN

After listing the registered churches in Samsun and determining the churches that will be studied⁵⁴, site studies were held October 20, 2013, and May 29-30, 2015. During the site study, seven registered *Rum* churches, four of which is located in the integration proposal area, have been visited.

While documentation of the churches in Tekkeköy is important as it will be used in the integration project proposal, other three churches have been documented in the same way to generate a full understanding of *Rum* churches in Samsun.

During the visits, environmental and architectural relations of the buildings have been gathered. Sketches of the plan, elevations and sections have been done, and they have been represented in the building information sheets⁵⁵. In this chapter, details about the selected churches and quite a few photographs that were taken during the visits can be found. Moreover, old photographs, old surveying drawings, and other official information can be seen.

⁵⁴ See Buildings, p.8

⁵⁵ See Building Information Sheets, p.191

3.1 Antyeri Church⁵⁶

Dates of visit: 20.10.2013 – 29.05.2015

Construction Date: Construction date is not certain. Since the bell tower does not seem to be an alteration or addition, the building can be dated to a year after the Reform Edict of 1856.

Location⁵⁷: The building is located in Antyeri Village, Tekkeköy District, Samsun. The building is in a parcel that covers the graveyard, and it is 6210 m² total. (Plot 15, Layout 496) It is 2 km away from Tekkeköy, and 17 km away from the city center. Access to the building is quite easy through asphalt roads. There is a graveyard still in use next to the building at the south. There is no resident in 100 m in diameter; however, there is an elementary school nearby.



Figure 55: Antyeri Church aerial photo (www.maps.google.com, last accessed on 14.06.2015)

⁵⁶ For more information, see Figure 175, p.193.

⁵⁷ Its coordinates are: 41°12'1.59"N 36°26'36.76"E

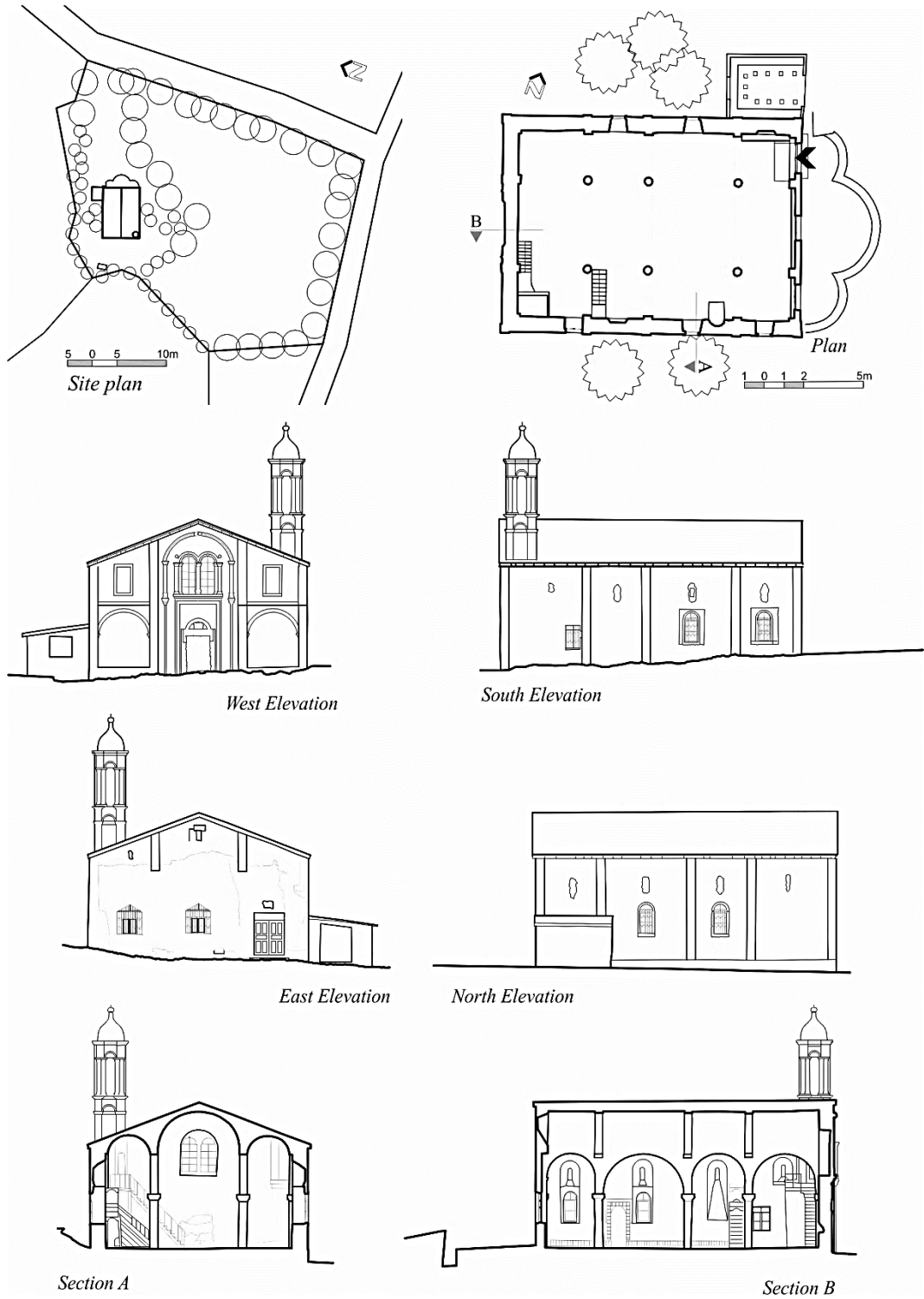


Figure 56: Antyeri Church survey drawings⁵⁸

⁵⁸ Based on the drawings in Antyeri Köyü Kilisesi Rölöve-Restitüsyon-Restorasyon Projesi (2013). Ankara: Mithat Zafer Mimarlık.

Regarding the official reports and correspondence⁵⁹, the building and the lot covering the graveyard was registered with a title deed to village legal entity in 1979 and was registered in 2011 by Cultural and Heritage Conservation Board of Samsun. Mithat Zafer Mimarlık prepared survey drawings and restoration project in 2013.

Architectural Features: The main mass of the building is approximately 12x16x9 meters (WLH), and it is located in E-W direction. It is stone masonry with 80-85 cm wall thickness and has a gabled roof covered with sheet metal (See Figure 56).

Entrance to the building is at east. This entrance was opened when the building was converted to the mosque. It is a simple timber door. On the other hand, at west, there is the original entrance that was filled up with stones at the same time that today's entrance was opened. The original door on the west wall was embellished simply with a rectangular molding and it consists of a rectangular opening with a recessed semicircular tympanum above. There is a date carved on the stone: "1965". However, it is not the construction date obviously, but the conversion date probably.

The plan of the building is basilical in NE-SW direction and a triple apsis, which was demolished, is in the east. Apsis can be seen on the photographs taken before the population exchange (See Figure 63 and Figure 64). According to this plan order, this building can be listed as a three-aisled basilica as Okuyucu (2013) assumed, similarly⁶⁰.

Four columns, all of which still exists, distinguish naves. Columns are connected with arches and vaults cover the naves. The space, which is limited to the first row of the columns from the west wall, may be the Narthex. It is possible to have a gallery above the Narthex, because of the fact that the height of the building is suitable for a gallery. In addition, there exists an embellished window on the west wall above the entrance. Height is approx. 760 cm in the main nave and 630 cm in side naves.

⁵⁹ Archive of Cultural and Heritage Conservation Board of Samsun

⁶⁰ See p.43, **Three-aisled Basilica:** There is the main nave, which is wider and higher, and a dome might be expected. They have a shallow gable roof. The ratio between the width and the length gives an impression of a centralized plan since the length is relatively short in the churches of this type in Black Sea Region (See Figure 24, b).

Interior space gets light with two windows for each on the north, west, and east, three on the south walls. All the windows are the ones that were opened later, except the ones in the west. Additionally, original small windows above, four at south and north symmetrically and three at east, were filled in. The floor is now covered with timber. Column bases are hidden under this timber floor. In some parts of the floor, the deck was damaged, and traces of illegal excavations can be seen. Since the floor had some operations, it is not certain if there were any differences in the levels in Naos. The plaster of the wall has been rubbed off mostly outside; however, it was painted in all white inside.

South and north façade are quite similar to each other symmetrically. They are divided into four segments by ashlar. On each segment, there used to be a small window that was filled in later. In addition, there are two windows on the north and three windows in the south, one of which may have been converted from a door. Since many of the narthexes have two entrances, one from the west and one from the south, the window at the first segment on south façade may have been a door once.

West façade, the most decorated part of the building, is divided into three segments by ashlar. On the one in the center, there is an entrance opening that is simply embellished. Above the entrance, there are highly decorated twin windows with semicircular arches.

On the east façade, there used to be a triple apsis. The foundation of the apsis can be observed on the ground. However, now, there is a wall, and there are an entrance door and two windows, which are relatively bigger than the ones on the north and south, on this wall. In addition, a concrete ablution place was added to the building in 1965, most probably.

There exists an octagonal bell tower with a bulbous dome at the south-west corner of the building. It is certain that there was another one in the north-west corner (See Figure 63 and Figure 64). In addition, the inner part of the tower can be seen inside, symmetrically to the existing one.



Figure 57: Antyeri Church – West and South Façade (Author, 2013)



Figure 58: Antyeri Church – East Façade (Author, 2013)



Figure 59: Antyeri Church – Interior view towards west (Author, 2013)



Figure 60: Antyeri Church – North Façade (Author, 2013)



Figure 61: Antyeri Church – South Façade (Author, 2013)

Alterations: The building was converted to a mosque after population exchange, and it was used as a mosque for years. The building is not in use today. Because a new mosque has been built in the village. On the other hand, the graveyard next to the building is still in use. According to the report prepared by Mithat Zafer Architecture, Antyeri Church has three periods. The first one is obviously the one that it served as a church. During this time, the entrance was on the west, and there was an apsis in the east. The windows on north and south walls were not opened, yet.

In the second period, it is estimated that the windows on the north and south were opened while it is not adduced any changes in this period⁶¹. At the last stage, it is the period that apsis was demolished, and a new wall was set on the east, the ablution place (3.5x4.5m) was added next to the new entrance and adjacent to the north facade. It is most probably dated back to 1965 (carved on the stone on the west facade). In addition, the mihrab, mimbar and other accessories belong to the function of a mosque were added to the building. The main entrance on the west was filled during this period. The second bell tower was demolished and the roof was restored after this demolition because there is no clue about the bell tower that was at the north-west corner (“Antyeri Köyü Kilisesi Rölöve-Restitüsyon-Restorasyon Projesi,” 2013).



Figure 62: Antyeri Church – Interior view towards east (Author, 2013)

⁶¹ Old photographs (Figure 63 and Figure 64) probably belong to the second stage of the building, as it is seen that there are windows below the small windows on the south façade.



Ὁ Ἅγιος Δημήτριος (ὀπισθία ὄψις) ὅπως εἶναι σήμερον.

Figure 63: “Everything Agios Dimitrios⁶² (such as / the elevation) as Simeon.”
(Chatzopoulou, 1968:314)



Ὁ Ἅγιος Δημήτριος (πρόσοψις)

Figure 64: “Agios Dimitrios (façade)” (Chatzopoulou, 1968:315)

⁶² Saint Demetrius of Thessaloniki (Greek: Ἅγιος Δημήτριος της Θεσσαλονίκης) is a Christian martyr of the early 4th century AD.



Figure 65: Antyeri Church – Stairs to belfry (Author, 2013)



Figure 66: Antyeri Church – the apsis remains on east (Author, 2013)



Figure 67: Antyeri Church – illegal excavation traces (Author, 2013)

Physical Problems: The building does not have many problems except illegal excavations that damaged the floor and the walls partly, and dampness problems from the ground and roof. Also, the addition of ablution and the windows that are filled up contain cement that is not suitable for this stone building.

Values & Potentials: Antyeri Church is one of the best examples that reflect the characteristic features of the Greek Church in Samsun, regarding plan scheme, facades, and bell tower. Antyeri Church is the only example that has an existing bell tower/belfry in this study. Although it had some alterations, some of which are permanent, it is quite easy to understand the original statement. Bell tower and ornaments on the facade show that it was relatively a big church in the region. It has a potential for re-use without that much intervention, and the village has still its residents, which are a positive mark for integration.

In addition, as it can be seen in Figure 16, Figure 17, Figure 19, and Figure 20, Antyeri Church shares similarities with the Church of Hagia Triada, which makes Antyeri Church different than the other local churches as it has architectural features similar to a monumental church in the city center.

3.2 Asarağaç (Kelkaya-Altinkaya) Church⁶³

Dates of visit: 20.10.2013 – 29.05.2015

Construction Date: Although the construction date is not certain, Asarağaç Church is dated to the 19th century (Okuyucu, 2013), while Baytaroğlu, (2011) dates it to 18th century due to architectural similarities between Yason Church, which is known to be built by *Rums* in the 19th century (1868), and Asarağaç Church.

Location⁶⁴: The building is located in Altinkaya Village, Tekkeköy District, Samsun. The building is in a parcel that is 1160 m² total. (Plot 7, Layout 1320) It is 7 km away from Tekkeköy, and 10 km away from the city center. Access to the building is quite easy through asphalt roads. There is a graveyard still in use next to the building at southwest.

There is no resident or any other building in 100 m in diameter, and both sides of the building are slopped. The building is located on a road that goes to the other villages.



Figure 68: Asarağaç (Kelkaya-Altinkaya) Church aerial photo (www.maps.google.com, last accessed on 14.06.2015)

⁶³ For more information see Figure 176, p.195

⁶⁴ Its coordinates are: 41°13'32.73"N 36°23'45.37"E

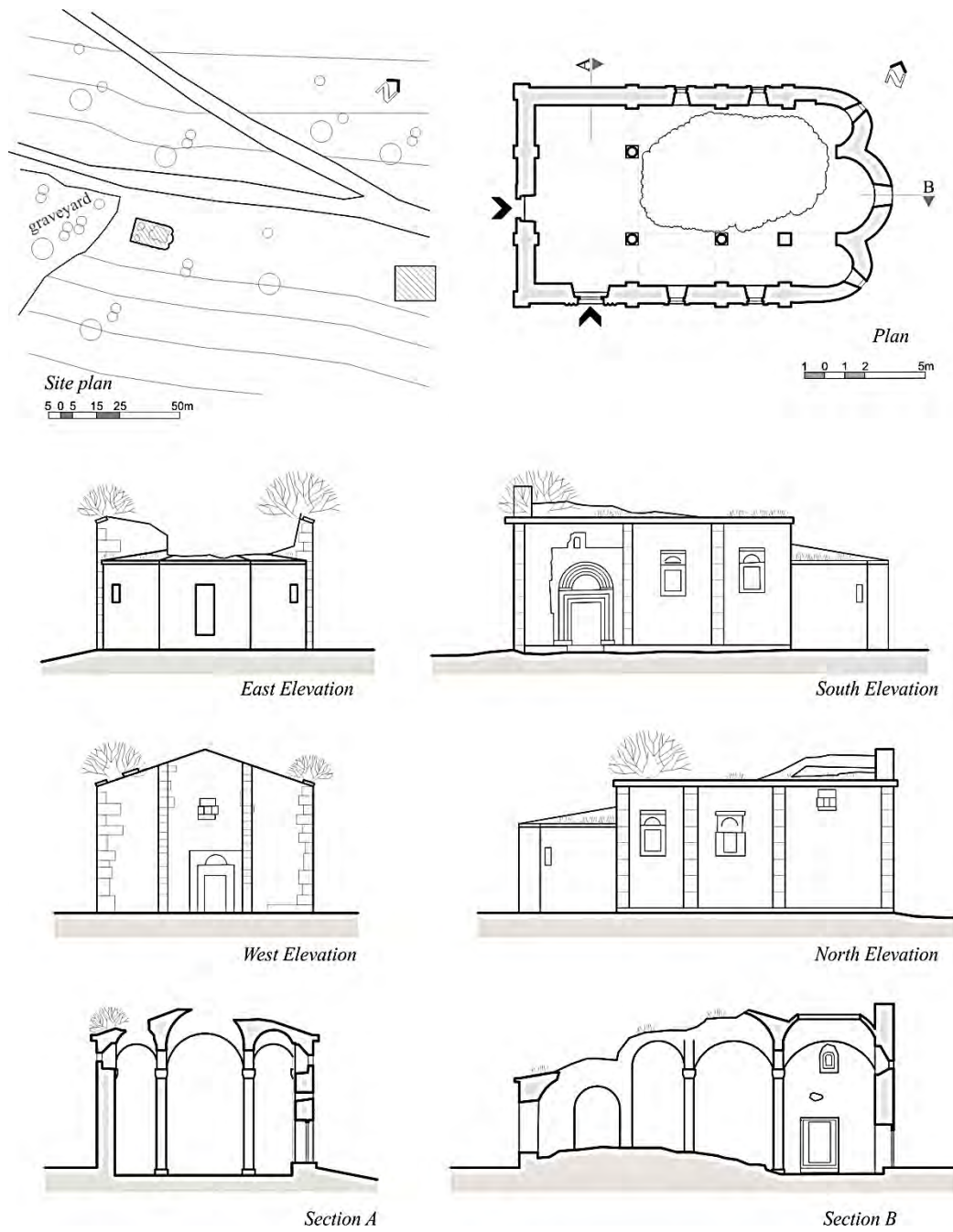


Figure 69: Altinkaya Church survey drawings

Regarding the official reports and correspondence⁶⁵, the building, and the lot were registered with a title deed in 1965 to the National Treasury, and Cultural and Heritage Conservation Board of Trabzon registered them in 2000. In 2008, when the village was in Kutlukent Municipality, it was intended to be restored and become a museum for Balkan Turks and exchanged people. Although the Municipality of Kutlukent was abrogated and the village was connected to Tekkek y, these intends continued. In 2011, the lot and the building were devoted to the Municipality of Tekkek y for the museum use. Villa Mimarlık prepared building survey drawing as well as restoration projects in 2011.

Architectural Features: Main mass of the building is approximately 10x17x7 meters (WLH), and it is located in NE-SW direction. It is stone masonry with 80-85 cm wall thickness (See Figure 69:).

Entrances to the building are on the west and south faades, first and the second type that Bryer (2002) described respectively (See p.45). The door on the south wall is embellished with a series of shallow moldings and the one on the west faade simply consists of a rectangular opening with a recessed semicircular tympanum above.

The plan of the building is basilical in NE-SW direction and a triple apsis on the east. Although the roof has collapsed, it seems obvious that there was a dome above the main nave. Also in the interior photographs taken in 1999 (See Figure 77, Figure 78 and Figure 79), the dome can be seen. According to this plan order, this building can be listed as a Domed Basilica as Okuyucu (2013) assumed, similarly.⁶⁶ According to the old photographs, the dome is not elevated on drums but it is a centralized vault, which is higher than other vaults to create a central effect. It is possible to list Asarağaç (Kelkaya-Altınkaya) Church as a three-aisled basilica.

Four columns, two of which are missing, distinguish naves. Columns are connected with arches, and vaults cover the naves. The space, which is limited to the first row of the columns from the west wall, serves as a Narthex as it is wider and it has a different

⁶⁵ Archive of Cultural and Heritage Conservation Board of Samsun

⁶⁶ See p.43, **Domed basilica:** Having been similar to the second type, these churches have a dome, which conforms to the Late Byzantine style as they are narrow in diameter and set on high drums.

window order than other segments. Height is approximately 750 cm in the main nave and 650 cm in side naves.

Interior space gets light with two windows on north and south walls, both symmetrically and there is one small opening above for each in the Narthex, and three windows in the west, on the apsis walls. Before the demolishment of the roof, it is estimated to be a small opening above facing east. As the floor is now just soil, it is not possible to see if there were any differences in the levels, for example in Bema section. There are niches in the walls of apsis to serve as Pastophoria. The plaster of the wall has been rubbed off mostly both inside and outside. However, there exists remaining of blue colored decorative paintings on some of the column capitals.

South and North Façade of the building is nearly the same, symmetrically except the entrance opening. Ashlars divide these façades into three segments. At the south, at the first segment from the west to east, there is the embellished entrance opening. The condition of the stones of the entrance is quite good except the fact that the treasure hunters, probably, vandalized the semicircular place for the inscription. There is a small opening above the entrance. On the second and the third segments, there is one window opening for each similar to each other. There are rounded shapes slightly carved on the jamb stones (See Figure 72 and Figure 73).

West façade is divided into three segments by ashlar. On the one in the center, there is an entrance opening, which is not embellished as the one in the south. The jamb stones of this entrance opening are decorated similar to the window openings. There is also a small opening above the entrance (See Figure 70).

At east, there is an apsis with three windows. Since the height of the apsis is quite lower than the facades, and it has its own superstructure, this part seems to be apart from the rest of the building, as Bryer (2002) mentioned (See p.45) (See Figure 71).



Figure 70: Asarağaç Church – West Façade (Author, 2013)



Figure 71: Asarağaç Church – East Façade (Author, 2013)



Figure 72: Asarağaç Church –South Façade (Author, 2013)



Figure 73: Asarağaç Church – North Façade (Author, 2013)



Figure 74: Asarağaç Church – Interior view towards west (Author, 2013)



Figure 75: Asarağaç Church – Interior view towards east (Author, 2013)

Alterations: The building was not converted into any other function after the population exchange, and it was abandoned. However, during the site study, residents of the village told that there used to be a belfry/bell tower next to the building on the west side close to the road. Place of the belfry/bell tower complies with Bryer's (2002) belfry descriptions. According to the villagers, the belfry / bell tower was demolished seventy years ago in the 1930s.

Physical Problems: Although the building seems to be healthier from the outside, the interior view of the building reveals the fact that the building has many structural problems. The most problematic issue is that more than the half of the roof of the building has collapsed, and the wreckage is on the floor and the rest of the roof is in danger due to the deterioration of the materials and the loss of mortar (See Figure 74, Figure 75). Dangerous cracks can be observed on the walls. The floor material is also missing as well as all the frames of windows/doors. The other problem is efflorescence on the top of the building, and the wreckage on the floor. Illegal excavations on the floor and the carvings on the walls are also problems of this building (See Figure 76).

Values & Potentials: Asarağaç (Kelkaya-Altınkaya) Church is important as it was not converted to any other function or not changed in terms of plan and elevation. It represents an example for building, which has no care and which is not in use. Location can be a problem for this building because of the fact that it is not located on a site that is close to houses or other buildings. However, people know this building as it is just like a sculpture and they use it as a scene in their photographs for special events like conceptual photo shooting for weddings.



Figure 76: a and b, Asarağaç Church – illegal excavation traces on the walls and ground (Author, 2013)



Figure 77: Old photograph dated 17.08.1999 - Asarağaç Church – Interior view towards west (Retrieved from the Archive of CHCB of Samsun)



Figure 78: Old photograph dated 17.08.1999 - Asarağaç Church – Interior view towards east (Retrieved from the Archive of CHCB of Samsun)



Figure 79: Old photograph dated 17.08.1999 - Asarağaç Church – Interior view towards east (Retrieved from the Archive of CHCB of Samsun)



Figure 80: Old photograph dated 31.07.2007 - Asarağaç Church – Interior view towards east (Retrieved from the Archive of CHCB of Samsun)



Figure 81: Yason Church, Ordu (Author, 2013)

3.3 Aşağıçinik Church⁶⁷

Dates of visit: 20.10.2013 – 29.05.2015

Construction Date: Construction date is not certain.

Location⁶⁸: The building is located in Aşağıçinik Village, Tekkeköy District, Samsun. It is 3 km away from Tekkeköy, and 16 km away from the city center. Access to the building is quite easy through asphalt roads. Aşağıçinik Church (old municipal building) is located on the ramp to the west, on the road leading to Tekkeköy. The building is located on the road that is one of the main roads of the village and surrounded by trees and residents. In addition, there is a mosque, which is still in use, close to this building. There is an elementary school nearby.



Figure 82: Aşağıçinik Church aerial photo (www.maps.google.com, last accessed on 14.06.2015)

⁶⁷ For more information see Figure 177, p.197

⁶⁸ Its coordinates are: 41°11'26.19"N 36°28'35.94"E

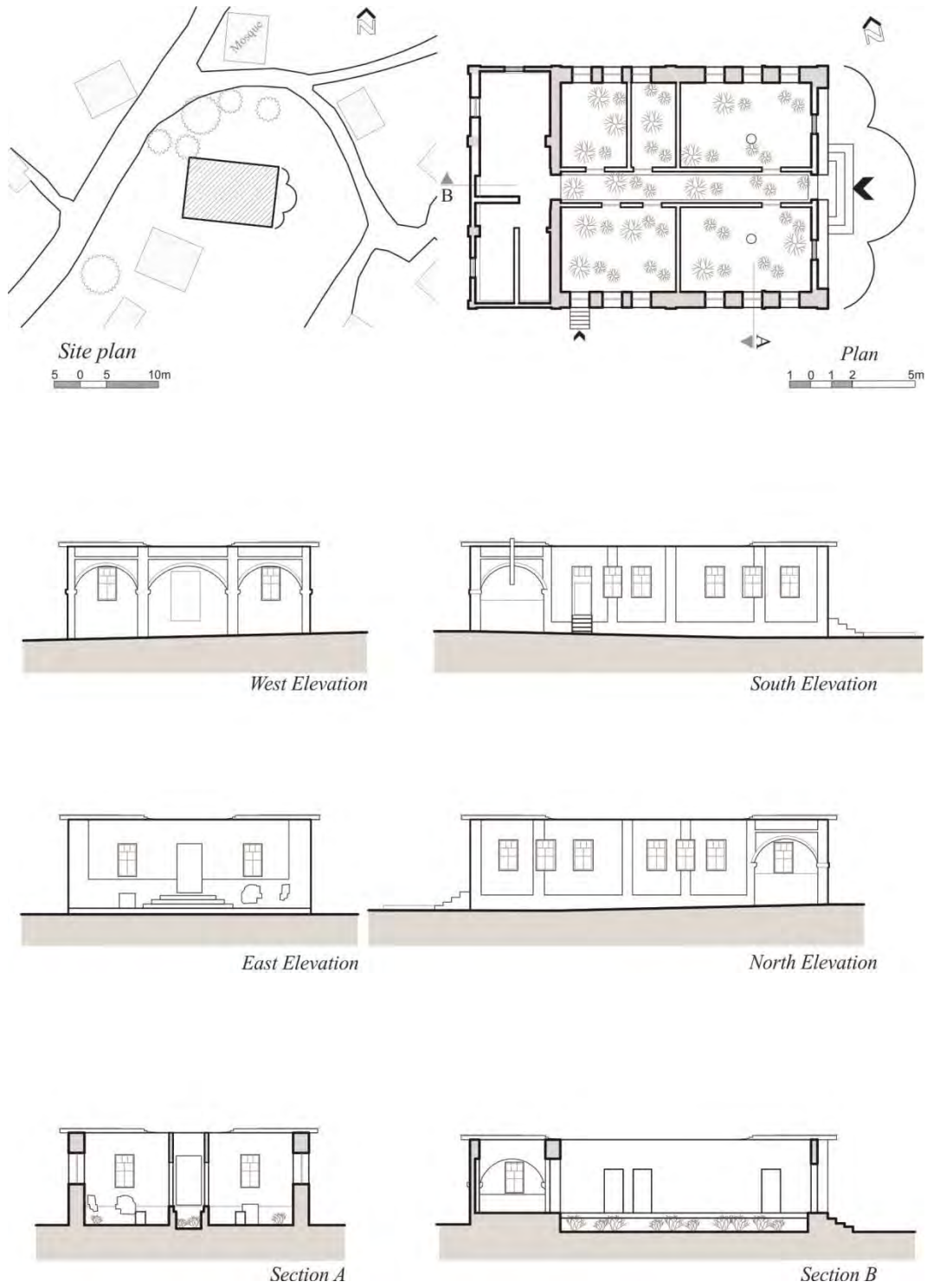


Figure 83: Aşağıçınık Church survey drawings

Architectural Features: Main mass of the building is approximately 11x17x5 meters (WLH) and it is located in E-W direction. It is stone masonry with 80 cm wall thickness and there are additional 20-25 cm brick walls (See Figure 83).

Entrance to the building is at the east, where the remains of the foundations of a triple apsis exist, through stairs (See Figure 84). On the other hand, original entrance opening remains on the west side of the building, on the second wall from the west to east (See Figure 88). The moldings and the shape of the entrance, in general, lost their characteristics mostly due to a new rectangular opening that was inserted in the entrance and the plasters/paintings. However, it can be estimated that the entrance was embellished with moldings.

The plan of the building is basilical in E-W direction and a triple apsis, which was demolished, at east. The foundation of the apsis can be seen on the east in front of the entrance opening. According to this plan order, this building can be listed as a three-aisled basilica.

Naves were distinguished by six columns, two of which can be seen on the floor in approximately 1 m in height. Unfortunately rest of the columns are missing (See Figure 91). The space, which is limited to the second wall from the west wall, used to serve as a Narthex. Except the arches in the Narthex, at west, there are not any binders in Naos. In addition, arches in Narthex were filled with brick walls, and they have become a façade decoration. There are rooms, located at north and south, connect to a corridor, which continues through the building (See Figure 94). Height is approximately 4 m from the floor level and 5 m from the ground level. Interior space used to get light with five windows at the south, seven at north, two at the west and east both, before the roof was demolished.

South façade is quite similar to North façade, symmetrically, except the door at the south, and the window at right at the north. Both south and north façades are divided into five segments by ashlar and the column of the Narthex. On the north façade, there are seven windows, one of which is opened on the wall that fills the Narthex, at right. The other six windows were placed in groups of three according to the new plan of the rooms behind. On the south facade, there are five windows and one door, which was a

window once. Openings on the south façade are also placed in groups of three. The window at the west, symmetric to the one at the north was filled in later.

On the east façade, there used to be a triple apsis. The foundation of the apsis can be observed on the ground. However, now, there is a wall, and there is an entrance door and two windows. After the demolition of the apsis, east wall of the building was set. However, the material of the wall is stone and thickness is 80 cm approximately at the bottom (nearly 1 m in height) while the rest is brick and thinner. This half-stone wall may be a part of the church serving as a separation for Bema in front of the apsis (See Figure 93).

West façade is the Narthex, which is now a room inside of the building. It is divided into three segments by three arches and four columns. Spaces between the arches were filled with brick walls. This space was a semi-closed area. With this colonnaded area, Aşağıçinik Church's Narthex is the only example in this study. There are two windows on the first segment both from the south and the north while in the middle there is a trace of a door, which was filled in.

Since the roof of the building was demolished, there is no clue about the substructure. However, considering the height of the building and the fact that there is not any trace of a vault or a springing arch, it may be possible that upper part of the building had collapsed or been removed intentionally and appropriately. In order to understand how a church with a semi-closed Narthex looks like, Mesudiye Church in Ordu can be studied (See Figure 96, Figure 97). In addition, the photograph of Yolağzı Church in Giresun can give an idea about the general look of these kinds of churches (See Figure 95).



Figure 84: Aşağıçinik Church – East and North Façade (Author, 2013)



Figure 85: Aşağıçinik Church –North Façade (Author, 2013)



Figure 86: Aşağıçinik Church – West and South Façade (Author, 2013)



Figure 87: Aşağıcinik Church – West Façade (Author, 2013)

Alterations: The building had been converted into many other functions like public education center for craftwork and Quran course, and finally municipal building. These conversions have changed the building dramatically. Additional walls have created a new plan, which is very different from the original one. Floor level has been raised approximately 1 m. and the columns were demolished. Additional brick walls were implemented to create spaces for the new function. In addition, the fill in Narthex changes the total view of the building very much. None of the windows are original. Although the building has been changed too much, it is not that hard to understand the general character and plan organization except the superstructure.

If there were any upper part of the building once, and if it was demolished, this would have been the biggest change that this building had. However, it is not certain if such event had occurred.



Figure 88: Aşağıçinik Church – Interior view – Original door opening (Author, 2013)



Figure 89: Aşağıçinik Church – Interior view towards north (Author, 2013)



Figure 90: Aşağıçinik Church – South façade (Author, 2013)



Figure 91: Aşağıçinik Church – Remains of a column (Author, 2013)



Figure 92: Aşağıçinik Church – Interior view towards north (Author, 2013)



Figure 93: Aşağıçinik Church – East Façade (Author, 2013)



Figure 94: Aşağıcinik Church – Interior view towards west (Author, 2013)

Physical Problems: The biggest problem of the building is the loss of the roof and the use of cement-based materials in mortar and plaster. The building is totally dilapidated and abandoned. There is vegetation on all the ground. Original stone walls are steady compared to the additional ones. However, at some parts of the stone wall, especially at east, loss in strength may be seen. Plasters on the facades were rubbed off while the plaster on the interior walls remains mostly intact. It is dangerous to walk in the building because of the loss of the floor.

Values & Potentials: Although the general view is so much like a ruin, especially outer walls are steady. Being the only example that has a semi-closed Narthex outside of Naos, Aşağıcinik church reflects the architectural characteristics of such churches in the area. Located in a lively village, this building can easily be used after a drastic repair. The close environment is appropriate for a public use because the village is crowded, close to Tekkeköy and there are many residents around.



Figure 95: Old photograph of Yolağzı Church in Giresun (Bryer, 2002 part1:256)

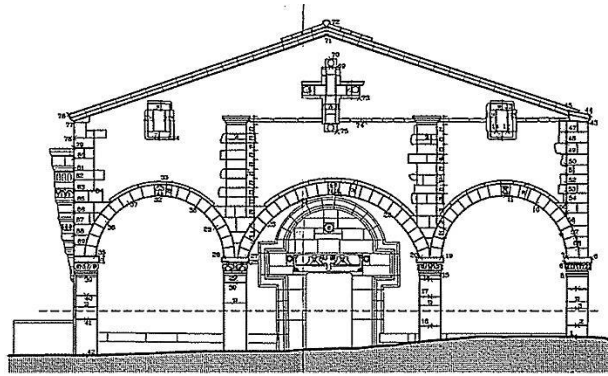


Figure 96: Surveying drawings of Mesudiye Church in Ordu – West Façade⁶⁹

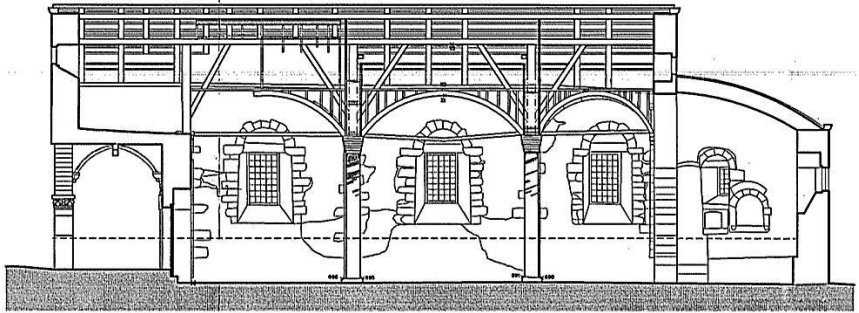


Figure 97: Surveying drawings of Mesudiye Church in Ordu – Longitudinal Section⁷⁰

⁶⁹ Ordu-Mesudiye'deki Kilise Yapısının Rölöve-Restitüsyon-Restorasyon Projeleri. (2001). Şanlıurfa: Çizgi Mühendislik Mimarlık.

⁷⁰ Ordu-Mesudiye'deki Kilise Yapısının Rölöve-Restitüsyon-Restorasyon Projeleri. (2001). Şanlıurfa: Çizgi Mühendislik Mimarlık.

3.4 Çınaralan Church⁷¹

Dates of visit: 20.10.2013 – 29.05.2015

Construction Date: Construction date is not certain; however, it is dated to the 19th century (Okuyucu, 2013).

Location⁷²: The building is located in Çınaralan Village, Tekkeköy District, Samsun. (Block 144, Plot 2, Layout 2) It is 5 km away from Tekkeköy, and 18 km away from the city center. Access to the building is quite easy through asphalt roads. Çınaralan Mosque (church) is located on the left side of the road that passes through Tekkeköy. The building is located on the road and surrounded by trees and residents. The road in front of the building continues to the center of the village.



Figure 98: Çınaralan Church aerial photo (www.maps.google.com, last accessed on 14.06.2015)

⁷¹ For more information see Figure 178, p.199

⁷² Its coordinates are: 41°11'15.76"N 36°26'37.88"E

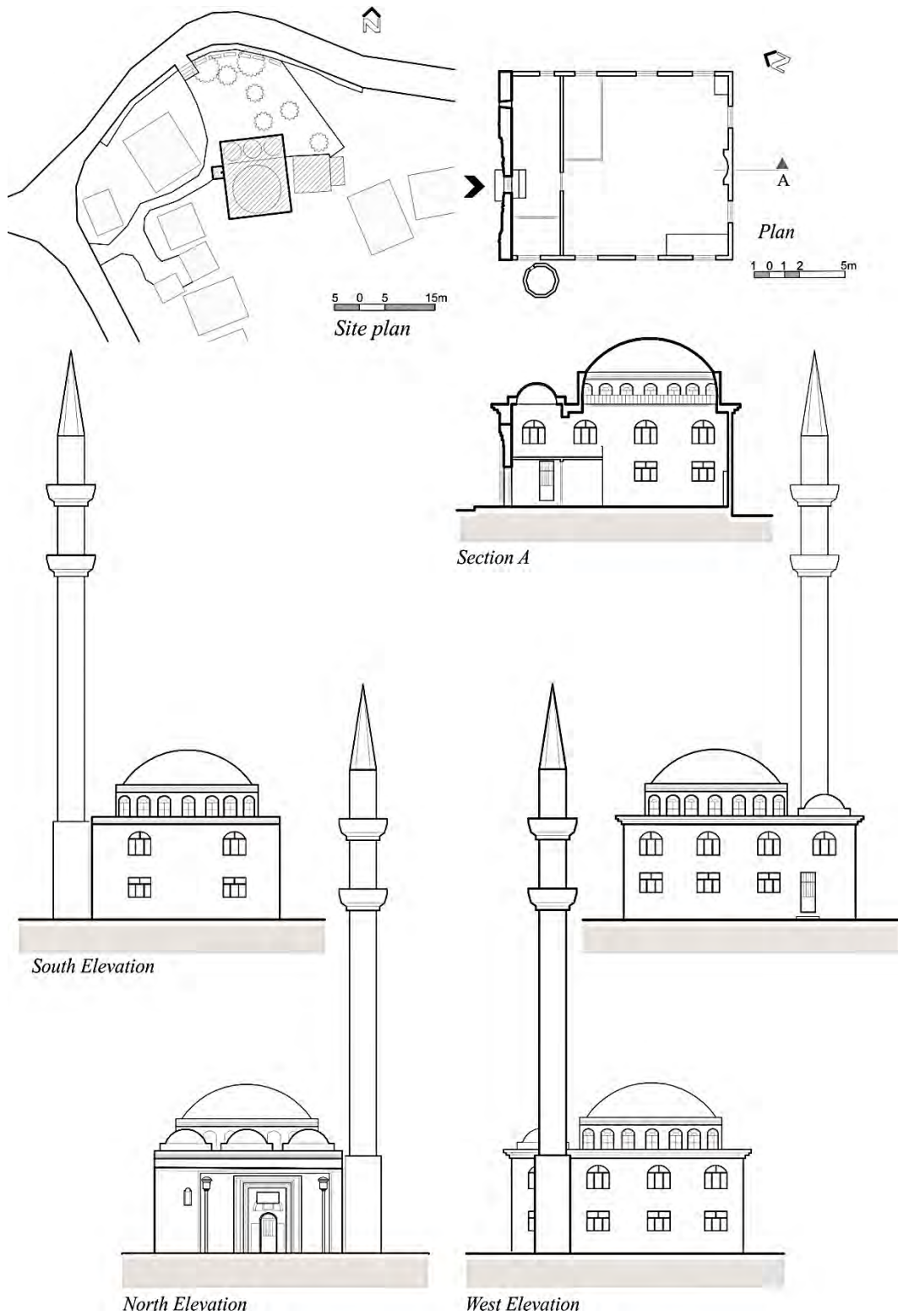


Figure 99: Çınaralan Church survey drawings

Regarding the official reports and correspondence⁷³, the building and the lot was registered to village legal entity and was registered by Cultural and Heritage Conservation Board of Trabzon in 1994. After the survey drawing sets were done, Çınaralan Church was demolished in 1996 except the north wall, which still exists today. Although Governorship of Samsun had filed a criminal complaint against this demolishment, the indictment was nol-prossed after the experts charged in reported that the bad condition of the structure caused the demolishment, and the testimonies of the villagers supported that the building was demolished by itself due to bad conditions, additionally. Despite the CHCB reported that Çınaralan Church (Mosque) should be reconstructed according to the survey drawings, a new building with a different style of architecture, which is much bigger and higher, was built.

Architectural Features: Main mass of the building is approximately 12x15x7 meters (WLH), and it is located in N-S direction. North wall is cut stone masonry with 80 cm wall thickness, and the rest of the building is concrete.

Entrance to the building is on the north wall, which is the only remaining of the old church. Now, it has a flat roof with three small domes over the entrance and a big dome with drum over the main prayer space covered with green colored shingles. There is a minaret; approximately 23 m high, close to the wall at the west. The plan of the building consists of two main spaces, the first of which is for entrance and room for imam as well as shelves for the shoes of the worshipers, and the second of which is the main prayer space with mimbar, mihrab, and other accessories of a mosque. There is also a gallery floor, especially for women. Height is approximately 250 cm in the entrance and 6 m in the main prayer space. Interior space gets light through windows in east, west, and south and the windows on the drum of the dome. Walls are plastered inside, and the floor is covered with carpet in the main prayer space. There is a courtyard covered with cobblestone in front of the main mass, and an ablution place was added to the eastern part of the courtyard. The courtyard has become a meeting point for the villagers with the trees and the benches (See Figure 99).

⁷³ Archive of Cultural and Heritage Conservation Board of Samsun

In the current situation, it is not possible to classify this building in a list according to its plan scheme. Except the North façade, it is totally new structure with an entirely different function and architectural style as well as the material and technology. Okuyucu (2013) listed Çınaralan Church in the group of three-aisled basilica according to the style of the north wall, which is the only existing part of the church. However, without any other clue and evidence, it will not be a proper analysis. In order to understand the exact features of this building, survey drawings belong to 1994 and photographs belong to 1996 when the rest of the building was demolished, should be studied.

Alterations: The building was converted into a mosque after population exchange, and it was used as a mosque for years. The date that the church was converted into a mosque is on the signboard, which is placed above the entrance (See Figure 100). According to the official documents such as building survey drawings⁷⁴ and old photographs taken from CHCB, which belong to different periods of this building, Çınaralan Church (mosque) has been changed excessively. To describe the overall situation, changes can be studied from the current situation in the past. Firstly, by looking at the photographs from 1994, other walls of the building can be seen as well as a belfry on the west. This belfry looks similar to the one at Bryer's (2002) work (See Figure 25). Also in Figure 105, an entrance opening which was filled in can be seen on the west façade⁷⁵. Additionally, the main entrance on the west façade, which is in use today, was changed a bit. In Figure 103, the original rectangular shaped opening is seen. The photograph was taken before 1994, as the entrance is different from the surveying drawings and photographs in 1994.

While the north façade is nearly the same except the fountain, which had been inserted into the wall and was removed after 1994, east, west and south walls do not exist today. According to the styles of the windows and doors, it seems like the west and south walls are original as well as the north wall. However, since the window openings on this wall are different from the others in shape, dimensions and ratio, as they are seen

⁷⁴ Çınaralan Köyü Kilisesi Rölöve Projesi. (1996). Samsun: Taşkın Mimarlık. (See Figure 110)

⁷⁵ Entrance opening at west next to the belfry and the fountain application on north façade is not shown in the survey drawing set prepared in 1994 by Taşkın Mimarlık.

in Figure 107, and additionally, the stone masonry in east looks different below the windows, which looks older than the rest of the wall, east wall of the building may be bonded afterwards. Beyond a prediction, it is told to be re-bonded after an older demolition (Alan & Kodalak, 1994). As it is a common feature to have an apsis at east for the *Rum* churches (p. 38), the chances are that there was an apsis at east, though it was demolished later on. According to the change in plan scheme, Çınaralan Church (Mosque) may be listed in the group of three-aisled basilica

About the demolition of the building, there had been legal transactions as mentioned above. However, after all, these transactions and investigations, the indictment was nol-prossed, and a brand new concrete structure mosque with big domes was constructed. Actually, the new building should have been built according to the old survey drawings and photographs, as settled by CHCB-Trabzon.



Figure 100: Çınaralan Church (Mosque) – Signboard above the entrance door: “Sarışaban Domaçlı Mübadilleri 23.03.1924.” (Author, 2013)



Figure 101: Çınaralan Church (Mosque) – View from north-east (Author, 2013)



Figure 102: Çınaralan Church (Mosque) – North Façade (Author, 2013)

Physical Problems: The building does not have many problems except dampness problems from the ground, especially on the north wall. In addition, cement based addition to the old stone wall is not suitable for the health of the stone due to the incompatibility between stone and cement.

Values & Potentials: Çınaralan Church is one of the good examples, which reflects the wrong implementations on the historic buildings. With the permanent changes, this building has lost its integrity and its overall meaning. Today, the north wall that is the last remaining is just like a scene of the new concrete mosque, which competes with

the old remaining with its enormous mass. Beyond all these critics, villagers should be appreciated because of the fact that they keep the mosque and its surrounding clean and well kept.



Figure 103: Çınaralan Church (Mosque) - Entrance door before 1994⁷⁶



Figure 104: Old photograph dated 19.01.1994 - Çınaralan Church (Mosque) North Façade (TKVE, 2009)

⁷⁶Çınaralan Camii. (n.d.). Retrieved July 1, 2015, from <http://www.samsunkulturveturizm.gov.tr/TR,59868/cinaralan-camii.html>



Figure 105: Old photograph dated 19.01.1994 - Çınaralan Church (Mosque) West Façade belfry the remaining of belfry (TKVE, 2009)



Figure 106: Old photograph dated 19.01.1994 – Çınaralan Church (Mosque) remains of belfry (TKVE, 2009)



Figure 107: Old photograph dated 19.01.1994 - Çınaralan Church (Mosque) East Façade (TKVE, 2009)



Figure 108: Old photograph dated 07.06.1996 - Çınaralan Church (Mosque) north wall after demolition (TKVE, 2009)



Figure 109: Old photograph dated 07.06.1996 - Çınaralan Church (Mosque) north wall after demolition (TKVE, 2009)

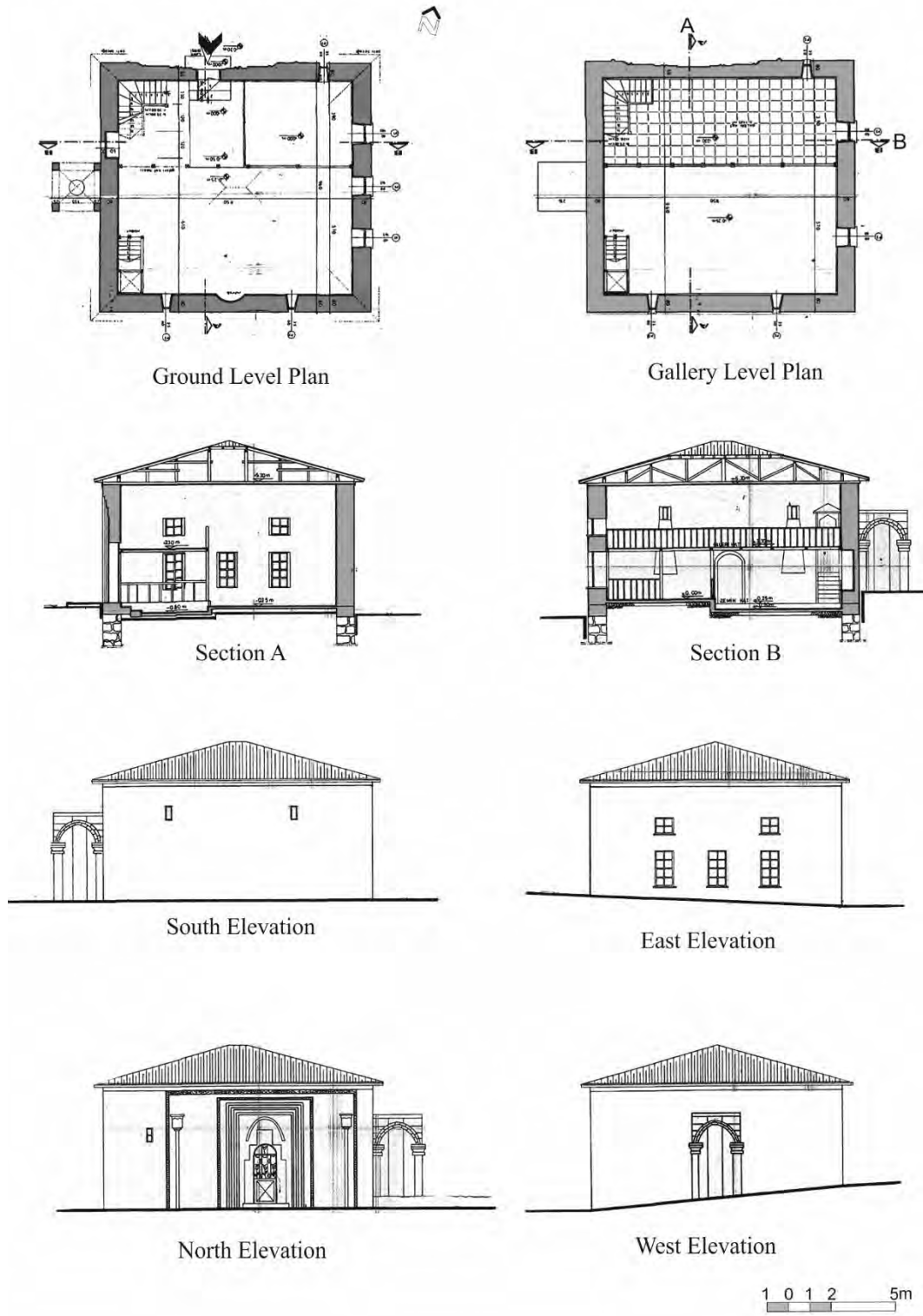


Figure 110:) Çınaralan Church (Mosque)-old surveying drawings ⁷⁷

⁷⁷ Çınaralan Köyü Kilisesi Rölöve Projesi. (1996). Samsun: Taşkın Mimarlık.

3.5 Ayaklıalan Church⁷⁸

Dates of visit: 30.05.2015

Construction Date: Construction date is not certain; however, it is dated to the 19th century (Okuyucu, 2013).

Location⁷⁹: The building is located in Ayaklıalan Village, Asarcık District, Samsun. It is 20 km away from Asarcık, and 60 km away from the city center. Access to the village is not easy because of the earth roads. The building is located by the roadside and next to the elementary school and the mosque, which are still in use.

There are not many residential buildings around the church since the settlements are dispersed in the village; however, there is a mosque, an elementary school, which is still in use, and a small public toilet cabin close to the building (See Figure 113 and Figure 123).



Figure 111: Ayaklıalan Church aerial photo (www.maps.google.com, last accessed on 14.06.2015)

⁷⁸ For more information see Figure 179, p.201

⁷⁹ Its coordinates are: 41° 0'5.81"N 36°21'44.42"E

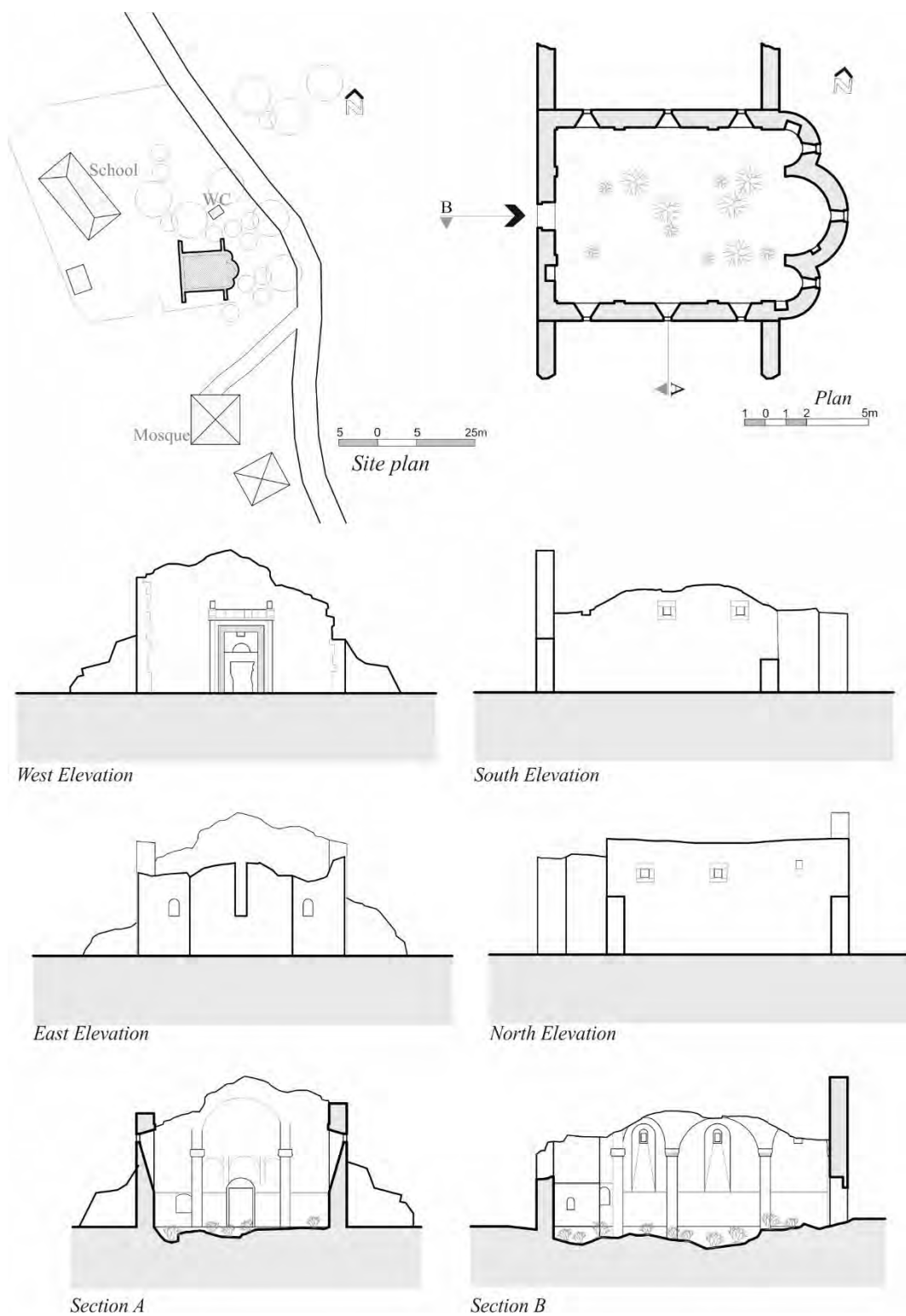


Figure 112: Ayaklıalan Church survey drawings

Architectural Features: Main mass of the building is approximately 10x15x7 meters (WLH), and it is located in E-W direction. It is stone masonry with 80-85 cm wall thickness.

Entrance to the building is on the west (See Figure 124). The entrance has a rectangular opening, and it is embellished with the moldings addition to the semicircular relief above. With these features, this entrance opening shows similarities with the second type of door that Bryer (2002) describes (See p.45).

The plan of the building is basilical with four columns (all missing) in E-W direction and a triple apsis at east. Since the roof collapsed totally, it is not easy to estimate the superstructure if there was a dome or not. However, it is clear that the columns were connected to each other, and the naves were covered by vaults. Okuyucu (2013) lists this building as a three-aisled basilica⁸⁰. However, as stated above that, there is no exact information if there had been a dome. On the other hand, the ratio of the width of the arches in Naos is similar to the one in Asarağaç (Kelkaya-Altınkaya) Church. The one in the middle is wider than the others except the one in the Narthex, so that a dome, like Asarağaç's, might be expected in Ayaklıalan Church. As a result, Ayaklıalan Church may be listed as a Domed Basilica⁸¹.

Four columns, all of which are missing today, distinguish naves. Columns were connected with arches and covered by vaults. The space, which is limited to the first row of the columns from the west wall, serves as a Narthex as the style of the window is different from the others, and a gallery is expected. In Figure 119, traces on the west wall show that there was a gallery, supported by two columns adjacent to the wall, above. In addition, stairs were most probably on the northwest corner of the building as there can be seen an area, which may be the place that the stairs had been attached to, that looks different than the rest of the wall Figure 119 and Figure 122. This placement complies with Karaca's (2008) statement about the gallery part (See p.38).

⁸⁰ See p.43, **Three-aisled Basilica:** There is the main nave, which is wider and higher, and a dome might be expected. They have a shallow gable roof. The ratio between the width and the length gives an impression of a centralized plan since the length is relatively short in the churches of this type in Black Sea Region (See Figure 24, b).

⁸¹ See p.43, **Domed basilica:** Having been similar to the second type, these churches have a dome, which conforms to the Late Byzantine style as they are narrow in diameter and set on high drums.

Height was approximately 750 cm in the main nave and 650 cm in side naves. Interior space used to get light through three windows on the north wall and south wall both, and three windows in the east (before the roof collapsed). Before the demolishment of the roof, it is estimated that there was a small opening above facing east. As the floor is now just soil, it is not possible to see if there were any differences in the levels, for example in Bema section. There are niches in the walls of apsis to serve as Pastophoria (See Figure 120). The plasters of the wall have been rubbed off mostly both inside and outside. However, there can be observed that there were frescos on the walls; unfortunately, due to the loss of the roof, they were exposed to the outside conditions such as rain and they were dissolved mostly (See Figure 121).

Façades of Ayaklıalan Church are not divided into segments by ashlar. South and North Façade of the building are nearly the same, symmetrically. There are three windows in the north, and two at the south; because the window at right was demolished. The window in the Narthex is smaller and higher than the ones in Naos in the south (See Figure 115 and Figure 117).

West façade is not divided into segments like side façades. Entrance opening, which is embellished, is in the center of the façade. This entrance is the most decorated part of the building.

At east, there is the apsis with three windows. Since the height of the apsis is a bit lower than the facades, this part does not seem to be apart from the rest of the building, as it was in Asarağaç Church. Although its own superstructure was demolished, it is still an independent part as Bryer (2002) mentioned.

Unlike other buildings in this study, there are four wall parts which are 2-3 m in length and 2-3 m in height at south and north both. The function of these walls, or if they had created spaces, is not clear. In addition, when these walls were attached to the building is not accurate. By looking at the bonding, thickness, and material, they are similar to the church's walls. However, it will not be appropriate to state that they were part of the building all along.



Figure 113: Ayakhlalan Church – Close environment (Author, 2015)



Figure 114: Ayakhlalan Church –West Façade (Author, 2015)



Figure 115: Ayakhlalan Church – South Façade (Author, 2015)



Figure 116: Ayaklıalan Church – East Façade (Author, 2015)



Figure 117: Ayaklıalan Church – North Façade (Author, 2015)



Figure 118: Ayaklıalan Church – Interior view through east (Author, 2015)



Figure 119: Ayakhlalan Church – Interior view through west (Author, 2015)



Figure 120: Ayakhlalan Church – Interior view – detail of the niche in apsis (Author, 2015)



Figure 121: a, b, and c, Ayakhlalan Church – Interior view – frescos (Author, 2015)



Figure 122: Ayakhlalan Church – Interior view through north (Author, 2015)



Figure 123: Ayakhlalan Church – Close environment with the mosque and houses (Author, 2015)



Figure 124: Ayakhlalan Church - Entrance opening on the west (Author, 2015)

Alterations: The building was not converted to any other function after the population exchange and was abandoned. However, during the site study, residents of the village told that they had found a bell close to the building, which suggests that there might have been a bell tower/belfry once. Additionally, residents of the village told that the inner space of the church was colorful and full of frescos. Because of the loss of the rooftop and they are open to outside conditions, they were dissolved mostly.

Physical Problems: Just as the building seems to be problematic from outside, interior view of the building reveals the fact that the building has many structural problems. The most problematic issue is that the roof of the building has collapsed. In addition, the wreckage is on the floor, and the walls are in danger due to the deterioration of the materials and the loss of mortar. The floor material is also missing as well as all the frames. Illegal excavations on the floor and the carvings on the walls are also problems in this building. The other problem is efflorescence on the walls and the wreckage on the floor.

Location can be a problem for this building because of the fact that it is not located on a site that is close to the village residents or other buildings. However, people know the building, and sometimes tourists come here to see it.

Values & Potentials: Ayaklıalan Church is important as it was not converted to any other function and not changed in terms of plan and elevation. It represents an example for a building, which has no care and which is not in use.

In addition, the frescos are important, as there are no churches that have original frescos remaining on the walls in the study except this one.

3.6 Düzköy Church⁸²

Dates of visit: 30.05.2015

Construction Date: Construction date is not certain. However, the building is dated to the second half of the 19th century.

Location⁸³: The building is located in Düzköy Village, Ondokuzmayıs District, Samsun. The building is in a parcel that is 20604 m² in total (Block 122, Plot -, Layout 2). It is 13 km away from Ondokuzmayıs and 46 km away from the city center. Access to the village is easy through asphalt roads. The building is located next to the new mosque and graveyard, which are still in use, and surrounded by trees. There are no houses in 100 m in diameter.



Figure 125: Düzköy Church aerial photo (www.maps.google.com, last accessed on 14.06.2015)

⁸² For more information see Figure 180, p.203

⁸³ Its coordinates are: 41°25'6.37"N 36° 1'1.22"E

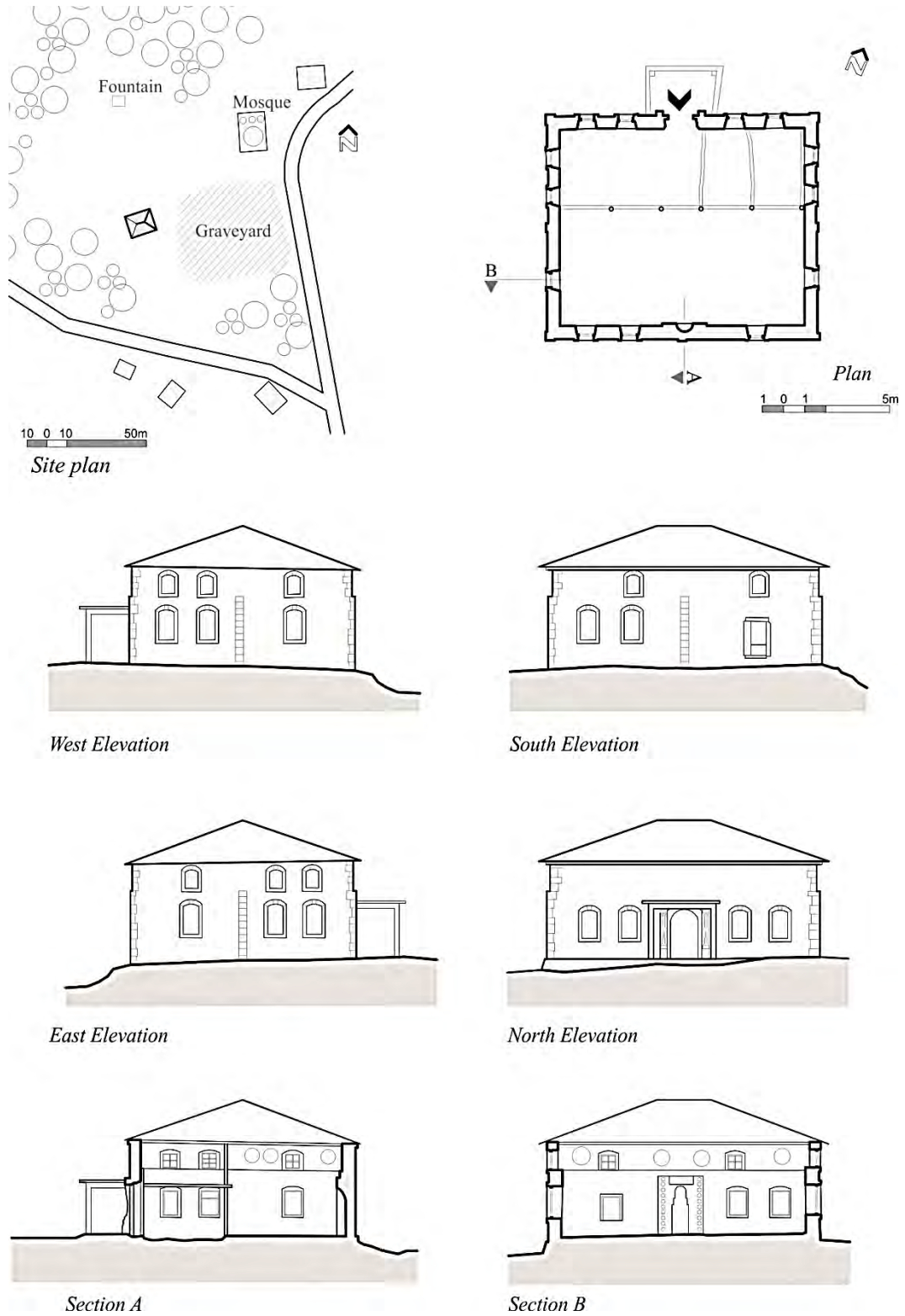


Figure 126: Düzköy Church survey drawings

Regarding the official reports and correspondence⁸⁴, the building and the lot covering the graveyard were registered with a title deed to village legal entity and Cultural and Heritage Conservation Board of Samsun registered them. Usta Mimarlık prepared survey drawings and restoration project in 2013.

Architectural Features: Main mass of the building is approximately 13x10x6 meters (WLH), and it is located in NE-SW direction. It is a stone masonry with 60-65 cm wall thickness and has a hipped roof covered with sheet metal.

Entrance to the building is in the north, where two decorated stone columns are standing by the door (See Figure 140 and Figure 141). There is a concrete porch above the entrance, which was added most probably during the conversion. Since there are decorated columns and arched door are embellished, it is clear that this entrance is the main entrance of the building. Even the window on the south wall next to the mihrab is estimated to be converted from a door; it would not be the main entrance, though.

The plan of the building is rectangular. There is no stone column or a trace of it. Also, there is no trace of an apsis. Height is approx. 450 cm inside. Interior space gets light with four windows at north, six at east and west both and five windows on the south. Walls are plastered inside, and the floor is covered with timber as well as the ceiling. There was a gallery for women above the entrance. Inner space gives the impression of an additional story because of the upper windows. The thickness of the walls differs in the level that these windows are placed, in a similar manner. It is estimated that these additional walls and windows have elevated the building later.

As there is not any column, arch on the walls, apsis or other features it is not possible to mention naves. The inner space of the building seems to be unified.

East and west Façade of the building is nearly the same, symmetrically. The façades are divided into two by ashlar up to the level of the additional wall. There are six windows on both east and west façades with stone jambs with semicircular arch (See Figure 128 and Figure 131).

⁸⁴ Archive of Cultural and Heritage Conservation Board of Samsun

South façade is divided into two by ashlar up to the level of the additional wall. There are four windows with stone jambs with semicircular arch and one with a stone lintel, which is estimated to be converted from a door by looking at its shape and style (See Figure 129).

North façade is not divided by ashlar. There are four windows with stone jambs with semicircular arch and the entrance opening with stone jambs with semicircular arch and two decorated stone columns (See Figure 130, Figure 140 and Figure 141).



Figure 127: Düzköy Church – North and East Façade (Author, 2015)



Figure 128: Düzköy Church – East Façade (Author, 2015)



Figure 129: Düzköy Church – South Façade (Author, 2015)



Figure 130: Düzköy Church – North Façade (Author, 2015)



Figure 131: Düzköy Church – West Façade (Author, 2015)



Figure 132: Düzköy Church – Interior view through north (Author, 2015)



Figure 133: Düzköy Church – Interior view through west (Author, 2015)



Figure 134: Düzköy Church – Interior view through east (Author, 2015)



Figure 135: Düzköy Church – Interior view through south (Author, 2015)



Figure 136: Düzköy Church – Close environment with the graveyard (Author, 2015)



Figure 137: Düzköy Church – Close environment with the new mosque (Author, 2015)

Alterations: The building had been converted to a mosque most probably in 1980 as indicated by Akgül & Karaman (2007). According to this report, villagers state that Albanians had used this building as a school when they settled in 1958, and they had converted the building into a mosque. According to the villagers' statements, the building has not been used for approximately 15 years (2007) due to the fact that a new mosque has been built. On the other hand, the graveyard next to the building is still in use.

Inside of the building, the mihrab (carved on the wall) and the timber columns added, in order to support the roof and create a secondary place for praying as a gallery, are the implementations done during the conversion. In addition, wall paintings (mostly tree figures) were implemented on the walls during the mosque use. As can be observed from the difference in the thickness of the walls, and traces on the façades, it is claimed that the building has been elevated 120 cm approximately. Although, this alteration may not be seen clearly at the first sight due to the fact that the style of the facade was kept still, change in the style and the materials of the jambs is seen as an evidence of the alteration (See Figure 142). In addition, the form and the dimensions of the window, which is in the southeast of the building, is different from the others, it may be claimed as converted into the window from a door. A concrete cantilever shelter on top of the entrance door was added to the north façade, most probably during its conversion to a mosque.

As Yılmaz (2006) states that there are no architectural features of a church such as naves, apsis or other features, it is not useful to mention this building as a church. Correlatively, Akgül & Karaman (2007) support Yılmaz's statement in their report. Naming an old building which was inherited from non-Muslims as "church" may have become a pattern among villagers. Despite the registration sheets as well as most villagers labeled this building as "church", experts declare that it does not have the features of a church. School function may be proper for this building as Albanians had used once. The restitution drawing set was prepared according to this assumption⁸⁵. In order to support the idea of that the building was a school indeed, Usta Mimarlık

⁸⁵ Düzköy Camii Rölöve-Restitüsyon-Restorasyon Projesi. (2013). İstanbul.

(2013) uses some school buildings as examples, one of which is in Dokuzköy, Yozgat (See Figure 138).

Although reports agree on that this building is not a church, this building is called “Düzköy Church” in this study as it is mentioned as “Düzköy Church” in official records such as registration sheets.



Figure 138: *Rum* School in Dokuzköy Village- Yozgat⁸⁶

Physical Problems: The building does not have many problems except illegal excavations that damaged the floor and the walls partly, and dampness problems from the ground and roof as well as efflorescence.

Values & Potentials: Düzköy Church has a different style in terms of the plan and facade organization than the other buildings in the study as it is classified as civil architecture, not a church. Besides this conflict, the building has a potential for re-use without that much intervention and the village has still its own residents, which is a positive mark for integration.

⁸⁶ Düzköy Camii Restitüsyon Raporu. (2013). Samsun: Usta Mimarlık.



Figure 139: Düzköy Church – Interior view – wall paintings (Author, 2015)



Figure 140: Düzköy Church – Detail of the column capital (Author, 2015)



Figure 141: Düzköy Church – Entrance opening (Author, 2015)



- 1 Window on North façade
- 2 Lower window on East façade
- 3 Higher window on East façade
- 4 Higher window on South façade

Figure 142: Düzköy Church – Differences in the style of the jambs of the windows (Author, 2015)

3.7 Kozlu Church⁸⁷

Dates of visit: 30.05.2015

Construction Date: There is a date embossed above the original entrance on the south wall: “1862 (or 1863)”, which is most probably the construction date since this door is the original door of the building and the period is proper for this building.

Location⁸⁸: The building is located in Kozlu Village (Söbece Quarter), Canik District, Samsun. It is 7 km away from the city center. Access to the village is easy through asphalt roads. The building is located next to the new mosque, which is still in use. There are many residents around the building, and there is an elementary school.



Figure 143: Kozlu Church aerial photo (www.maps.google.com, last accessed on 14.06.2015)

⁸⁷ For more information see Figure 181, p.205

⁸⁸ Its coordinates are: 41°14'28.87"N 36°17'49.98"E

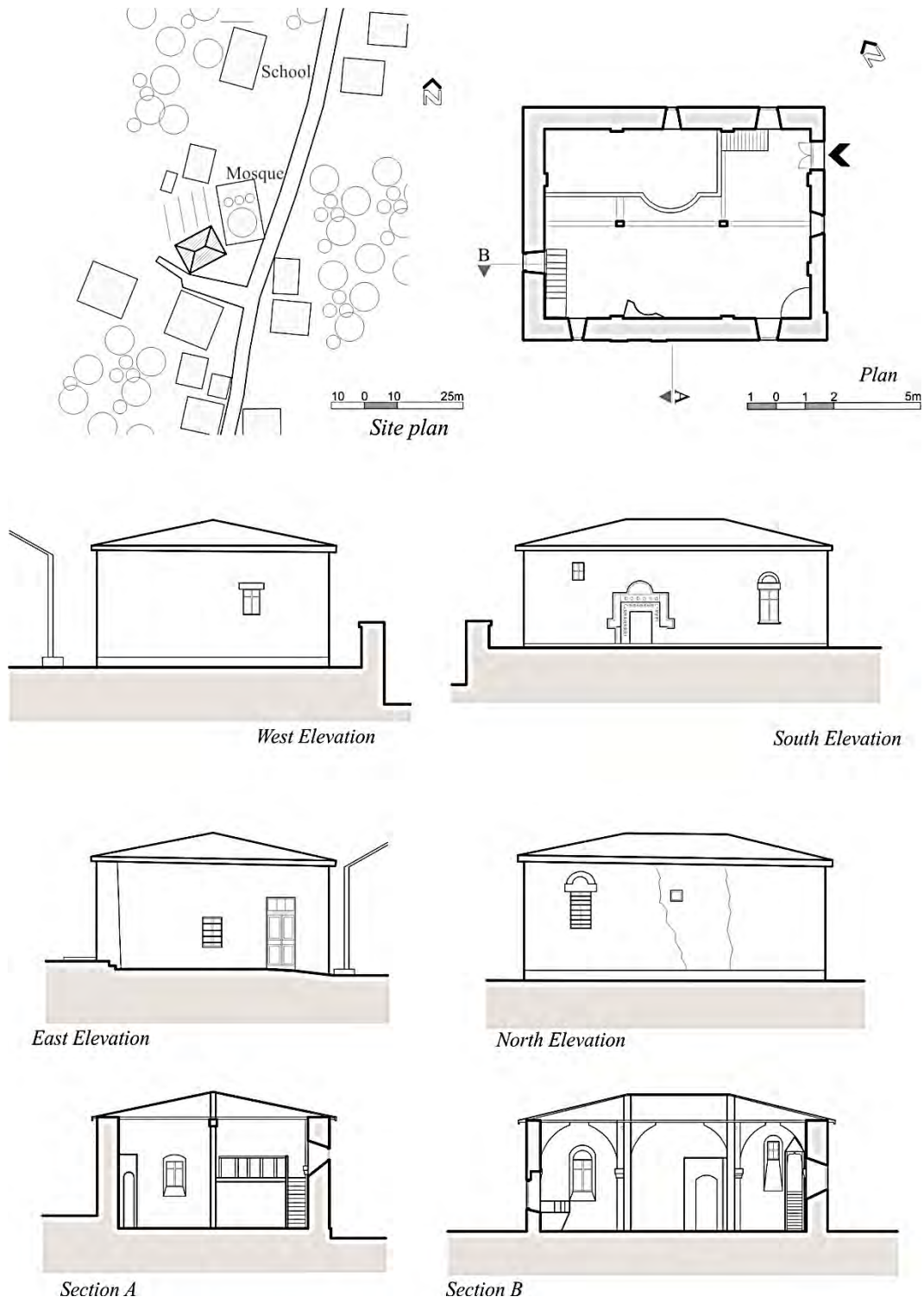


Figure 144: Kozlu Church survey drawings

Architectural Features: Main mass of the building is approximately 9x12x6 meters (WLH), and it is located in NE-SW direction. It is stone masonry with 80-85 cm wall thickness and has a hipped roof covered with roof tiles.

Entrance to the building is at east. This entrance was opened when the building was converted to the mosque. It is a simple timber door. On the other hand, at the south, there is the original entrance which was filled up with stones at the same time that today's entrance was opened. The original door at the south was embellished with a rectangular molding and floral patterns, and it consists of a rectangular opening with a recessed semicircular tympanum above. There is a date embossed on the entrance in south "1862 (or 1863)" which is most probably the construction date.

The plan of the building is rectangular today. However, east wall of the building may have been re-bonded after the apsis had been demolished, as the thickness of the wall is different from the other stone walls, and the openings on the wall do not comply with other openings which have embellished lintels above, such as the one at the south. Therefore, it is expected that there was a triple apsis at east. The existence of the traces of column capitals inside on the east wall supports the idea of a triple apsis instead of a singular round apsis. Also, Okuyucu (2013) lists Kozlu Church as a three-aisled basilica.⁸⁹

Naves were distinguished by four columns, which are all missing today. Columns were connected with arches. However, how naves were covered is not clear. It is probably by vaults, but a dome may have been in the center. Narthex is not clear in this plan schema since the entrance at south opens to Naos directly. If the window at west was a door once, it might be predicted that the space limited to the first columns from west serves as Narthex. Height is approximately 430 cm inside, but it should be considered that the superstructure of this church does not exist today, but a timber ceiling with a hipped roof which was added after conversion. Interior space gets light with two windows in south and north and one window for each in east and west. Dimensions,

⁸⁹ See p.43, **Three-aisled Basilica:** There is the main nave, which is wider and higher, and a dome might be expected. They have a shallow gable roof. The ratio between the width and the length gives an impression of a centralized plan since the length is relatively short in the churches of this type in Black Sea Region (See Figure 24, b).

levels, and styles of the windows do not generate a general characteristic. Walls are plastered inside, and the floor is covered with timber as well as the ceiling.

Façades of Kozlu Church are not divided into segments by ashlar. North and south façades look similar to each other except the entrance opening on the south (See Figure 145 and Figure 146). South façade is the most decorated and specialized façade of the building. There are two windows and an entrance opening which was filled in. Windows have different styles which lead to the fact that they were opened at different times. While the one on the right, which is quite big in dimensions, has a stone lintel with a semicircular tympanum above, the one on the left is small and does not have any embellishment. By looking at the other examples in this study, like Antyeri Church, this church may have had two periods as in church use and mosque use. These bigger windows may belong to the second period. Entrance opening was embellished with floral and geometric patterns as it can be seen in Figure 150. It was filled in with stones.

There is only a window opening on the west façade (See Figure 147). Unlike the bigger windows on south and north, it only has only a stone lintel which is slightly embellished.

East façade is predicted to be re-bonded after the demolition of a triple apsis. The entrance, which is in use today and a window opening, are on this façade (See Figure 148).



Figure 145: Kozlu Church – South Façade (Author, 2015)



Figure 146: Kozlu Church – North Façade (Author, 2015)



Figure 147: Kozlu Church – North and west Façade (Author, 2015)



Figure 148: Kozlu Church – East Façade (Author, 2015)



Figure 149: Kozlu Church – South Façade – details of the original entrance (Author, 2015)



Figure 150: Kozlu Church – South Façade – details of the original entrance (Author, 2015)



Figure 151: Kozlu Church – Interior view through north (Author, 2015)



Figure 152: Kozlu Church – Interior view through south (Author, 2015)



Figure 153: Kozlu Church – Interior view through south (Author, 2015)



Figure 154: Kozlu Church – Close environment with the new mosque (Author, 2015)



Figure 155: Kozlu Church – Close environment with the new mosque (Author, 2015)

Alterations: The building had been converted into a mosque after population exchange and used as a mosque for years; however, it is not in use today. Because a new mosque was built next to the building.

The traces on the south facade show that the main door was in the south, and it was filled up with stones. Additionally, mihrab was added to that point on the southern wall. In addition, mahfil, mimbar, and additional space for praying probably for women were added. Timber columns were implemented in order to support the new roof during the conversion. There exist the traces of columns on the walls, but not on the floor. It is estimated that the apsis was demolished, and the east wall of the building was added except the parts where the traces of columns are seen, as the wall is thinner than the others are. After the conversion into the mosque, floor and ceiling were covered with timber. There is a steel structure addition, which was said to be built as a shelter for funeral prayer ceremony, by the building.

Physical Problems: The building does not have many problems except dampness problems from the ground and efflorescence. Cracks in the walls may be dangerous.

Values & Potentials: Kozlu Church is one of two churches with a rectangular plan in this study. As it had some alterations, some of which are permanent, it is not that easy to understand the original statement including the superstructure. General dimensions and the plan scheme show that it was a small rural church. It has a potential for re-use without that much intervention, and the village has its own residents, which is a positive mark for integration. In addition, the mosque, school, and the residential buildings around make it easy to turn this building into life.

CHAPTER 4

ASSESMENT AND INTEGRATION PROPOSAL OF THE RUM CHURCHES IN THE SELECTED AREA

4.1 Evaluation of the *Rum* Churches in Selected Area

In the scope of this study, seven *Rum* churches selected among twelve churches in Samsun⁹⁰ were analyzed. All the selected churches were documented visually and literally regarding location, architectural characteristics, alterations/change, physical problems and values/potentials. In Figure 161, general information about the churches in this study can be seen in a chart. In order to summarize all the information stated in Chapter 3, a general evaluation according to the location, physical condition, and degree of change is listed below.

4.1.1 Location

All of the churches in the study are located in rural areas. Located in different villages, each church has its own features regarding population and accessibility.

Four of the seven churches are situated in Tekkeköy have accessibility as they are close to Tekkeköy center. Although these villages do not have systematic public transportation, asphalt and stabilized roads make it easy to arrive by cars. Additionally, Düzköy Church and Kozlu Church do not have problems with transportation as they are quite close to the county town. However, Ayaklıalan Church, which is pretty far from the county town and city center, is the lack of transportation and accessibility as the roads are not stabilized, and it is located in a mountain village.

While Aşağıçinik Church is located in the most crowded village as 1327 people are living in the village, according to Tuik (2013), Ayaklıalan Church is located in the least crowded one as 270 people are living in the village according to Tuik (2013),

⁹⁰ Selection criteria and the churches out of the study mentioned in p.8

among these seven villages. The others are located in the villages that have 400-450 residents on average⁹¹.

None of the churches in this study are isolated. There are graveyards next to these churches like Antyeri, Asarağaç (Kelkaya) and Düzköy Churches or mosques like Aşağıçinik, Ayaklıalan, and Kozlu Churches.

Besides these individual features, these churches can be studied according to the relations in two broad categories: the relationship between the churches and the relationship between the church and its county town. Considering the link between these seven churches in Samsun, it can easily be seen that the four churches (Antyeri, Asarağaç, Aşağıçinik, and Çınaralan Churches) generate a group in Tekkeköy District while other three churches are located far from each other.

Similarly, considering the relationship between each church and its county town, the four churches in the Tekkeköy District (Antyeri, Asarağaç, Aşağıçinik, and Çınaralan Churches) and Kozlu Church stand out among the seven churches as they are away from the county town approximately 4-5 km, while this distance is 13 km for Düzköy Church and 20 km. for Ayaklıalan Church (See Figure 156).

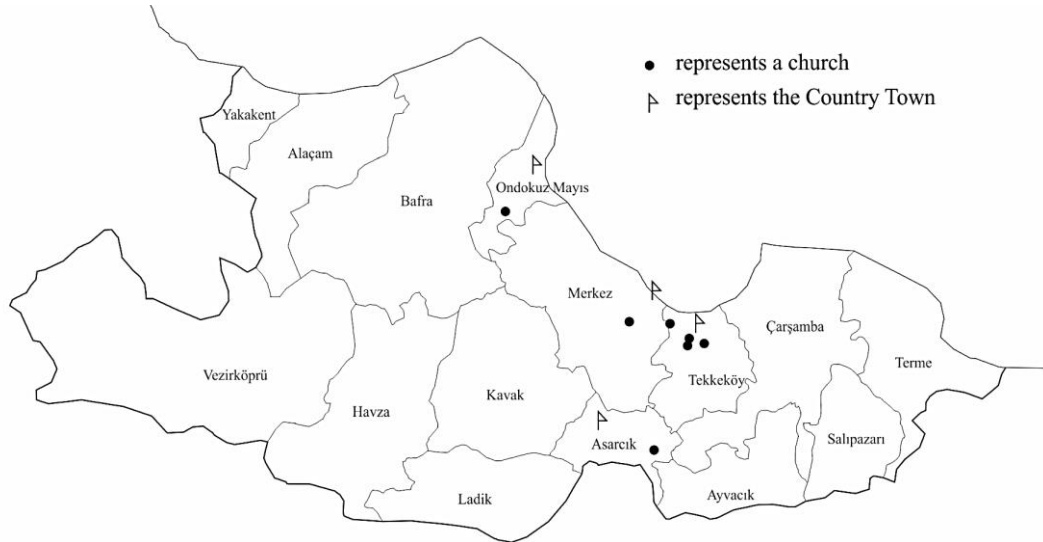


Figure 156: Relationship between the Churches and the County Towns

⁹¹ See Village Information Sheets, p.207

4.1.2 Physical Condition

Since all the churches in this study except Çınaralan Church (Mosque), which is still in use as a mosque, are abandoned and dilapidated, and physical situation of them is quite dangerous. Especially Asarağaç (Kelkaya), Aşağıçinik and Ayaklıalan Churches have lost their roofs that lead to severe problems. Structural deformations and cement based additions are the main reasons of the deteriorations in these buildings. Rising dampness problems from the ground and efflorescence are common deteriorations.



Figure 157: Roof loss, Asarağaç (Kelkaya-Altınkaya) Church (Author, 2013)



Figure 158: Efflorescence, Aşağıçinik Church (Author, 2013)

4.1.3 Change

Changes in these churches can be studied in subgroups like the change in the function, which is reflecting or raised from the change in the society, and changes without a project that lead to the loss of the original features of the churches.

Converting the churches to other functions, mostly Mosque function, basically refers to the Population Exchange and the differences in the religions between the exchanged people. Since this kind of change reflects a significant historical development, its outcome should be evaluated accordingly. On the other hand, some changes and alterations may not refer to the Population Exchange or any other significant development in the society. Contrarily, they may be carried out without a project, in fact, like opening new window openings or filling the original ones.

To exemplify the conversion of the churches in Samsun, five of seven churches in this study have been converted to other functions after they had become useless for Muslim newcomers. Four of them were converted into mosques⁹² while Aşağıçınık Church was converted into a municipal building. Furthermore, it is stated that Aşağıçınık Church had been converted to other functions like public education center for craftwork and Quran course before the public usage, which makes Aşağıçınık Church more altered and modified. On the other hand, the situation of Çınaralan Church is different as it was demolished except the north wall and rebuilt as a mosque. However, it is known that it was a mosque that had been converted from the church before the demolition. On the contrary, Asarağaç (Kelkaya) and Ayaklıalan Churches were not converted to any other function.

Concerning the level and the reasons for the changes, seven *Rum* churches in Samsun can be classified as follows: the ones that reflect the original statement with no or minimal changes, the ones that reflect the impacts of the Population Change, and the ones that are changed in an unskilled way and lost most of the original features. With

⁹² Common implementations that are carried out while converting the churches to mosques are adding a mihrab on the south wall and a mimbar close to the mihrab, mostly. As some implementations are temporary like adding a timber mimbar, some of them are permanent like carving the stone wall in order to create an embedded mihrab (See Figure 159 and Figure 160).

the regard to this classification, Asarağaç (Kelkaya) and Ayaklıalan Churches may be stated in the first group as they were not changed, although they have severe structural problems, they still reflect the original features of an Anatolian Greek-Orthodox church. Antyeri, Düzköy, and Kozlu Churches may be stated in the second group as they were converted to mosques and the conversions are meritable. Çınaralan and Aşağıçinik Churches, on the other hand, may be stated in the last group as most of the architectural features of the churches were annihilated.



Figure 159: Timber mimbar addition, Antyeri Church (Author, 2013)



Figure 160: Mihrab carved on the stone wall, Düzköy Church (Author, 2015)

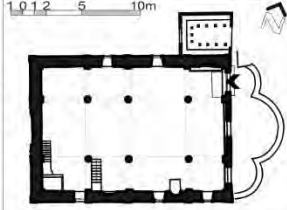
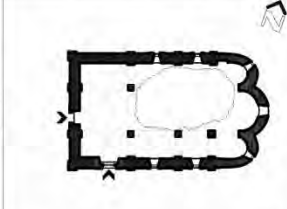
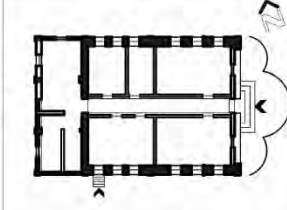

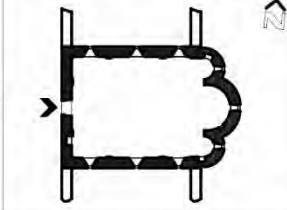
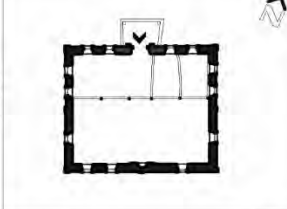

| | Plan | Name Address | Location | Previous Functions | Change | Condition |
|------|---|---|--|-----------------------|--|---|
| S-01 |  | Antyeri Church (Mosque) Antyeri Village / Tekkeköy | Rural 2 km to Tekkeköy 20 km to Samsun | not in use in use | Church Mosque 3 Major change | 2 Deterioration in material, structurally stable |
| S-02 |  | Asarağaç Church Altınkaya Village / Tekkeköy | Rural 7 km to Tekkeköy 10 km to Samsun | not in use in use | Church 1 No change | 4 Loses in material, severe structural problems |
| S-03 |  | Aşağıçinik Church Aşağıçinik Village / Tekkeköy | Rural 3 km to Tekkeköy 16 km to Samsun | not in use in use | Church Education center Quran course Municipality Building 4 Severe change | 3 Loses and decay in material, structural problems |
| S-04 |  | Çınaralan Church (Mosque) Çınaralan Village / Tekkeköy | Rural 5 km to Tekkeköy 18 km to Samsun | not in use in use | Church Mosque 4 Severe change | 1 Slight surface deformations, structurally sound |
| S-05 |  | Ayaklıalan Church Ayaklıalan Village / Asarcık | Rural 20 km to Asarcık 60 km to Samsun | not in use in use | Church 1 No change | 4 Loses in material, severe structural problems |
| S-06 |  | Düzköy Church (Mosque) Düzköy Village / 19Mayıs | Rural 13 km to 19Mayıs 46 km to Samsun | not in use in use | Church School Mosque 2 Minor change | 2 Deterioration in material, structurally stable |
| S-07 |  | Kozlu Church (Mosque) Kozlu Village / Canik | Rural 7 km to Samsun | not in use in use | Church Mosque 3 Major change | 2 Deterioration in material, structurally stable |

Figure 161: Chart for the Evaluation of the *Rum* Churches

4.2 Assessment of the *Rum* Churches in Selected Area

After a detailed research about the historical background, especially the Ottoman period with the Treaty of Lausanne, churches in the area have been documented and evaluated. Combining these major parts, an overall assessment of these *Rum* churches regarding values, potentials and problems is crucial to be set.

4.2.1 Values

Value assessment discussions among conservation theorists and international charters are being made for years. One of these debates belongs to Reigl (1996). He opens the meaning of "the monument" and its values up for discussions and states some terms for the values, such as age value, historical value, deliberate commemorative value. He defines commemorative values basically, addition to use value and newness value that he describes as present day values.

While these classifications got out of the date, they still reflect the main groups. Addition to these fundamental groups, in the Burra Charter (1998), discussions, gain a new dimension that is social values, including spiritual, political, national or other cultural sentiments to a majority or minority group, besides aesthetics, scientific and historical values. Mason (2002) states the fact that Heritage is multivalent and adds that a site, a building or an object have many different values ascribed to it, and he blends the value terms especially for churches as follows:

...as an example, take a hypothetical old church: it has spiritual value as a place of worship; it has historical value because of the events that have transpired there (or simply because it is old); it has aesthetic value because it is beautiful and a fine work of architecture; it has economic value as a piece of real estate; it has political value as a symbolic representation of a certain kind of social order; and so on (Mason, 2002).

In this case, similarly, these buildings were important for the people who used to live in these lands as they were religious monuments. So, it is necessary to mention that they used to have a spiritual value to the community. Also, they used to have a use value since they were actively being used. Besides the architectural value due to the

fact that they represent the characteristics of the style of art, architecture, and decoration, construction technology, use of materials, and general understanding of a building during 18-19th century, which also have influenced by the Byzantine style along Ottomans, they were the political and religious symbols of *the Rum Millet* in Ottoman Empire which has a multinational order that is called “System of Millet⁹³”.

However, in the following years of 1923 when the Compulsory Population Exchange between Greece and Turkey had occurred as required by the Treaty of Lausanne, all the *Rums* living in Turkey left their homes and went to Greece. Today, these churches do not have their users⁹⁴. As the newcomers who are the new owners of this building stock do not have any relation to Christianity, these churches lost their spiritual value in time.

As all these seven churches in Samsun, selected for this study, reflect the features of Greek Churches of 18-19th century, they should be assessed accordingly. First of all, they have historical value as they belong to 18-19th century. Reflecting the architectural features of Anatolian Greek churches of the period that they belong to, they have architectural, aesthetic, and art value. In addition, they are documentarily important as they witnessed a period that *Rums* had lived on these lands. Although they lost most of their spiritual value among local people, they are probably still precious for their previous owners, or their grandchildren. Here, the deliberate commemorative value that Reigl (1996) mentioned comes into question.

To clarify the values for each church in this study, it can be said that all the seven churches have age, historical, and commemorative value. Asarağaç (Kelkaya) and Ayaklıalan Churches also have informational value as they have not been converted into any other function and stayed as they were. In addition, both Antyeri and Ayaklıalan churches have informational value, as it has a belfry, frescos on the walls, respectively, that other churches in this study do not have. Çınaralan Church (Mosque),

⁹³ See “Non-Muslim Population in the late Ottoman period and during the Turkish independence war” in p.28

⁹⁴ It is claimed that in Black Sea Region, there are still some people who hide the fact that they are *Rum* in fact and act as if they were Muslims. There are films about this situation directed by Ustaoglu (2004) and Kurçenli (2010). However, it is not wrong determining these churches as ownerless.

Antyeri Church and Kozlu Church also have aesthetic value with their decorated façades. Since Çınaralan Church (Mosque) is still in use, it has a use value, additionally, although it has lost most of its mass except the north wall.

Moreover, the churches especially the ones that were converted to mosques after population exchange reflect the change in the society, and they have an additional historical value. Antyeri, Düzköy, and Kozlu Churches can be assigned to this value. Çınaralan Church, on the other hand, used to reflect this change before the demolishment. However, this demolishment may be assumed as an extreme consequence of the change in the society.

4.2.2 Potentials

Because all of the seven churches in the study are located in settlements that have permanent residents, "use value" becomes a potential for these churches. All the seven churches, including Ayaklıalan Church, which is located in the least populated village and far from the county town and city center, are located by the roadside that provides an opportunity to reach them easily.

Four of the seven churches (Antyeri, Asarağaç (Kelkaya), Aşağıçinik and Çınaralan Churches) are located in Tekkeköy. As these four churches are close to each other, they create an invisible boundary, including the Tekkeköy Caves and the other archaeological places, which are attractive for tourists. Being close to each other and other cultural and archeological attractive places provide a potential for these buildings.

Since they have a clear space, Antyeri, Düzköy, and Kozlu Churches are appropriate for being used as a place for multipurpose activities. On the other hand, Aşağıçinik Church has already been divided into sub-spaces, it has a potential for being used as a library or museum. As Çınaralan Church (Mosque) is still in use today, it will not need a project for integration. However, with the decorated and ornamented façade, it will represent the style of art of its era like a scene.

Beyond these individual potentials, they generate subgroups as they reflect the development of the history and changes in the society, or they reflect the original state

of the Anatolian Greek-Orthodox church. Asarağaç (Kelkaya-Altinkaya) Church and Ayaklıalan Church can be helpful to inform people about the time before the Population Exchange as they were not converted to other functions. In addition, Antyeri, Kozlu, and Düzköy Churches can be used to show the change in the use by the change in the users. Since, there is a potential for generating a wider context by combining these churches with the sample village term that reflect the period of the population exchange and the first years of the Turkish Republic and the sample villages in the area, it is possible to demonstrate each period and create a timeline with the existing environment.

4.2.3 Problems

As it has been stated from the beginning of this study, these churches have fallen into disuse after the compulsory population exchange. Accordingly, the first issue of these churches is not being used by local people.

While two of the seven churches (Asarağaç (Kelkaya) and Ayaklıalan Churches) have not been converted to any other function and have been dilapidated as they were, others have been converted to mosques except Aşağıçinik Church, which has been converted into a municipal building. Consequently, as it was indicated, changes in the function accompany changes in the architectural features as well that lead to the complication of plan scheme or loss of architectural elements such as windows of door openings or additions such as mihrab and mimbar. In most of the churches, it is seen that additional implementations are done with concrete based materials, which is not a suitable for stone walls. While conversion to other functions affects the building in these ways, not being converted is also dangerous regarding physical problems, which are mainly structural problems or material loss, such as roof or column lost or cracks on the walls, efflorescence, and dampness problems.

4.3 Integration Proposal

Development of the theory of restoration and conservation follows the traces of catastrophic events such as wars or rebels as a result of the rise in the need for renewal, as a reaction to deterioration⁹⁵. Since the population exchange in 1923 lead up a radical and drastic change in Turkey, regarding sociology, culture, economy, and politics, and this considerable amount of change in the society are directly linked to the cultural heritage, population exchange may contribute to the theory in years. Although only the *Rum* churches in Turkey are being studied in this thesis, the same situation is valid for the mosques in Greece.

It is open to discussion to generate theories about the cultural heritage buildings that have changed hands, and the new owners could not embrace them, as they are just like in this study, especially in Turkey. Since this changing hand was compulsory as a requirement of a treaty, implementations and projects for this heritage will contribute to the theory of restoration and conservation.

Beyond the situation of being left under compulsion, buildings have been studied for years to have a new function and to be used again. The term “adaptive re-use” is used for this kind of conversion. Douglas (2006a) describes adaptive re-use:

... converting buildings into other, more effective and efficient uses, which means that the adapted property serves the client's requirements better and gives the building an extended useful life.

However, this thesis does not focus on adaptive re-use that Douglas (2006a) states, his work is useful to discuss the changing facilities and emerging needs of the different functions. He focuses on the practice in the United Kingdom and examines the issue regarding cost, effort, maintenance, investment and potentials of functions. Preservation as a monument, religious use, community use, commercial use,

⁹⁵ After the French Revolution in 1789, royal palaces, churches, chateaus and castles that were vandalized, the theory of restoration and conservation started to be voiced in the second half of the 19th century by Eugène Emmanuel Viollet Le Duc (1814-1879). This restoration and conservation concern has laid the foundation for restoration term. In the following years, with the damage of the World War I and World War II, restoration and conservation issue have become a significant matter with the contributions of theorists such as Reigl (Saban, 2010).

recreational use, and residential use are the possible new functions that Douglas (2006a) mentions. Although, the cases that Douglas (2006b) uses are different from the situations in this thesis, it is useful to keep in mind that there are many factors to be included in re-using a building⁹⁶.

Because the status of the *Rum* churches in the scope of this thesis is particular with the reasons of abandonment, integration project should be generated accordingly. On the other hand, while generating the principles of the project, utilizing the practice of adaptive re-use term can be considered.

4.3.1 Strategy for the integration project

Including the meaning and the concept of a monument, restoration and conservation theorists and architects are arguing and developing the theory since 1904, Madrid Conference⁹⁷. Concerning the history of architecture, history of restoration and conservation is considerably young and open to improvement, and it has been improved by national and international documents such as charters, conventions, and declarations. There are numerous documents that are substantially important; however, there are some charters that set the fundamental principles of restoration, which are The Athens Charter for the Restoration of Historic Monuments (1931), Carta Italiana del Restauro (1932), and The Venice Charter (1964).

To generate a general strategic plan for the integration project, it is essential to analyze these documents. To begin with the Athens Charter (1931), it is stated that:

⁹⁶ For further reading see:

Bullen, P. A., & Love, P. E. D. (2011). Adaptive reuse of heritage buildings. Structural Survey.

Ahn, Y. (2007). Adaptive reuse of abandoned historic churches: Building type and public perception. Texas A&M University.

Yıldırım, M., & Turan, G. (2012). Sustainable development in historic areas: Adaptive re-use challenges in traditional houses in Sanliurfa, Turkey. Habitat International, 36(4), 493–503.

⁹⁷ Recommendations of the Madrid Conference (1904) The Sixth International Congress of Architects, The Architectural Journal Being the Journal of the Royal Institute of British Architects (RIBA) Vol. XI. Third Series, 1904. pp. 343-346.

“The occupation of buildings, which ensures the continuity of their life, should be maintained, but they should be used for a purpose which respects their historic or artistic character.”

This statement is one of the major points of this thesis, since the buildings are not in use today, except Çınaralan Church (Mosque), and one of the main reasons for the problems is not being used but being dilapidated. Accordingly, Açıkgöz (2007) indicates that the main reason of deterioration is not being used. Also, in Samsun case, conversion into other functions (mostly mosque) is a reason for losing architectural features. The Athens Charter⁹⁸ states a solution for both these problems. Accordingly, it is crucial to use the building in order it to continue its life and the function should respect the original function. This respect is also emphasized in the charter.

“When, as the result of decay or destruction, restoration appears to be indispensable, it recommends that the historic and artistic work of the past should be respected, without excluding the style of any given period” (Athens, 1931).

With this statement, respect is demanded, not only regarding function but also the style and architectural features. The idea of the unity of style should be maintained on the monuments was rejected with Article 11, which recommends the contribution of all the periods which is valid should be respected as the unity of style is not the primary intent of restoration. In addition, afterward The Athens Charter, a document (Carta del Restauro⁹⁹) was prepared in Italy. The relation between the life of the monument and the function is described as the monuments, which can be said to be living, are not accepted unless the function is not too far from the original one and do not require much adaptations and change in the building. These attitudes towards the change and the functions are still being approved, although they belong to the era that the theory has just started to be improved.

⁹⁸ The Athens Charter for the Restoration of Historic Monuments. (1931). Athens.

⁹⁹ Carta Italiana del restauro. (1932). Consiglio Superiore Per Le Antichità e Belle Arti.

While the documents until The Venice Charter (1964)¹⁰⁰ only mention monuments, which actually means the big and glorious pieces of art/architecture of a culture; in The Venice Charter, the meaning of the term monument has been broadened in such a way that the monument is not a word for the big piece of art/architecture anymore, but it involves the works of art which carry the values of culture and art, in Article 1.

Additionally, conservation of these works of art is not important just for being an art piece, but they are historical evidence, in Article 3. In Article 9, the sentence that is estimated to be the proverbial of restoration profession is stated.

“It (the process of restoration) must stop at the point where conjecture begins”
Venice Charter (1964).

It emphasizes the importance of that the additions should not be misleading and indiscriminate. In addition, Venice Charter (1964) also brings forward a proposal about the functions to be assigned to the monuments to keep them, in Article 5.

Article 1: The concept of a historic monument embraces not only the single architectural work, but also the urban or rural setting in which is found the evidence of a particular civilization, a significant development or a historic event. This applies not only to great works of art, but also to more modest works of the past which have acquired cultural significance with the passing of time.

Article 3: The intention in conserving and restoring monuments is to safeguard them no less as works of art than as historical evidence.

Number of the Articles and statements can be increased. however, in these three documents and others that are not mentioned here, the main point is that in the way of keeping the monuments alive, it is crucial to assign a function, which is proper and respectful to the original one, and while the new function is being given the process should be carried without radical interventions in order not to change the original features, respecting all the periods that it has lived and was affected. In the matter of

¹⁰⁰ Icomos. (1964). International Charter for the conservation and restoration of monuments and sites (The Venice Charter 1964). IInd International Congress of Architects and Technicians of Historic Monuments, 1–4.

respecting the other periods and cultures, it is useful to keep in mind the statement in The Nara Document on Authenticity (Icomos, 1994): “The cultural heritage of each is the cultural heritage of all.”

In the case of Samsun, these principles should be maintained and followed, since the buildings in the project area, which have shared values, problems and potentials such that they all were abandoned after population exchange and most of them were converted into a mosque or other functions, need to be integrated into daily life.

In the case of Samsun, three main parties should be considered during the process of integration: the buildings, local people, and visitors. Consequently, the general principles should be stated according to the needs of these parties.

In order to bring back these *Rum* churches in the area to life, these following matters and conditions should be satisfied:

On the part of the buildings:

- New functions should be assigned to the buildings, and this function should be respectful to the original function, which is the church, a monument of a religion that does not have its community in the area now.
- New function does not need to be a mosque, museum, art gallery, and library in every case; sometimes it can be just a display with the minimum intervention, as long as the building gets in contact with people.
- Additions, implementations, and interventions should be kept in the minimum, and they should be distinguishable from the historical structure. Although the material and the technique should be compatible with the existing materials, it should be distinguishable in order not to be misleading.
- It should not be aimed to revert the buildings back to the original state.

On the part of the local people:

- Local people and local authorities should be informed about this cultural heritage, and they should become a part of the maintenance and sustaining process so that integration will not remain unfulfilled. As long as local people benefit from this heritage in various aspects, they will be a volunteer to contribute to the project and make keep buildings alive.
 - Generating tourism potential for these villages in the area and resource for local community are the economic aspect of the study for local people
 - Since the transportation facilities will be improved indispensably, local people will benefit from the project in the social aspect.
 - In addition, with the site improvements and implementations, the villages will gain value both in economic and social aspects.
 - By the help of getting contact with each other, both visitors and local people will get a chance to improve themselves in the cultural aspect.
- Local people should be encouraged to get involved in the process while assigning a function to the buildings, even in the process of reparation.
- In addition, they should learn the importance of the buildings as well as the area to host the visitors and inform them.

On the part of the visitors:

- Since the visitors prefer visiting these buildings as they reflect a particular period in history, the visitors should be informed and oriented accordingly. Following a path that covers the changes in the history in an order is advised in order to present the buildings and the environment perceptibly.
- The visitors should be offered alternatives in case they have specific interests or particular situations like disability.
- Proper conditions such as refreshment facilities (restaurants, toilets) should be provided in order to let visitors spend quality time in the area.
- Opportunity for shopping (souvenirs or local products) will attract the visitors and local people, in addition, will gain economic advantage.

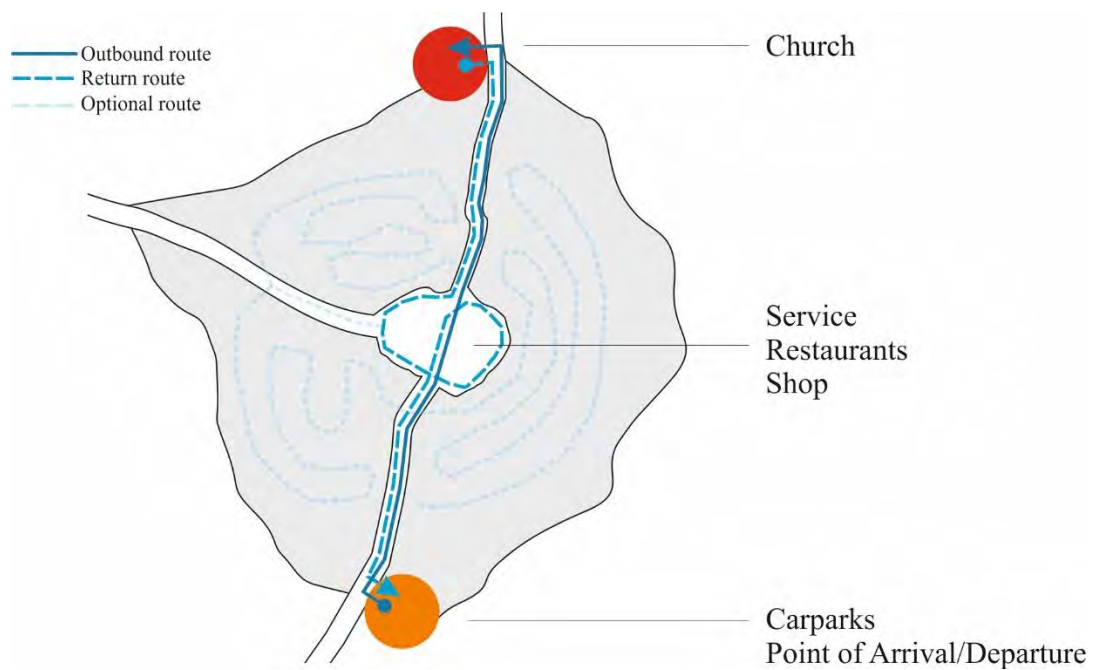


Figure 162: Integration diagram

It is advised that the arrival point should not be next to the churches, but at a place that lets people walk through the village in order the local people to gain advantage from these visits and the visitors to get in contact with local people and experience the village. In this way, needs for refreshment (restaurants, toilets) will be met in the center of the village, where local people can start a business, like cafes, restaurants or shops for souvenirs or local products (See Figure 162). Consequently, it is aimed that not only the close environment of the church will be avoided to be highly intervened with additions, but also the visitors will have time to walk around the village to experience the daily life in that settlement. Furthermore, local people will adopt the church as they benefit from the dynamism in the village.

4.3.2 “Tracing memories –*through ten settlements*”

After selecting the site and documenting the registered objects as well as the attractive places in the project area, an integration project for these *Rum* churches has been built. To build the project on solid bases, the project area itself and the close environment with the city center of Samsun have been studied as well as the reports prepared by the local authorities, addition to the international documents, and then the general principles have been stated. It should be kept in mind that the primary purpose of this project is to maintain this heritage alive and prevent them from being annihilated. To meet this aim, these general principles should be followed.

The four of seven *Rum* churches in Tekkeköy are proposed to be integrated into daily life upon a tour program that covers the area with the other registered elements as well as other attractive places. This tour is planned to be dedicated to the population exchange and the bilateral relations between cultures through these buildings and settlements. Starting from this point of view, the tour is named as “Tracing the memories through ten settlements.”

In Figure 163, the places included in the tour can be seen. This tour plan is prepared based on the map of the area (Figure 34), projected and suggested environmental implementations by Dapa (2012) and the Municipality of Tekkeköy, and destinations (both optional and suggested ones) in the tour¹⁰¹.

In order to configure the tour, it is useful to determine the destinations. First of all, four churches (Antyeri, Asarağaç (Kelkaya), Aşağıçinik and Çınaralan Churches) are the main points and main destinations in the tour. Additionally, the fountains and the windmill that are known to be built by *Rums* were added to the tour. Also, Çırakman Mosque and Çayleyik Mosque were included in the tour as they were estimated to be converted from *Rum* churches. In addition, Atatürk’s House Museum is included in the tour as it is a well-known museum in Tekkeköy. Furthermore, optional destinations, which are archeological sites like Tekkeköy Caves or attractive places like Culture and Congress Center, are shown on the map. These optional destinations

¹⁰¹ For a detailed tour map, See Figure 164

not only become an alternative for people taking the tour but also create a so-called “market” where the tour can excite people’s attention.

Chronology is concerned in the order of the destinations since each church and settlements reflect a historical period. At the first stage, the buildings and elements that reflect the period before the population exchange are planned to be visited. Secondly, the buildings and element are selected to show the change in the society with the population exchange. At the final stage, developments in the first years of the Republic and the contemporary situation are planned to be observed.

Beside the *Rum* churches and other elements, settlements are included in the tour. As it is indicated on page 36, it is known that villages in the area have been built in the manner of “sample village.” On that sense, this tour provides that not only the memories of *Rums* but also the Muslim newcomers’ will be presented to the visitors. The population exchange is a bilateral phenomenon, and these villages bring a unit up to strength representing the life of the people came from Greece. This situation enriches the tour and encourages people to engage with the culture.

Within the scope of the tour, “Tracing the memories through ten settlements”, a route is proposed (See Figure 163). It is aimed to inform visitors about the importance of the area starting from the **Atatürk’s House Museum**, where the route is estimated to finish, also. This museum is selected because it is a prominent place for tourists, available in term of transportation and it is an appropriate place for attracting and encouraging people to take the tour.

First stop is **Bayrak Tepe** picnic area. It is appropriate to understand the area by looking down upon the bay, and it is planned to serve breakfast to the visitors. In the meantime, they will be informed about the area and the population exchange in general and get an outline of the tour, regarding the timing and the destinations. It will be useful for the visitors to see the area from a high hill in order to grasp the geographic features that play important roles in the daily life. Before going to the second stop, in Asarağaç Village, the Old Fountain will be visited.

At the next stop, **Asarağaç (Kelkaya-Altınkaya) Church** will be visited. It is planned to serve as an exhibition hall. It is also possible to demonstrate the church use to the

visitors with the help of lights and hologram demonstrations. The impressive view of Tekkeköy Bay addition to the sculpture-like standing of the church quite away from the houses, on the hill, will attract visitors' attention. In addition, the construction technique and use of stone in churches can be observed. Above all, Asarağaç (Kelkaya-Altinkaya) Church is the only unchanged church in Tekkeköy. Thus, the church and the close environment of the church is valuable in informing the visitors about the years when *Rums* lived in the area before the population exchange.

Çırakman Village is the next stop. In this village, Arched Fountain and the Windmill are planned to be visited. In addition, Çırakman Mosque that is known to be converted from a *Rum* church will be seen.

In Antyeri Village, visitors will visit **Antyeri Church**, which is planned to serve as a multipurpose building. Since it is appropriate for activities, which require seating arrangements like film screening, it is planned to show documentaries about the population exchange, Tekkeköy, and Samsun. It is also possible to demonstrate the church use to the visitors with the help of lights and hologram demonstrations. Most of all, Antyeri Church is important as it shows the change after the population exchange as it was converted into a mosque.

Next stop is **Aşağıçinik Church**, which is planned to serve as a library and an exhibition gallery. In this step, it is scheduled that the visitors will have free time for lunch. In addition, it will be possible for the visitors to benefit from the library service. (See

Figure 167). After visiting the Çayleyik Mosque, Old Fountain and Bakacak Fountain, visitors are estimated to move to Çınaralan Village through the Tekkeköy Caves, which is an optional destination.

In Çınaralan Village, **Çınaralan Church (Mosque)** will be visited. As it is still in use as a mosque and the building had lost most of the architectural features of the church use, visitors will be informed about the conversion with the help of old photographs and drawings, which are placed on the information boards located in the courtyard of the building. In addition, old houses that are estimated to be built in the 1920s in the scope of the sample village construction will be seen.

Finally, in **Ökse Village**, old houses, or Atatürk's houses as the saying goes among the local people, will be visited. Hereby, visitors will experience the changes after the population exchange, especially in the 1920s and 1930s.

The tour is planned to finish at the **Atatürk's House Museum**. Afterward, visitors can spend the rest of the day in the recreation area that is suggested as an environmental implementation by Dapa (2012).

Alternatively, it is possible to let people make their decision on where to visit by a scrutinized map of the area (Figure 163). It is estimated that the map of the tour will be available in the museums, touristic information desks and some other public places in Samsun so that people will be informed about the area and the tour. Additionally, the tour can be adopted by private tourism firms, which can be a reason for preference due to advertisements, especially for foreign tourists. Since the tourist profile is determined in the Tourism Master Plan (Dapa, 2012) as the domestic tourists mostly, at the first stage, the tour is being annunciated in the city center and Tekkeköy as well as the other districts of Samsun. Likewise, corporations between the municipalities, governorships, and the ministries can be formed.

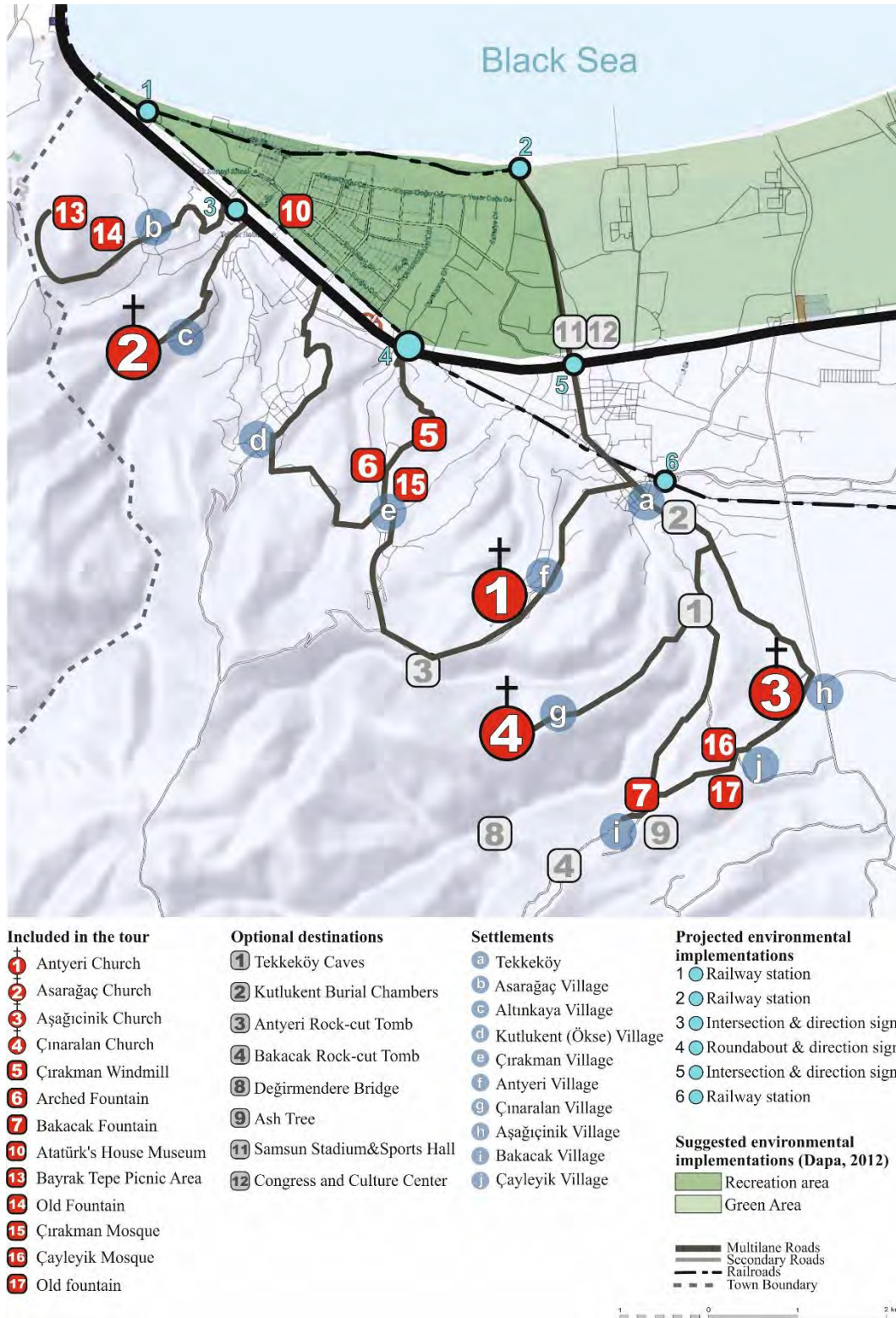


Figure 163: Places included in the tour program

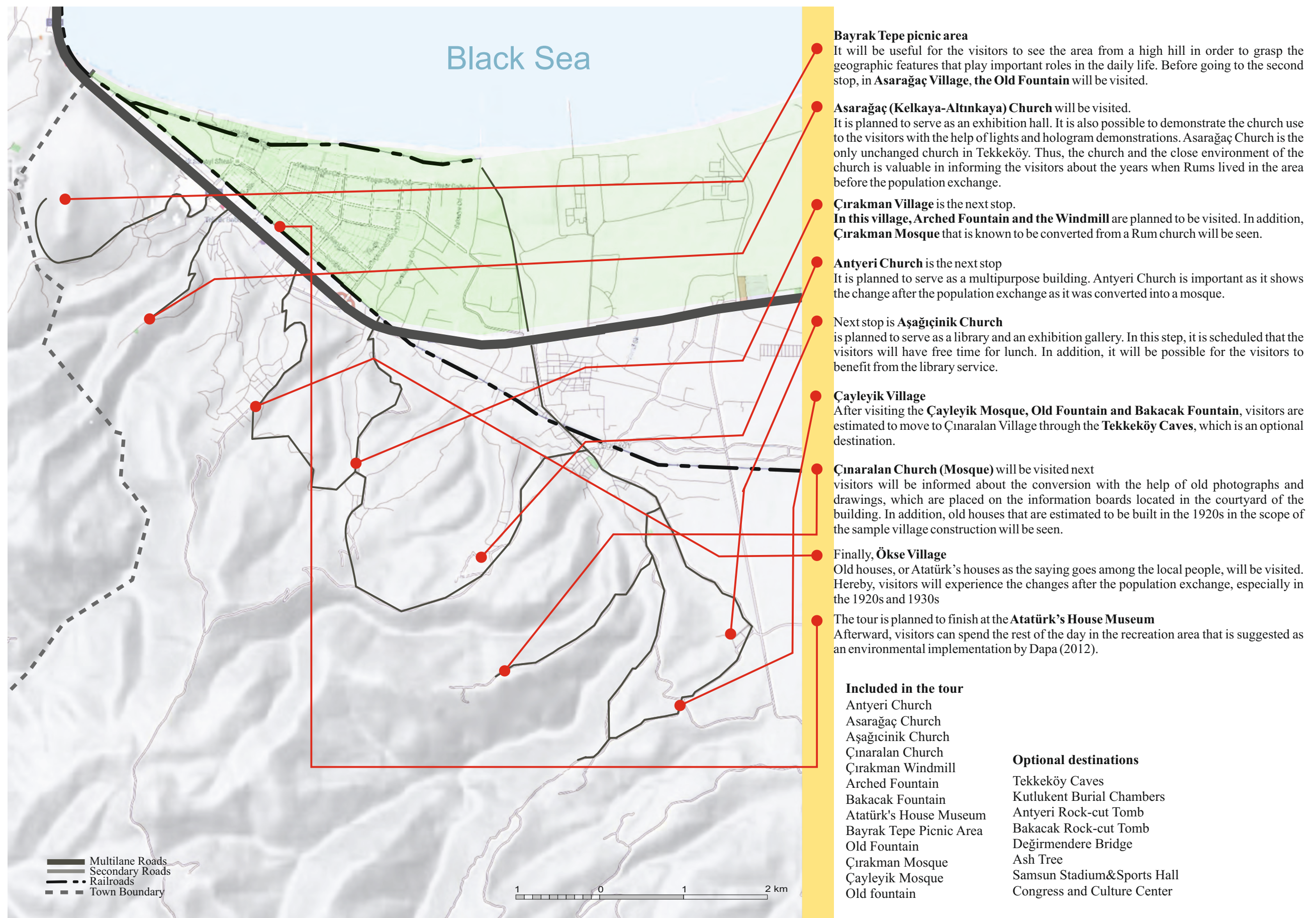


Figure 164: Tour route proposal

4.3.3 Implementations on the Churches

To discuss the functions that are being assigned to the churches, it should be kept in mind that the new function should be respectful to the original function. The functions of these churches are selected accordingly. Considering the general situation of local people and settlements in the area, and potentials of the buildings, a spectrum of informative public use is selected, such as a museum, library, and multi-purpose use.

Due to the fact that many people are estimated to visit these buildings, it can be foreseen that they will need some facilities such as restrooms and car parks while local people will need stands for selling their goods. In order people to spend quality time around these buildings and in these villages, these needs should be met. Moreover, these facilities are advised to be set in the center of the villages to include the local people to the tour (See Figure 162). In this way, there will not arise needs for adding these service facilities close to the churches.

To start with **Asarağaç (Kelkaya) Church**; it is planned to serve as an exhibition hall not only for the objects, photographs or any other documents related to the population exchange but also with itself as it was not converted into any other function and also it is important as it stands for a traditional Greek-Orthodox Church architecture that is located in small villages. As it is situated on the hill facing the view of Tekkeköy bay, Asarağaç (Kelkaya) Church and its surrounding lands can be used as a view terrace, and this point can become an attractive place. In order to arrange the close environment for such a purpose, the ground should be leveled accordingly, and necessary safety measures should be taken.

Besides the environmental organization, the building itself also has needs for repair and restoration. First of all, the problem that the roof of the building has collapsed should be resolved. As old photographs are showing the roof of the building and the roof of apsis, reconstruction of a roof according to these pictures is proposed. Although this reconstruction conforms with the principle mentioned in the Venice Charter (1964) that “The process of restoration must stop at the point where conjecture begins”, it should not be forgotten that the principles of this study, especially the ones about the distinguishable and compatible materials/additions and the one that the original state

of the building should not be the aim, should also be adhered. Consequently, the reconstruction of the roof should be done according to these statements, which means that the material and mortar must be compatible with the historical material, and it should be distinguished from the original structure. After reconstruction, consolidation for the rest of the walls should be done. Also, the door and window profiles, which are all missing in the building should be placed. Timber flooring and plaster will be applied in the interior. Information boards should be placed around so that the visitors will be informed as well as local people.

To continue with **Antyeri Church**, it is planned to serve as a multipurpose building because it is structurally stable and quite well-kept than others with its original superstructure. As it was converted to a mosque, it has the feature of a mosque such as a mihrab and a mimbar. Due to the fact that a new mosque has been built in the village, it is obvious that people do not need another mosque in the village so that Antyeri Church can be used for multiple functions. Located next to the graveyard, it should be utilized with a function that is respectful not only to the church function but also the cemetery. In the restoration project¹⁰² that was prepared in 2013, a specific function was not assigned to the building, but it was suggested to be restored to serve as a multipurpose place. As it can be seen in Figure 165 and Figure 166, in order to use the building properly, car parks, WC, and stone pavement are designed. Ablution addition was removed; apsis walls were set up to level just to mark the existence of apsis and the second belfry that was demolished and seen in the old photographs was re-built again up to a level to emphasize the existence of the belfry. In consideration of these implementations, it can be said that this restoration project and its suggestions cohere with the principles of the integration project. Similarly, for Antyeri Church, it is suggested to remove the ablution addition. Fewer car parks may be designed, and ground should be leveled accordingly.

Besides the environmental implementation, the building itself has needed some interventions. First of all, the entrance opening at the west, which is the original one is suggested to be opened again since this implementation does not require much

¹⁰² Antyeri Köyü Kilisesi Rölöve-Restitüsyon-Restorasyon Projesi (2013). Ankara: Mithat Zafer Mimarlık.

intervention and do not harm the building. Taking the entrance to its original place will increase the potential of the ornamented west façade. Secondly, the elements that holdover from the mosque use will be removed except the mihrab due to the fact that it was embedded in the wall, and it is an addition that testifies the conversion into a mosque. The flooring of the building should be renewed, and the profiles of the windows should be repaired. Upper windows that were filled up can be opened again because this intervention will not harm the building. In the matter of the belfry and the apsis walls, attitudes in the restoration project can be adopted. However, demolishing the additional wall is not required. This problem is suggested to be solved as filling up the windows and the door on the east, due to the fact that their style does not conform with the rest of the building, and make the apsis distinguishable with the differences in the plaster such as color, texture.

Also, scraping off the white plaster is recommended on account of the fact that there still can be frescos beneath the plaster. In the case of the frescos come in sight, necessary precautions should be taken to conserve them; otherwise, the plaster should be applied again. For the groups of people who are planning to visit these buildings, Antyeri Church can be a proper place for exhibition or documentary film screening (not only documentaries on population exchange or *Rums*, but also the other historical and natural richness of Samsun). It is also possible to demonstrate the church use to the visitors with the help of lights and hologram demonstrations. Apart from the activities related to the tour, residents of the village can use this building as a meeting place for the activities (educational, religious or administrative) that can be done such a place next to the graveyard. Information boards should be placed around so that the visitors will be instructed as well as local people.

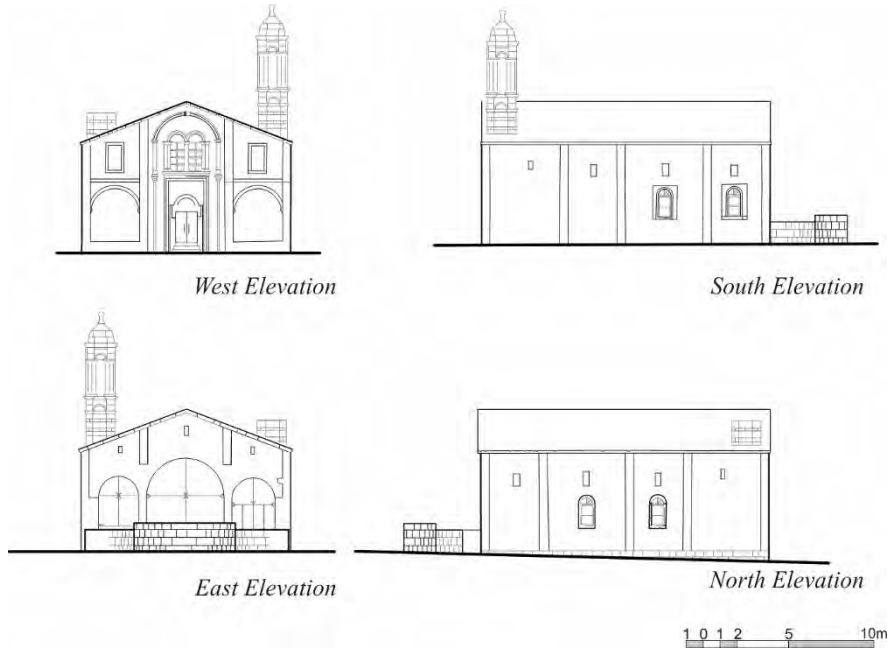


Figure 165: Restoration project for Antyeri Church (2013) – Elevations¹⁰³

Aşağıçınık Church; is planned to serve as a library and an exhibition gallery. As it is the closest church to Tekkeköy town center and located in the most crowded village, it is appropriate for such a public use. Since it has already been divided into sub-spaces, the new function will be easily adapted without a drastic intervention. Different from the other three churches in the area, a drawing set is being prepared for Aşağıçınık church in order to visualize the suggestions as an example. As it can be seen in the drawings (Figure 167 and Figure 168), interventions were done both in the building and in the surrounding area. First of all, the ground is leveled and covered with stone providing that the pavement does let the soil evaporate so that rising dampness problem will not occur. In addition, stairs at the west are embedded in the ground, car parks and a ramp for wheelchairs are added next to the stairs. Furthermore, the difference in the elevation of the courtyard and the street at the east is arranged as a series of stairs, like a small amphitheater, to create a relationship between the courtyard and the street at the east and to establish a place for people to gather.

¹⁰³ Antyeri Köyü Kilisesi Rölöve-Restitüsyon-Restorasyon Projesi (2013). Ankara: Mithat Zafer Mimarlık.

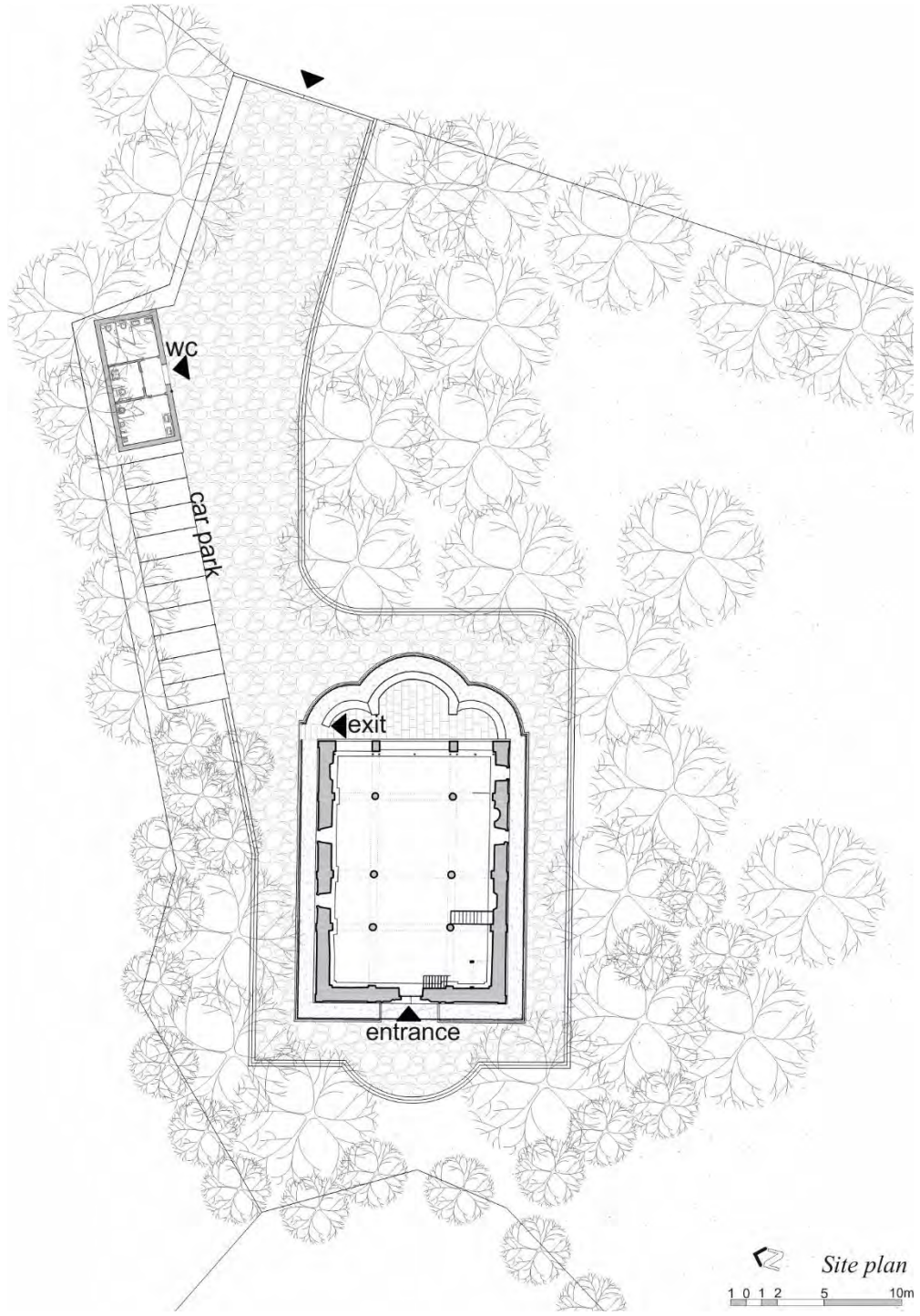


Figure 166: Restoration project for Antyeri Church (2013) – Site plan ¹⁰⁴

¹⁰⁴ *Antyeri Köyü Kilisesi Rölöve-Restitüsyon-Restorasyon Projesi.* (2013). Ankara: Mithat Zafer Mimarlık.

Due to the fact, there is a house so close to the building at the south, people are encouraged to take the way to the north by replacing the exhibition boards. Both north and south paths get through to the small square in front of the entrance. Information boards and benches are placed in this square and trees are planted around so that this area becomes an attractive point. It is aimed that not only the visitors will use this courtyard, but also local people should appropriate it.

Besides the implementations in the surrounding area, the building itself needs some interventions. Entrance to the building was on the east wall, although the original entrance was at the west, and it is kept as it is. In addition, the windows on the stone walls will not be interfered, as the original form of the windows is not known and changing the form of the existing ones may harm the wall. Also, the remaining of the apsis on the ground is revealed and consolidated. Existing concrete stairs are removed, and stairs made of stone are added. The missing floor is made of timber, and the rooms that have already been formed are enabled to be used. Since there are rooms in different sizes, they can serve in various ways. The rooms close to the entrance and the biggest ones at the same time are planned to serve as a library with bookshelves and seats while the smaller rooms far from the entrance are envisaged to serve as exhibition places and archives. Unlike the other small rooms, the one that has a door opening to the outside is planned to serve as a small kitchen due to the fact that it has a direct connection with the outside, while the others connect to a long corridor, and there will be a need for such a service in future for the people gathered in the square in front of the entrance. This room can serve any time as it has its door. The room on the west, which was used to be the Narthex of the church, is purged from the additional partition walls and clear space is obtained. In order to emphasize that this place was an open space, the brick wall is demolished with the windows to the level of stone fill and new glass profiles in the shape of the arches are installed. Stone fill that is under the new windows between the columns will be distinguished by the differences in the plaster such as color, texture. This room is appropriate for the use of bookstore.

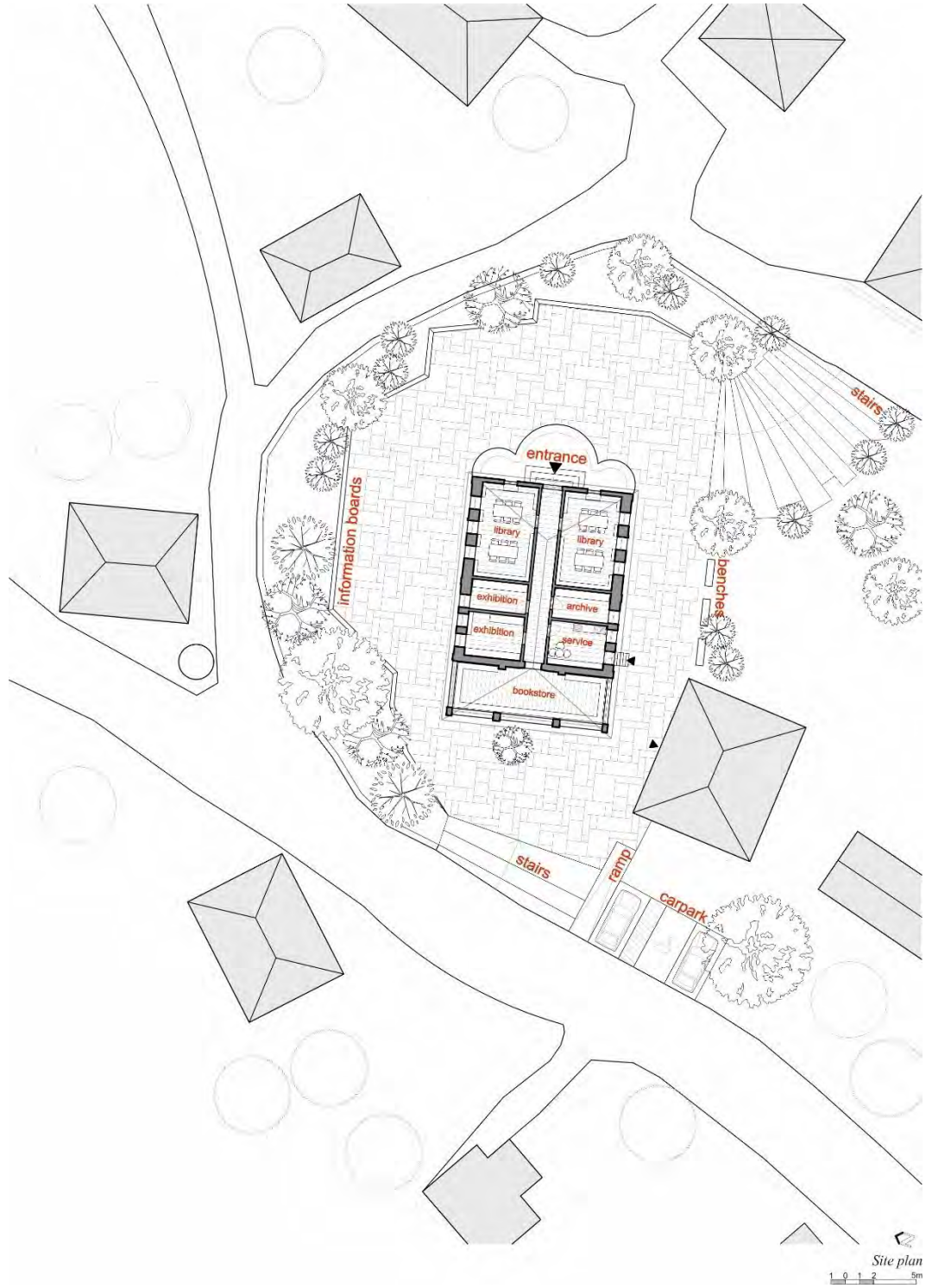


Figure 167: Site plan proposal for Aşağıcinik Church

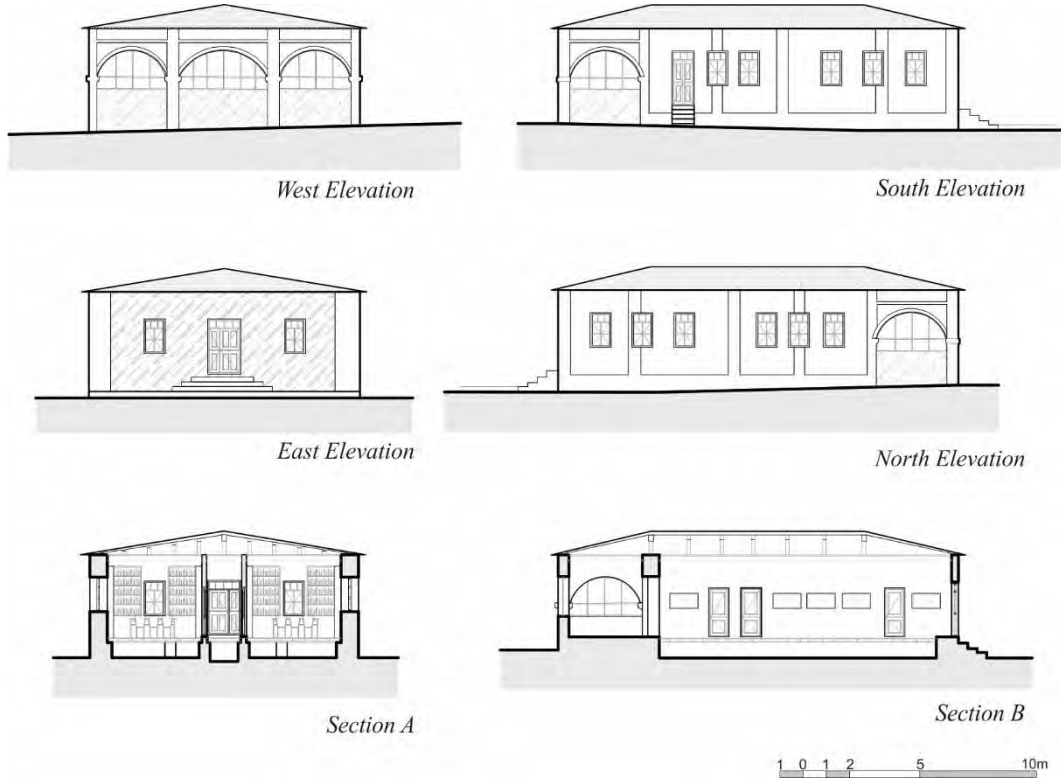


Figure 168: Intervention proposal for Aşağıçinik Church

There will not be an intervention on **Çınaralan Church (Mosque)**; as it is still in use as a mosque. On the other hand, maintenance and stabilization of the stone wall of the north façade should be done. In addition, information boards are placed around the building. Since the village is located on a high hill and it is far from the city rush and surrounded by beautiful nature, visitors may spend lots of time in this village, so a traditional coffeehouse facing the impressive view can be built, and this place can be used by the villagers also.

CHAPTER 5

CONCLUSION

As being required by the Treaty of Lausanne (1923), the compulsory population exchange between Greece and Turkey had occurred, and it brought along with the fact that many *Rum* churches besides other buildings that belong to *Rums* have fallen into disuse. Consequently, the architectural heritage of the *Rum* culture, especially religious monuments, is under the threat of decay, which is the main focus in this thesis.

While falling into disuse and facing the problems, especially being demolished and being dilapidated are common among these churches in Turkey, Samsun is selected for the case study, after literature research. Because the *Rum* churches in Samsun do not arouse interest regarding tourism or such activities, and they are located in rural areas, they build a good base for the problem to be studied.

Similar to the other *Rum* churches in other cities in Turkey, *Rum* churches in Samsun have faced abandonment. As they lost their users with the population exchange, they become useless in a community that consists of mainly Muslims and the churches had no chance to be used as they were. It may be stated as an assumption that these buildings do not seem to be able to meet their community again within years. As a result, in order not to be demolished and be annihilated due to abandonment or dilapidation, these buildings should be integrated into daily life.

Since they could not have a way to be used as a church after population exchange, some of them were converted into other functions such as mosques, while some of them were abandoned. Twelve churches, which are registered, are detected in Samsun; however, five of them are excluded from the study as they are mostly in ruins and potential for being used and integrated into daily life is low. Consequently, seven *Rum* churches are the buildings that are studied in this thesis. Fortunately, there are examples for both converted and not converted churches among the seven selected

churches in Samsun; so that both situations have been studied and analyzed and documented. On the other hand, Tekkeköy District is chosen for the integration project as the four churches create an invisible boundary in the context with the other registered elements (architectural, archeological, natural), which is a suitable situation for an integration project.

All of the seven churches in Samsun and ten settlements around the churches in Tekkeköy were visited and documented according to the information gathered during the site study and from the official records. Documenting data have been collected in the “Building Information Sheets” and “Village Information Sheets”. Documentation of the current situation has been corroborated by the literature research about the historical background of Samsun, the Population Exchange and architectural characteristics of *Rum* churches in 19-20th century.

It is seen that all the seven churches have approximately the same features regarding the location, physical condition and the level of change. They are located in rural areas, and they are not isolated. The ones that had been converted to other functions (mostly mosque) face the danger of losing the original features by the help of the additions or removals while the ones that were abandoned without any conversion face some severe structural problems like demolishment of the roofs.

Furthermore, they reflect the period before the population exchange with the unchanged parts and the change in the society after the exchange with the conversion implementations. Addition to this informative value, they all have age, historical, and commemorative values with art and aesthetic values. Furthermore, all of these churches have a potential for being used again, although some of them need drastic implementations. Besides the individual problems, the main issue of these buildings are not being used or inappropriate implementations. Hereby, the integration project is aimed to suggest solutions to use these buildings in a proper way.

The international documents and declarations state that building with a function is likely to continue its life, and the new function that has to be assigned to the churches as they cannot be used with their function today should be respectful to the original function. Also, the process of assigning and adapting the building to the new function

should not require too much intervention. From this point of view, the four of seven *Rum* churches in Tekkeköy are proposed to be integrated into daily life upon a tour program that covers the area with the other registered elements as well as other attractive places. This tour is planned to be dedicated to the population exchange and the bilateral relations between cultures through these buildings and settlements.

In the process of stating the general principles of the project, the three main parts have been considered: the buildings, local people, and visitors. The key point in the project has been clarified that a consistent integration can be sustainable only when these three parts get in a contact with each other and benefit from this relationship.

This thesis constitutes a basis for further studies on the conservation of the architectural heritage of *Rum* culture in Turkey. By taking this thesis as a reference, the *Rum* churches, which are in the same situation with the churches in this study, can be integrated into daily life not only in Samsun but also in other cities of Turkey. Although the integration project proposed in this thesis concentrates on a few churches in Samsun, it can direct other studies on conserving this kind of cultural heritage. On the other hand, a multidisciplinary approach is advised to consider different perspectives. Because it is seen that these buildings have many different aspects that refer to historians, art historians, sociologists, city planners, and administrators.

GLOSSARY

Ablution: A ceremonial act of washing parts of the body or sacred containers.

Aisle: In a church, the space flanking and parallel to the nave; usually separated from it by columns, intended primarily for circulation but sometimes containing seats (Harris, 2006).

Altar: An elevated table, slab, or structure, often of stone, rectangular or round, for religious rites, sacrifices, or offerings (Harris, 2006).

Apse/Apsis: A semicircular (or nearly semicircular) or semi-polygonal space, usually in a church, terminating an axis and intended to house an altar (Harris, 2006). Located on the east side of the Naos, apsis is aligned to the main nave. In some churches, there is apsis, too in front of the side naves.

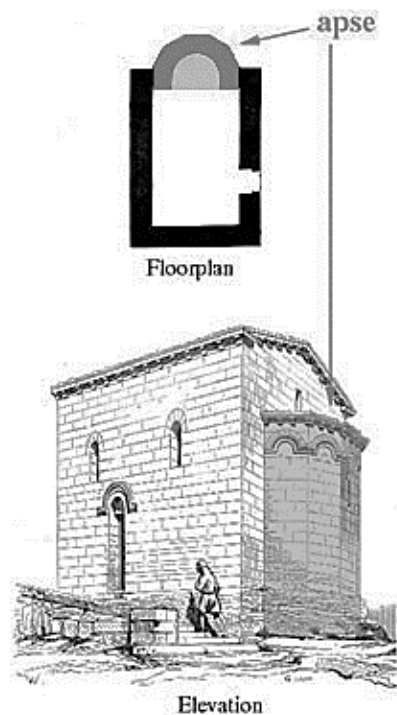


Figure 169: Apsis (Glossary of Medieval Art and Architecture, 1997)

Ashlar: Hewn stone, used for the facings of walls (Britton & Keux, 1838).

Basilica The Basilica of the Romans were public halls. After the conversion of Emperor Constantine to Christianity, many of these edifices were converted into Christian churches, still retaining their appellation. The Roman basilica was divided by two colonnades into three longitudinal parts, like the nave and aisles of a church (Britton & Keux, 1838).

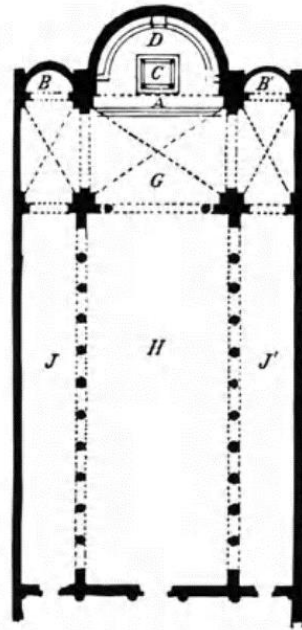


Figure 170: Typical plan. A, D, apse; B, B', secondary apse; C, high altar; D, bishop's throne; G, transept; H, nave; J, J', aisles (Harris, 2006:91)

Bema: The chancel part of a Greek church (Krautheimer, 1975), which is located on the east of Naos, in front of the apsis and limited to the iconostasis that is lined with the first column of each row. The altar is located in Bema.

Cathedral is the head, or chief church of a diocese, in which the throne, or chair, of the bishop is permanently fixed, and in which he is installed on being canonically established in his see (Britton & Keux, 1838).

Drum the circular or polygonal structure on which a dome is raised (Krautheimer, 1975).

Gallery: A specialized place for women, on the west and above the ground. Location of the gallery depends on the location of the Narthex. If the Narthex is built-in, the

gallery is located in the Narthex with a similar plan; if the Narthex is an addition, the gallery is located in Naos. Placement of the stairs to the gallery also changes according to the location. It is located in the Narthex or the Naos, respectively (Karaca, 2008).

Iconostasis: A screen in a Greek Orthodox church, on which icons are placed, separating the chancel from the space open to the laity (Harris, 2006).

Mihrab: A niche in the mosque or any Muslim religious building indicating the direction of prayer toward Mecca (Harris, 2006).

Minbar: The pulpit in a mosque.

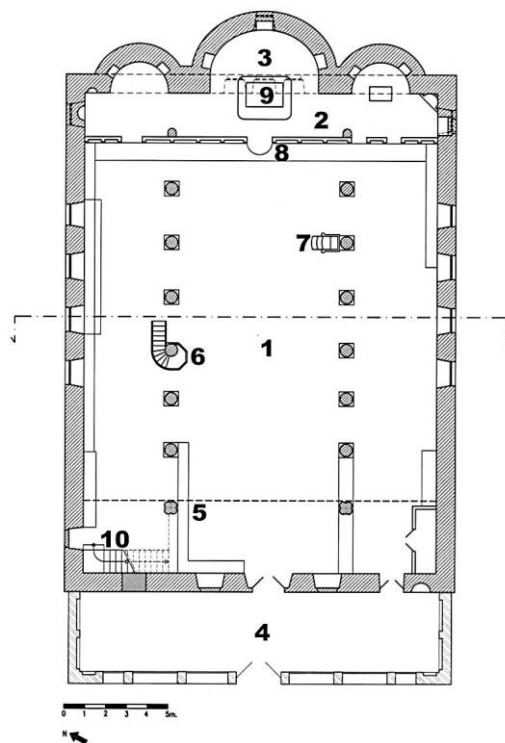


Figure 171: Plan of Ayvansaray (Istanbul) – Hagios Demetrios Church
Naos, 2. Bema, 3. Apsis, 4. Narthex, 5. Gallery, 6. Pulpit,
7. Bishop's Throne, 8. The iconostasis, 9. Altar, 10. Stairs
(Karaca, 2008:293)

Naos: The part reserved for the performance of the liturgy (Krautheimer, 1975). Additionally, baptism, funeral, and wedding ceremonies are held in this space.

Narthex: Enclosed porch or vestibule between the entrance of a church and the nave (Whitehead, n.d.). It is a common feature of the *Rum* churches Istanbul until the reforms. Sometimes it is added on the west side. Narthex is located in the churches in two types one of which is inside of the church or opens to outside with porticos.

Nave: Central part of a church, leading from the entrance to the crossing; intended for the laity (Whitehead, n.d.).

Porch: A covered entrance to a building; may be open or partly enclosed (Whitehead, n.d.).

Pulpit: An elevated enclosed stand in a church in which the preacher stands (Harris, 2006).

Transept: Transverse arm of the cruciform (cross-shaped) church crossing the nave at a right angle; the shorter arm of a church (Whitehead, n.d.).

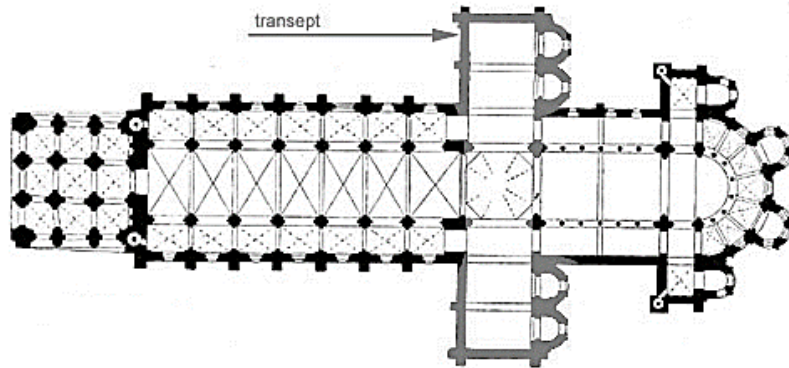


Figure 172: Transept (Glossary of Medieval Art and Architecture, 1997)

Tympanum: Triangular space enclosed by a pediment and usually carved. Also, maybe a segmental (curved) space bounded by an arch (Whitehead, n.d.).

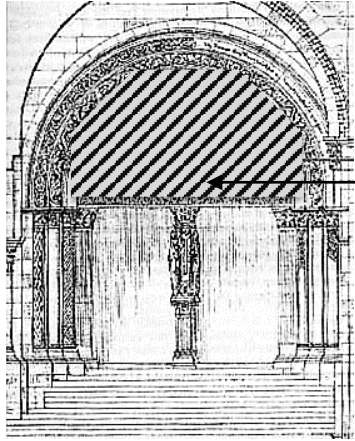


Figure 173: Tympanum (Glossary of Medieval Art and Architecture, 1997)

Vault: A ceiling, of stone or brick (sometimes imitated in wood or plaster) which is based on the shape of the arch (Britton & Keux, 1838).

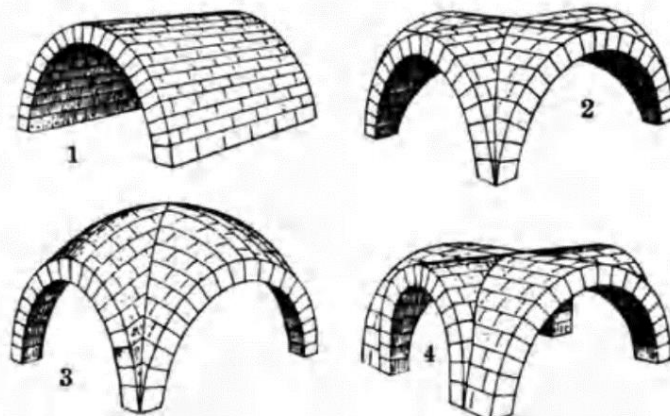


Figure 174: 1. barrel vault; 2. intersecting vault (cross vault); 3. domed vault (cloister vault); 4. stilted vault (Harris, 2006:1038).

Voussoir: A wedge-shaped masonry unit in an arch or vault whose converging sides are cut as radii of one of the centers of the arch or vault (Harris, 2006).

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APPENDICES A

BUILDING INFORMATION SHEETS

Figure 175- Figure 181 are given in the following page

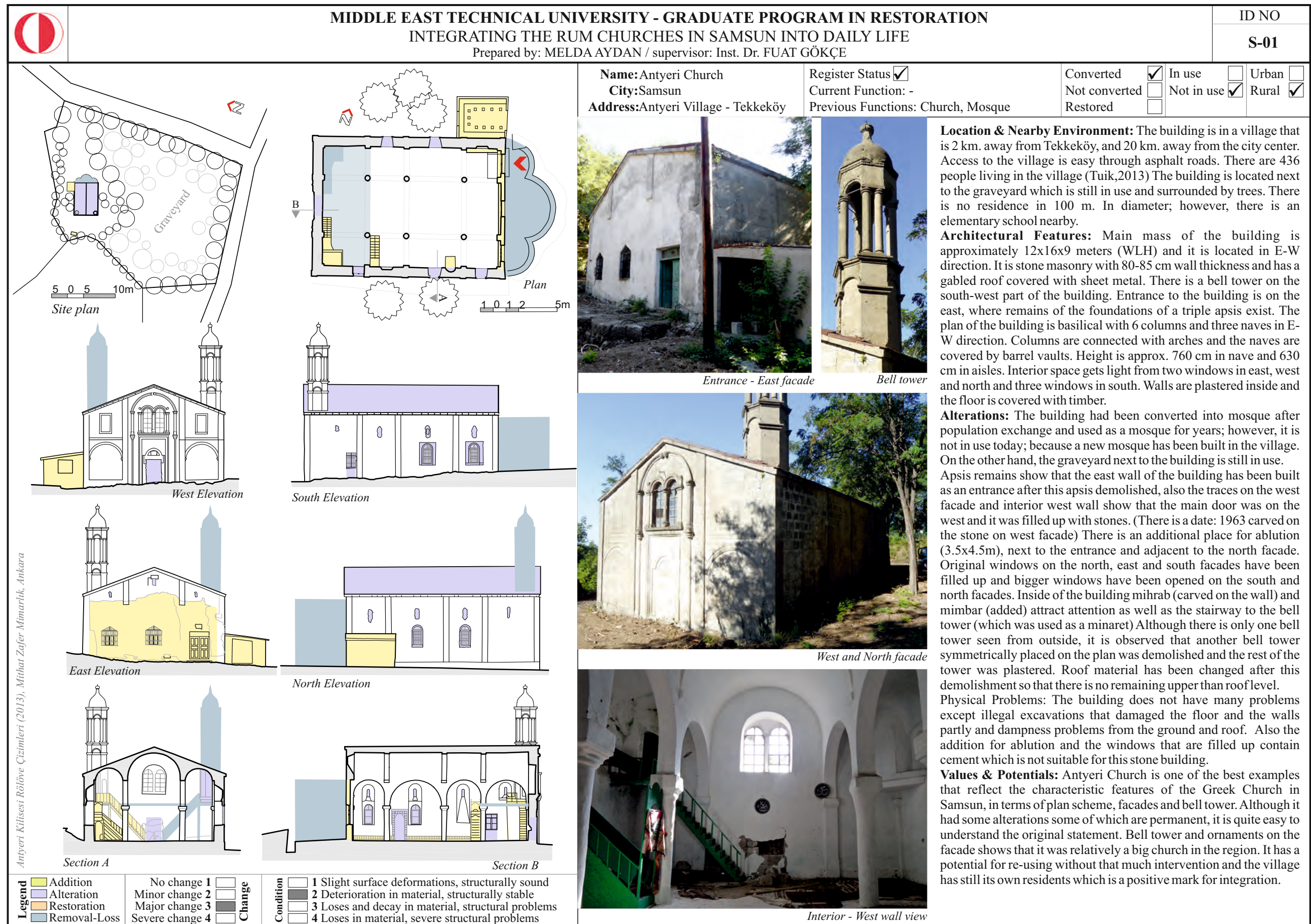


Figure 175: Building Information Sheet S-01 Antyeri Church

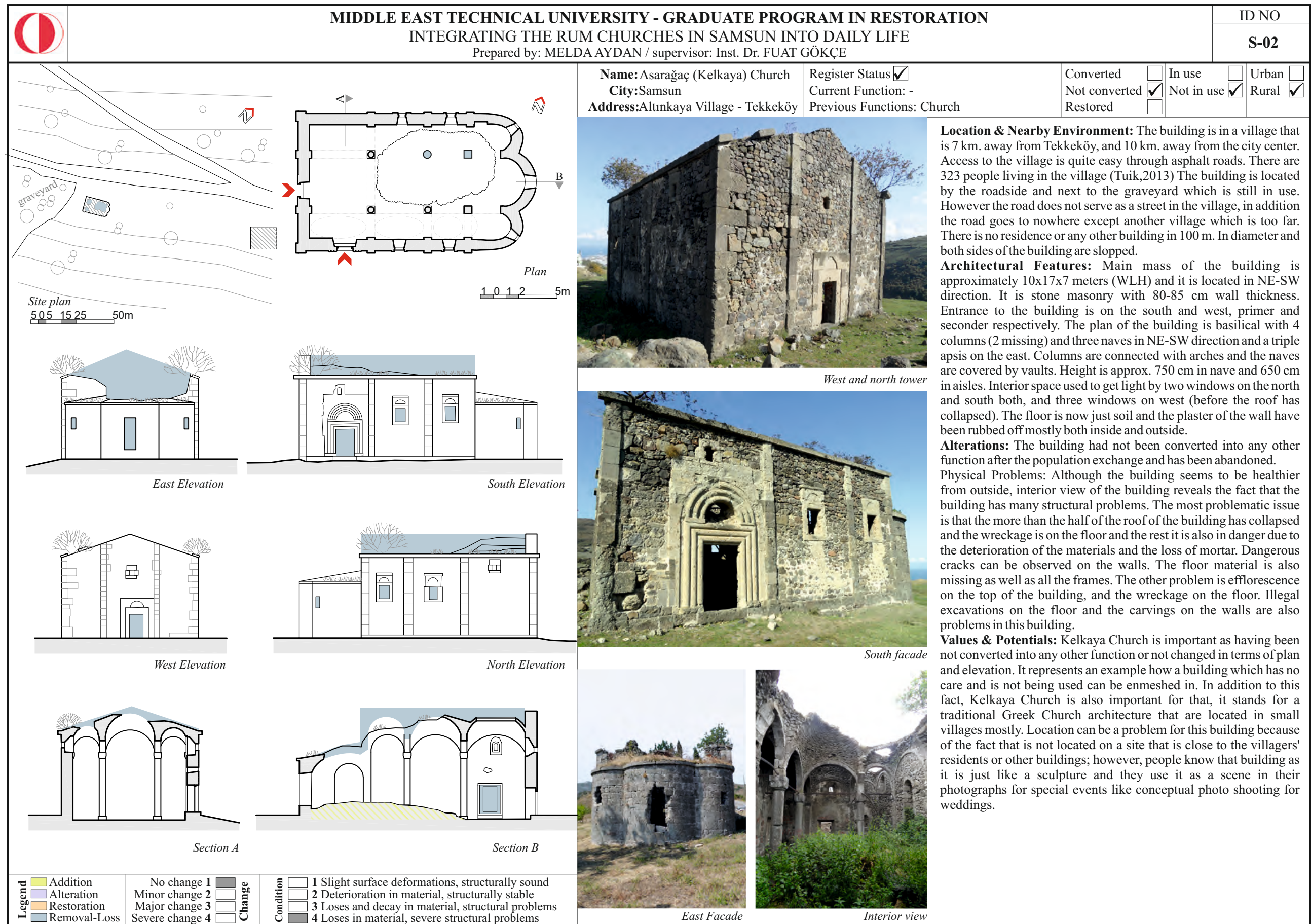
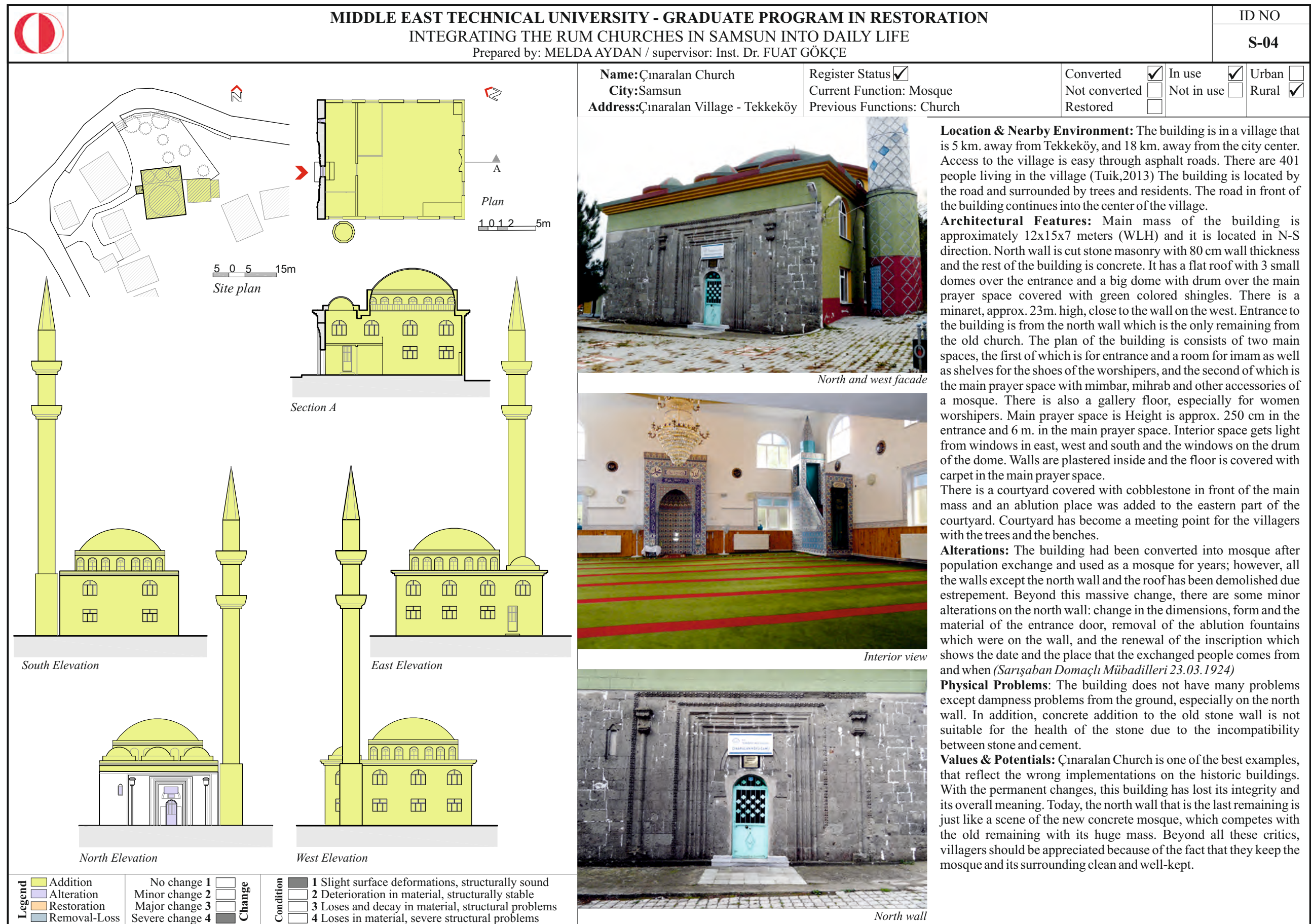


Figure 176: Building Information Sheet S-02 Asarağaç (Kelkaya) Church



Figure 177: Building Information Sheet S-03 Aşağıcinik Church



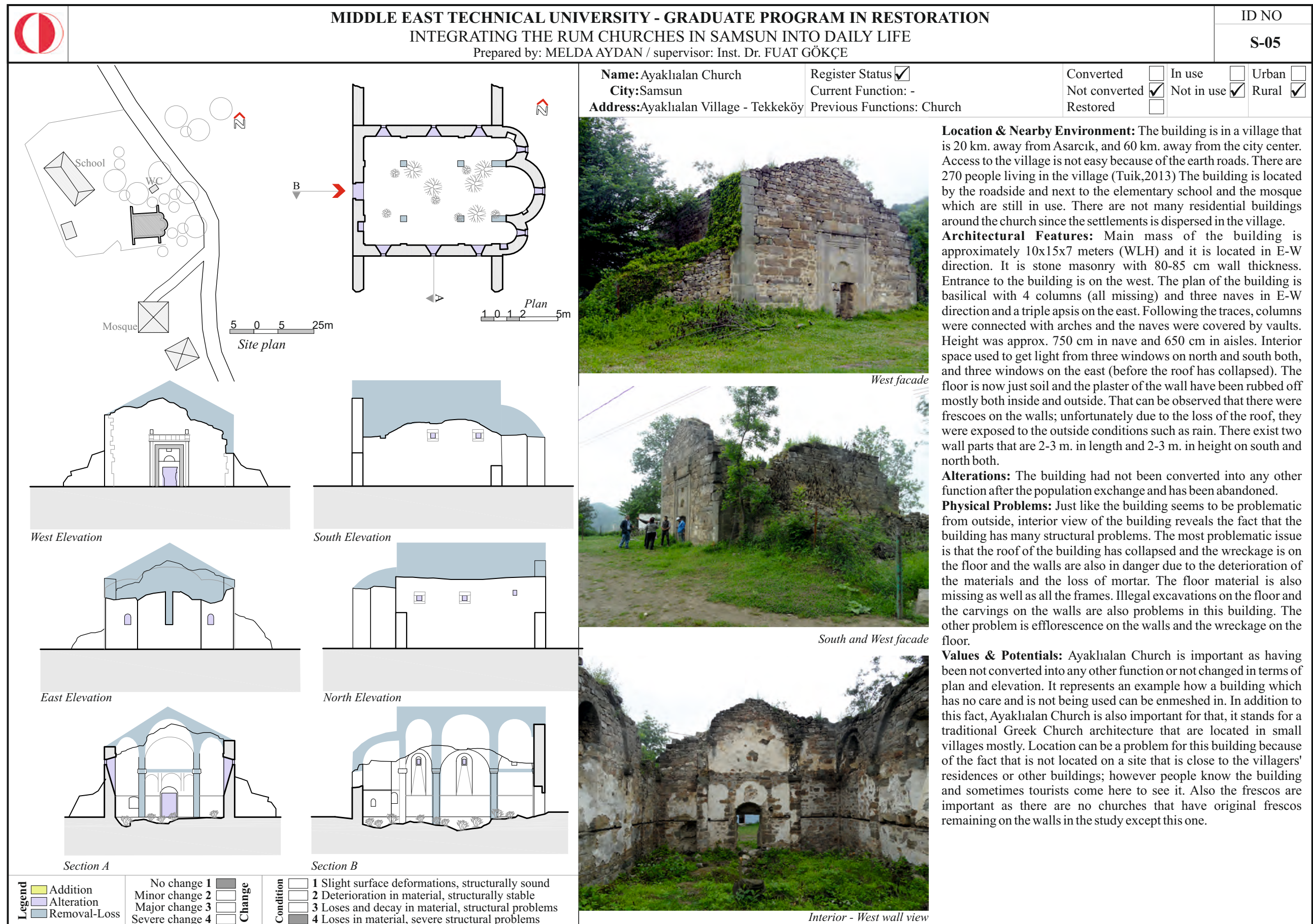


Figure 179: Building Information Sheet S-05 Ayaklıalan Church

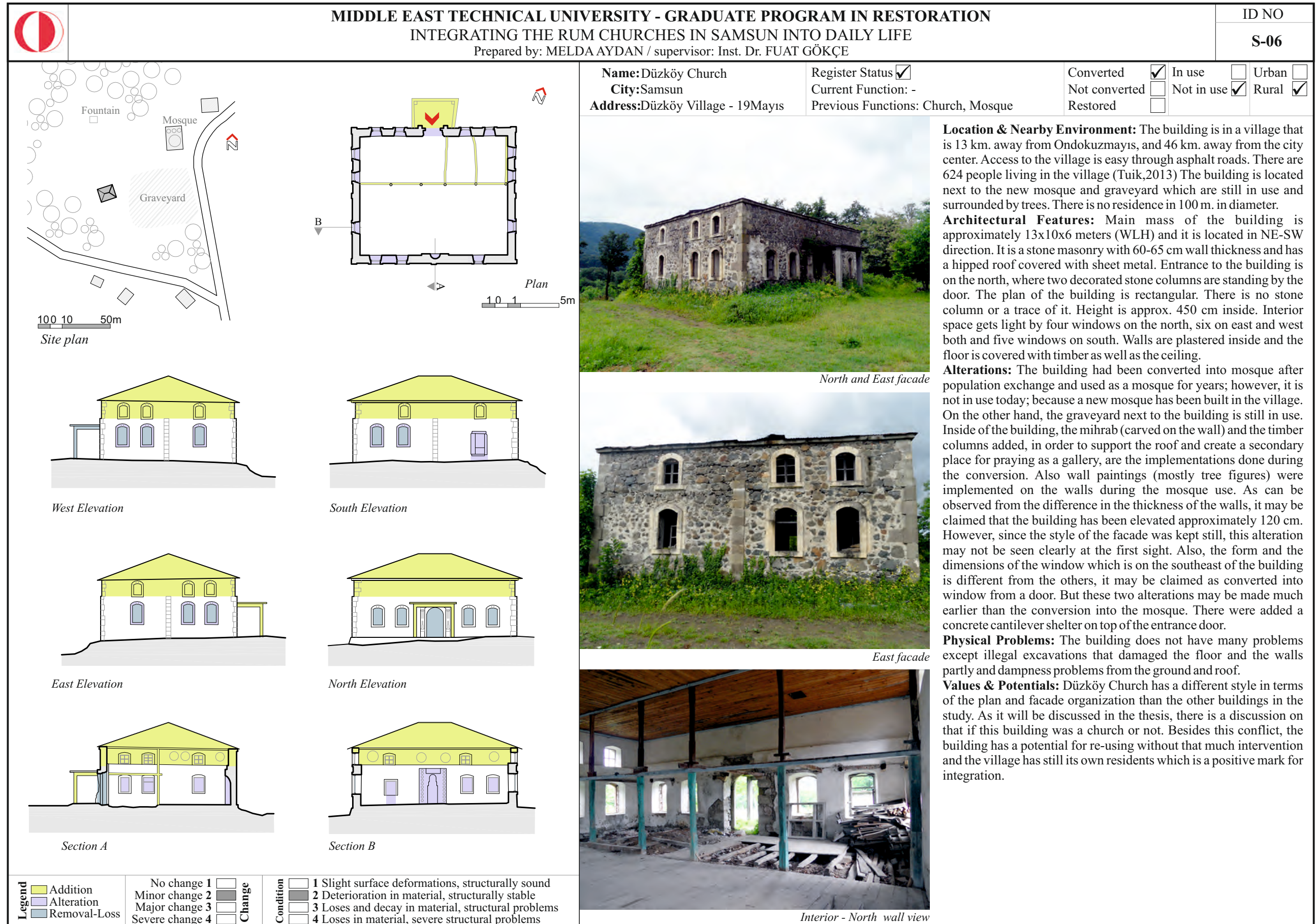




Figure 181: Building Information Sheet S-07 Düzköy Church

APPENDICES B

VILLAGE INFORMATION SHEETS

Figure 182 - Figure 191 are given in the following page



ID NO
V-01

Name: Tekkeköy Town Center
Address: Tekkeköy

Residences: Collective settlement
Altitude: 20 m.
Change in population: Stable in winter/summer



Distances

| City Center | | Samsun | 15km | Stabilized Road |
|----------------|------------|----------|------|---------------------------|
| Other Churches | Asarağaç | Tekkeköy | 7km | Stabilized Road |
| | Antyeri | Tekkeköy | 2km | Stabilized Road |
| | Aşağıçinik | Tekkeköy | 10km | Stabilized Road |
| | Çınaralan | Tekkeköy | 5km | Stabilized Road |
| | Ayaklıalan | Asarcık | 50km | Stabilized + Unpaved Road |
| | Kozlu | Canik | 20km | Stabilized Road |
| | Düzköy | 19 Mayıs | 60km | Stabilized Road |

Population

| Year | Total | Women | Men |
|-------------|--------|--------|--------|
| 2014 | 49.579 | 24.723 | 24.856 |
| 2013 | 50.124 | 25.001 | 25.123 |
| 2012 | 37.100 | 18.550 | 18.550 |
| 2011 | 37.111 | 18.600 | 18.511 |
| 2010 | 36.852 | 18.545 | 18.307 |
| 2009 | 36.728 | 18.510 | 18.218 |
| 2008 | 36.725 | | |
| 2007 | 18.086 | | |

* Turkish Statistical Institute

Facilities

- ☒ Electricity
- ☒ Water Supply
- ☒ Tv
- ☒ Phone Line
- ☒ Cell-phone Service
- ☒ Internet
- ☒ Health center
- ☒ Post office
- ☒ Bazaar
- ☒ School
- ☒ Tourism

Tekkeköy is a district of Samsun province, located at 13th km of the Samsun – Ordu highway, 1 km through the south. Some parts of its land are in the Çarşamba plain. The district is surrounded by; Çarşamba in east and south, Samsun city center in the west, the Black Sea in the north and Asarcık in the west.

Transportation to the district is provided by highway. Anytime, a shuttle to the Tekkeköy from Samsun could be found. Samsun – Çarşamba railway passes through the district. Generally, there are reinforced concrete and not very well maintained, 3–4 storey buildings.

Important sources of income are agriculture and livestock. One third of the district's land are located on the productive delta plains of the Yeşilırmak. Tobacco farming has the most income. In recent years, there are significant progresses in industry and trade, so most of the population is directed to work here. Within the district, Karadeniz Bakır İşletmeleri, Azot Fabrikası and organized industrial site in Kutlukent could be shown as proof. Besides, there are a lot of shops and stores in the streets and alleys. There are malls and showrooms of famous brands' on the Samsun – Ordu highway. Airport, put into service in 1999, is located in the east of Tekkeköy, on the Çarşamba road.

Tekkeköy is rich in tourism potential. Most tourist attracting place is Tekkeköy Caves. Dating back to the chalcolithic period, these antic settlements are located in small caves, formed by humans. Cisterns, warehouses, roads and stairs are created by processing the bedrock. Church, a fountain and bridge ruins from the Roman and Byzantine era are located here. Signs found in the caves are indicating that this area is once under the sea level. Besides the caves, Şeyh Yusuf Zeynüddin mosque and shrine, dating back to Anatolian Seljuk Empire, stone graves found in valleys, Rum churches evaluated within the scope of this study and Çırakman Windmill, said that it is the only windmill in Black Sea, are the important tourist attractions of the district. In addition to these, Costal forests, Kapaklı Pınar Hill, Kıran Hill, Azman Hill and Asarağaç Hill (Bayrak Tepe) are attracting the tourists.

The biggest problem can be identified as air pollution. Especially industrial zone and fossil fuel plants, located seaside, are causing the polluted air penetrating inland. Biggest complaints of the people is this pollution and its damages to their health and agricultural products.

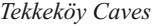
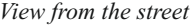
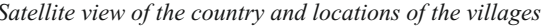



Figure 182: Village Information Sheet V-01 Tekkeköy



MIDDLE EAST TECHNICAL UNIVERSITY - GRADUATE PROGRAM IN RESTORATION
INTEGRATING THE RUM CHURCHES IN SAMSUN INTO DAILY LIFE


Prepared by: MELDA AYDAN / supervisor: Inst. Dr. FUAT GÖKÇE

ID NO

V-02

Name: Asarağaç Village
Address: Tekkeköy

Residences: Collective settlement
Altitude: 200 m.
Change in population: Stable in winter/summer



Location of the village

Distances

| | | | | |
|----------------|-------------|----------|------|---------------------------|
| Other Churches | Town Center | Tekkeköy | 7km | Stabilized Road |
| | City Center | Samsun | 15km | Stabilized Road |
| | Antyeri | Tekkeköy | 10km | Stabilized Road |
| | Aşağıçinik | Tekkeköy | 13km | Stabilized Road |
| | Çınaralan | Tekkeköy | 12km | Stabilized Road |
| | Ayaklıalan | Asarcık | 55km | Stabilized + Unpaved Road |
| | Kozlu | Canik | 20km | Stabilized Road |
| | Düzköy | 19 Mayıs | 60km | Stabilized Road |

Population

| Year | Total | Women | Men |
|------|-------|-------|-----|
| 2014 | 802 | | |
| 2013 | 811 | | |
| 2012 | | | |
| 2011 | | | |
| 2010 | | | |
| 2009 | | | |
| 2008 | | | |
| 2007 | | | |

Facilities

☒ Electricity
☒ Water Supply
☒ Tv
☒ Phone Line
☒ Cell-phone Service
☒ Internet
☐ Health center
☐ Post office
☐ Bazaar
☐ School
☒ Tourism

Asarağaç Village is a mountain village that is located in the east of the Samsun city center and west of the Tekkeköy county town. The village is located on a rough hill. There are no buildings in the village that are evaluated within the scope of this study.


Buildings in the village are settled collectively on the streets and alleys without forming a center on the road that passes through county town. Most of the houses are 2 or 3 storey, well – kept and reinforced concrete, rarely timber frame. Transportation to the village is easy, because of the blacktop. Transportation is provided by villagers' personal vehicles that are almost available in every house and by some shuttles working rarely.

According to information obtained from conversations with villagers, the general population of the village is young and middle-aged. General workspaces are industrial enterprises and businesses located in the county town. Some people are retired. Livestock continues on a small scale.


There is a newly built mosque in the village. Besides, there is a building using as an office for the headman of the village and the village council and it includes village fraternal association. There is a small market for shopping. There is an elementary school, but it was active in the past. Students have to go to the town center by themselves for mobile education. According to the villagers, most of the students prefer working instead of their further education. Yet, because of the changed circumstances, they want better jobs and they want to go to the college.

There is a stone fountain that has writings in the Greek alphabet, made by rums and two active fountains that their marks and traces are covered. According to the villagers, these two fountains date back to old times.


Villagers told that they get along well and have a strong connection with each other. According to the villagers, during the Hidirellez period, there is an event called "spring day" is organized and people from other villagers gathered here. Ahead of the village, there is an observation deck and promenade area located on a high hill are attracting the people in the area, named "Bayrak Tepe".




Market in the village




An old fountain in the village




An old house the village




View from the village




View from the village



Village fraternal association



An old fountain in the village




Bayraktepe

* Turkish Statistical Institute

Figure 183: Village Information Sheet V-02 Asarağaç Village

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MIDDLE EAST TECHNICAL UNIVERSITY - GRADUATE PROGRAM IN RESTORATION
INTEGRATING THE RUM CHURCHES IN SAMSUN INTO DAILY LIFE


Prepared by: MELDA AYDAN / supervisor: Inst. Dr. FUAT GÖKÇE

ID NO

V-03

Name: Altinkaya Village
Address: Tekkeköy

Residences: 50 / Dispersed settlement
Altitude: 200 m.
Change in population: Stable in winter/summer



Location of the village

Distances

| | Town Center | Tekkeköy | 7km | Stabilized Road |
|----------------|-------------|----------|------|---------------------------|
| Other Churches | City Center | Samsun | 15km | Stabilized Road |
| | Antyeri | Tekkeköy | 10km | Stabilized Road |
| | Aşağıçinik | Tekkeköy | 13km | Stabilized Road |
| | Çınaralan | Tekkeköy | 12km | Stabilized Road |
| | Ayaklıalan | Asarcık | 55km | Stabilized + Unpaved Road |
| | Kozlu | Canik | 20km | Stabilized Road |
| | Düzköy | 19 Mayıs | 60km | Stabilized Road |


Population

| Year | Total | Women | Men |
|------|-------|-------|-----|
| 2014 | 326 | | |
| 2013 | 323 | | |
| 2012 | | | |
| 2011 | | | |
| 2010 | | | |
| 2009 | | | |
| 2008 | | | |
| 2007 | | | |


Facilities

☒ Electricity
☒ Water Supply
☒ Tv
☒ Phone Line
☒ Cell-phone Service
☒ Internet
☐ Health center
☐ Post office
☐ Bazaar
☐ School
☒ Tourism


Altinkaya (Kelkaya) Village is a mountain village that is located in the east of the Samsun city center and south of the Tekkeköy county town. The village is located on a high hill and surrounded by two deep valleys from east and west. Asarağaç (Kelkaya) Church, which is located 400m away from the village, next to the cemetery by the road, is evaluated within the scope of this study. Buildings that are found in the village are settled on two sides on the road that passes through county town and they are located dispersedly without forming a center. Most of the houses are 2 storey, and reinforced concrete, rarely timber frame. Transportation to the village is easy, because of the stabilized roads. However, villagers said that there are no private vehicles or vehicles owned by the municipality for using as shuttles, so they uttered that they had difficulties in traveling to city center and county town. According to information obtained from conversations with villagers, the general population of the village is young and middle-aged. General workspaces are industrial enterprises and businesses located in the county town. Some people are retired. Villagers used to earn their livings with tobacco farming are displeased nowadays because of the reduction of agricultural activities and changes occurred in working conditions. Besides, the villagers are declaring that the industrial activities are affecting the agricultural products' qualities, because of the poor air quality and they suffer from health problems from it. Cattle farming and poultry raising are continuing in some houses on a small scale. There is a newly built mosque in the village. Cemetery is next to the Asarağaç (Kelkaya) Church. There are no schools in the village. Students have to go to the city center or county town by themselves for mobile education. According to the villagers, most of the students cannot continue their education because of the lack of opportunities. Villagers speak of a fountain which is broken down, because of illegal excavations and there are rock graves in the valley, located in the lower parts of the village. Villagers told that they get along well and have a strong connection with each other.




View from the village




An old house from the village




View from the village



Graveyard next to Asarağaç (Kelkaya) Church



Altinkaya Mosque



View from the village




Photo from the village

Figure 184: Village Information Sheet V-03 Altinkaya Village

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INTEGRATING THE RUM CHURCHES IN SAMSUN INTO DAILY LIFE
Prepared by: MELDA AYDAN / supervisor: Inst. Dr. FUAT GÖKÇE

ID NO
V-04

Name: Kutlukent (Ökse) Village
Address: Tekkeköy

Residences: 210 / Dispersed settlement
Altitude: 250 m.
Change in population: Stable in winter/summer



Location of the village

Distances

| | Town Center | Tekkeköy | 8km | Stabilized Road |
|----------------|-------------|----------|------|---------------------------|
| | City Center | Samsun | 14km | Stabilized Road |
| Other Churches | Asarağaç | Tekkeköy | 5km | Stabilized Road |
| | Antyeri | Tekkeköy | 9km | Stabilized Road |
| | Aşağıçinik | Tekkeköy | 12km | Stabilized Road |
| | Çınaralan | Tekkeköy | 12km | Stabilized Road |
| | Ayaklıalan | Asarcık | 56km | Stabilized + Unpaved Road |
| | Kozlu | Canik | 19km | Stabilized Road |
| | Düzköy | 19 Mayıs | 59km | Stabilized Road |

Population*

| Year | Total | Women | Men |
|------|-------|-------|-----|
| 2014 | 960 | | |
| 2013 | 964 | | |
| 2012 | | | |
| 2011 | | | |
| 2010 | | | |
| 2009 | | | |
| 2008 | | | |
| 2007 | | | |

Facilities

☒ Electricity
☒ Water Supply
☒ Tv
☒ Phone Line
☒ Cell-phone Service
☒ Internet
☐ Health center
☐ Post office
☐ Bazaar
☒ School
☒ Tourism

Kutlukent (Ökse) Village is a mountain village that is located in the east of the Samsun city center and west of the Tekkeköy county town. There are no buildings in the village that are evaluated within the scope of this study. Buildings that are found in the village are located dispersedly. Most of the houses are 2 or 3 storey, well – kept and reinforced concrete, rarely timber frame. This village once was a municipality, so this village is more developed and tidier than others. Transportation to the village is easy, because of the blacktop. Villagers said that there are hourly shuttles to center. Otherwise, the villagers provide transportation by their personal vehicles that are almost available in every house. According to information obtained from conversations with villagers, the general population of the village is young. General workspaces are industrial enterprises and businesses located in the county town. This village was once an important center in tobacco farming, but now agricultural activities are made in a very small scale. Villagers declared that industrial activities are affecting the environment conditions badly and they can't get much efficiency in agriculture. Villagers told that there are no remaining old buildings or their traces. Said that there is an archaeological site named "deliktepe", located at the top of the hill but there is no land transport. Also, villagers said that there are stone graves overlooking the valley. Elementary and middle schools are active in the village. The village has a mosque and there is an open space surrounding it. There is a small market for shopping. According to villagers, students cannot continue their further education because of the lack of opportunities and they begin working just after they graduate from high school. Villagers are told that they get along well and have a strong connection with each other.





Market in the village



View from the village and the mosque of the village



View from the village



View from the village and the mosque of the village



An old house in the village



View from the village



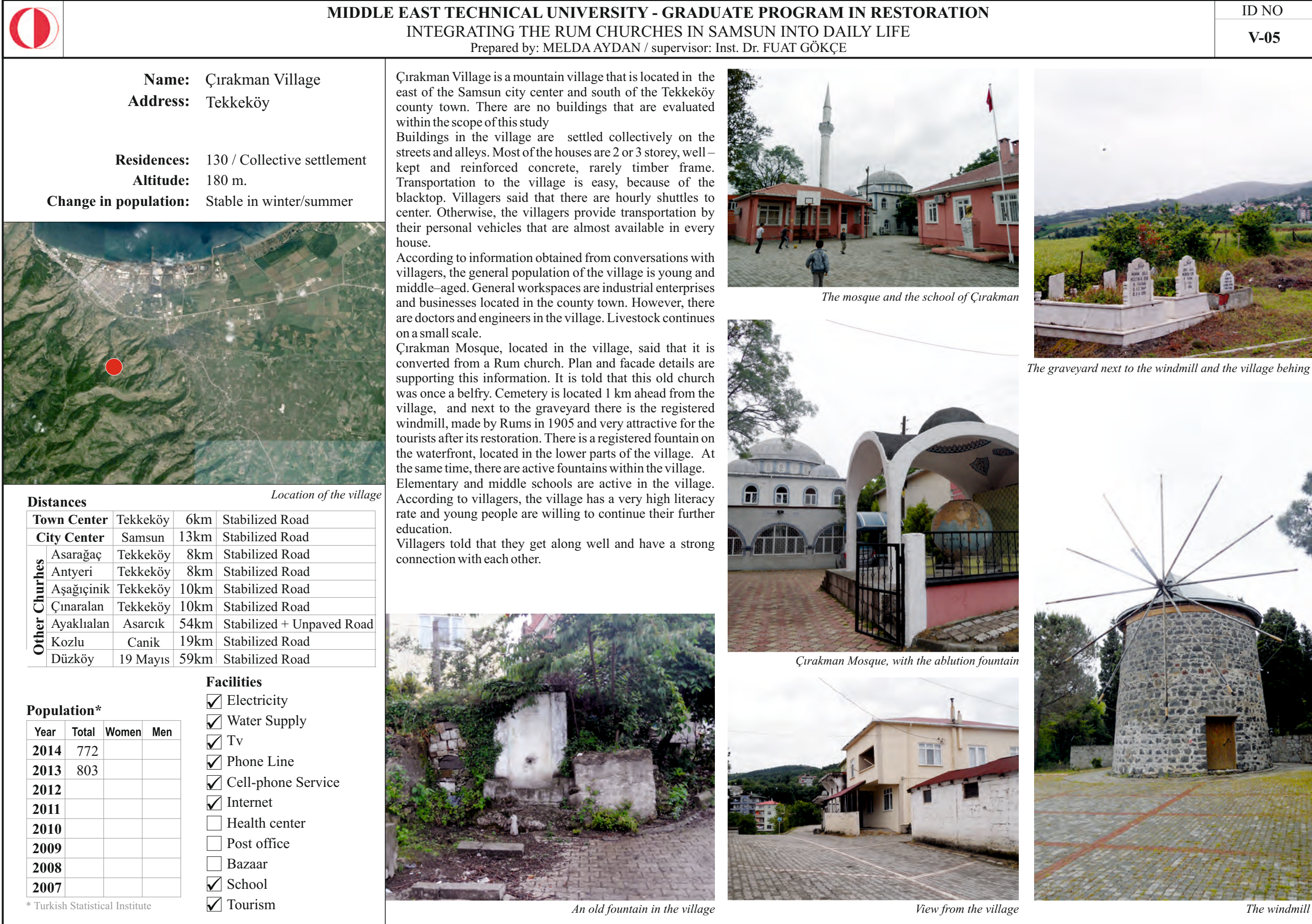
An old house in the village



View from the village

Figure 185: Village Information Sheet V-04 Kutlukent (Ökse) Village

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MIDDLE EAST TECHNICAL UNIVERSITY - GRADUATE PROGRAM IN RESTORATION
INTEGRATING THE RUM CHURCHES IN SAMSUN INTO DAILY LIFE
Prepared by: MELDA AYDAN / supervisor: Inst. Dr. FUAT GÖKÇE

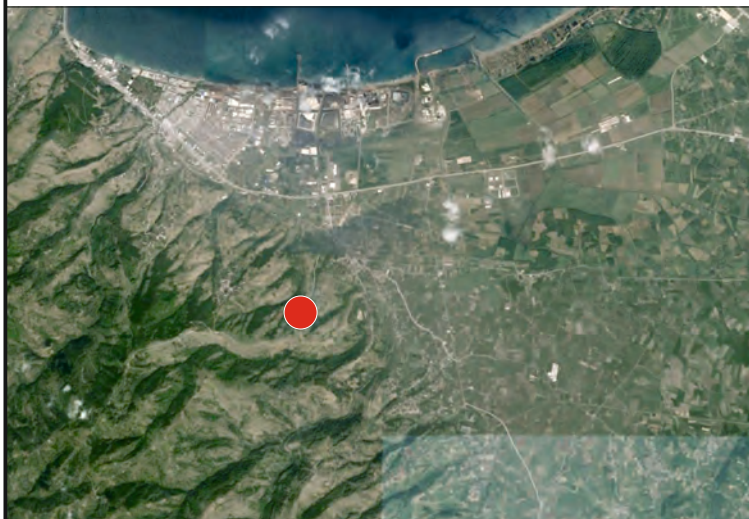
ID NO
V-06

Name: Antyeri Village
Address: Tekkeköy

Residences: Dispersed settlement

Altitude: 210 m.

Change in population: Stable in winter/summer



Location of the village

Distances

| | | | | |
|----------------|-------------|----------|------|---------------------------|
| Other Churches | Town Center | Tekkeköy | 2km | Stabilized Road |
| | City Center | Samsun | 17km | Stabilized Road |
| | Asarağaç | Tekkeköy | 10km | Stabilized Road |
| | Aşağıçinik | Tekkeköy | 6km | Stabilized Road |
| | Çınaralan | Tekkeköy | 7km | Stabilized Road |
| | Ayaklıalan | Asarcık | 55km | Stabilized + Unpaved Road |
| | Kozlu | Canik | 21km | Stabilized Road |
| | Düzköy | 19 Mayıs | 62km | Stabilized Road |

Population*

| Year | Total | Women | Men |
|------|-------|-------|-----|
| 2014 | 431 | | |
| 2013 | 436 | | |
| 2012 | 435 | 226 | 209 |
| 2011 | 425 | 205 | 220 |
| 2010 | 425 | 221 | 204 |
| 2009 | 422 | 207 | 215 |
| 2008 | 413 | 202 | 211 |
| 2007 | 417 | 201 | 216 |

* Turkish Statistical Institute

Facilities

- ☒ Electricity
- ☒ Water Supply
- ☒ Tv
- ☒ Phone Line
- ☒ Cell-phone Service
- ☐ Internet
- ☐ Health center
- ☐ Post office
- ☐ Bazaar
- ☒ School
- ☐ Tourism

Antyeri Village is a mountain village that is located in the east of the Samsun city center and south of the Tekkeköy county town. Antyeri Church (mosque), which is located in almost the center of this village, next to the graveyard, is one of the buildings that are evaluated within the scope of this study.

Buildings that are found in the village are located dispersedly, because of the geographic conditions. Houses on the both sides of the road leading to the county town are located dispersedly without forming a center. Most of the houses are 2-storey and reinforced concrete, few of them are timber frame. Transportation to the village is easy, because of the stabilized roads. However, villagers said that there are no private vehicles or vehicles owned by the municipality for using as shuttles, so they uttered that they had difficulties in traveling to city center especially for shopping, bazaar, school, healthcare etc.

According to information obtained from conversations with villagers, the general population of the village is middle-aged. General workspaces are industrial enterprises and businesses located in the county town. Villagers used to earn their livings with tobacco farming are displeased nowadays because of the reduction of agricultural activities and changes occurred in working conditions. Besides, the villagers are declaring that the industrial activities are affecting the agricultural products' qualities, because of the poor air quality and they suffer from health problems from it. Cattle farming and poultry raising are continuing in some houses on a small scale.

There is a newly built mosque in the village. Cemetery of the village is next to the Antyeri Church, which was formerly used as a mosque. The elementary school of the village is active, but the middle and high school students have to go to the county town by themselves for mobile education. According to the villagers, most of the students cannot continue their education because of the lack of opportunities. Villagers told that they get along well and have a strong connection with each other.



A house from the village close to the graveyard



A house from the village



A house from the village



View from the village



A house from the village



Antyeri Mosque



Graveyard next to Antyeri Church (Mosque)

Figure 187: Village Information Sheet V-06 Antyeri Village



MIDDLE EAST TECHNICAL UNIVERSITY - GRADUATE PROGRAM IN RESTORATION
INTEGRATING THE RUM CHURCHES IN SAMSUN INTO DAILY LIFE

Prepared by: MELDA AYDAN / supervisor: Inst. Dr. FUAT GÖKÇE

ID NO

V-07

Name: Çınaralan Village
Address: Tekkeköy

Residences: 115 / Collective settlement
Altitude: 380 m.
Change in population: Stable in winter/summer



Location of the village

Distances

| | | | | |
|----------------|-------------|----------|------|---------------------------|
| Other Churches | Town Center | Tekkeköy | 5km | Stabilized Road |
| | City Center | Samsun | 19km | Stabilized Road |
| | Asarağaç | Tekkeköy | 13km | Stabilized Road |
| | Antyeri | Tekkeköy | 7km | Stabilized Road |
| | Aşağıçinik | Tekkeköy | 8km | Stabilized Road |
| | Ayaklıalan | Asarcık | 53km | Stabilized + Unpaved Road |
| | Kozlu | Canik | 24km | Stabilized Road |
| | Düzköy | 19 Mayıs | 64km | Stabilized Road |

Population

| Year | Total | Women | Men |
|------|-------|-------|-----|
| 2014 | 385 | | |
| 2013 | 401 | 500 | 500 |
| 2012 | 377 | 192 | 185 |
| 2011 | 381 | 197 | 184 |
| 2010 | 398 | 210 | 188 |
| 2009 | 399 | 204 | 195 |
| 2008 | 389 | 201 | 188 |
| 2007 | 394 | 204 | 190 |

* Turkish Statistical Institute

Facilities

☒ Electricity
☒ Water Supply
☒ Tv
☒ Phone Line
☒ Cell-phone Service
☒ Internet
☒ Health center
☐ Post office
☐ Bazaar
☒ School
☒ Tourism

Çınaralan Village is a mountain village that is located in the east of the Samsun city center and southwest of the Tekkeköy county town. The village is located on a rough hill. Çınaralan Mosque (church) is located on the left side of the road that passes through Tekkeköy and it is one of the buildings that are evaluated within the scope of this study. Buildings in the village are settled collectively on the streets and alleys without forming a center. Most of the houses are 2 or 3 storey, well – kept and reinforced concrete, rarely timber frame. Transportation to the village is easy, because of the blacktop. Transportation is a serious problem for the villagers because there are no shuttles, and not every villager has their own vehicle. According to information obtained from conversations with villagers, the general population of the village is young and middle-aged. General work spaces are livestock, industrial enterprises and businesses located in the county town. Stony ground and the character of the soil does not allow an efficient agriculture. Nevertheless, some families are told that they do tobacco farming. Some people are retired. There is an elementary school in the village, which is active but for further education, students have to go to the county town by themselves for mobile education. According to the villagers, because of the lack of opportunities, most of the students prefer working instead of their further education. At the entrance of the village, there is a mosque constructed in 1999, added to the north wall of the demolished church made with rum. Villagers told that they get along well and have a strong connection with each other.




Elementary School of Çınaralan



View from the village



View from the village



View from the village



View from the village



Çınaralan Mosque




Çınaralan Mosque



Photo from the village

Figure 188: Village Information Sheet V-07 Çınaralan Village

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MIDDLE EAST TECHNICAL UNIVERSITY - GRADUATE PROGRAM IN RESTORATION
INTEGRATING THE RUM CHURCHES IN SAMSUN INTO DAILY LIFE


Prepared by: MELDA AYDAN / supervisor: Inst. Dr. FUAT GÖKÇE

ID NO

V-08

Name: Aşağıçinik Village
Address: Tekkeköy

Residences: Collevtive settlement
Altitude: 90 m.
Change in population: Stable in winter/summer



Location of the village

Distances

| | | | | |
|----------------|-------------|----------|------|---------------------------|
| Other Churches | Town Center | Tekkeköy | 10km | Stabilized Road |
| | City Center | Samsun | 19km | Stabilized Road |
| | Asarağaç | Tekkeköy | 13km | Stabilized Road |
| | Antyeri | Tekkeköy | 6km | Stabilized Road |
| | Çınaralan | Tekkeköy | 8km | Stabilized Road |
| | Ayaklıalan | Asarcık | 45km | Stabilized + Unpaved Road |
| | Kozlu | Canik | 25km | Stabilized Road |
| | Düzköy | 19 Mayıs | 65km | Stabilized Road |

Population


| Year | Total | Women | Men |
|------|-------|-------|-----|
| 2014 | 1304 | | |
| 2013 | 1327 | | |
| 2012 | | | |
| 2011 | | | |
| 2010 | | | |
| 2009 | | | |
| 2008 | | | |
| 2007 | | | |

* Turkish Statistical Institute

Facilities

☒ Electricity
☒ Water Supply
☒ Tv
☒ Phone Line
☒ Cell-phone Service
☒ Internet
☐ Health center
☐ Post office
☐ Bazaar
☒ School
☐ Tourism


Aşağıçinik village is a mountain village that is located in the east of the Samsun city center and south of the Tekkeköy county town. The village is located on a flat area and it's not very high in altitude. Aşağıçinik Church (old municipal building), located on the ramp on the west, on the road leading to Tekkeköy, is one of the buildings that are evaluated within the scope of this study. Buildings in the village are settled dispersedly on the streets and alleys without forming a center on the road that passes through county town. Most of the houses are 2 or 3 storey, well – kept and reinforced concrete, rarely timber frame. Transportation to the village is easy, because of the blacktop. Transportation is provided by villagers' personal vehicles and with shuttles working frequently. This village is once a municipality so it looks like a little town, more than a village. This village distinguishes from others with its 5 neighborhoods, overcrowding and spreading to a large area. According to information obtained from conversations with villagers, the general population of the village is young and middle-aged. General works paces are industrial enterprises and businesses located in the county town. There are elementary and secondary schools in the village, which are active but for further education, students have to go to the county town by themselves for mobile education. According to the villagers, because of the lack of opportunities, most of the students prefer working instead of their further education. Villagers told that they get along well and have a strong connection with each other.




View from the village



An old fountain close to the village



House next to the Church



View from the village




View from the village



An old house from the village



Aşağıçinik Mosque



View from the village

Figure 189: Village Information Sheet V-08 Aşağıçinik Village

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INTEGRATING THE RUM CHURCHES IN SAMSUN INTO DAILY LIFE

Prepared by: MELDA AYDAN / supervisor: Inst. Dr. FUAT GÖKÇE

ID NO

V-09

Name: Bakacak Village
Address: Tekkeköy

Residences: 80 / Dispersed settlement
Altitude: 310 m.
Change in population: Stable in winter/summer



Distances

| | | | |
|----------------|------------|----------|--------------------------------|
| Town Center | Tekkeköy | 5km | Stabilized Road |
| City Center | Samsun | 19km | Stabilized Road |
| Other Churches | Asarağaç | Tekkeköy | 14km Stabilized Road |
| | Antyeri | Tekkeköy | 8km Stabilized Road |
| | Aşağıçinik | Tekkeköy | 3km Stabilized Road |
| | Çınaralan | Tekkeköy | 9km Stabilized Road |
| | Ayaklıalan | Asarcık | 46km Stabilized + Unpaved Road |
| | Kozlu | Canik | 25km Stabilized Road |
| | Düzköy | 19 Mayıs | 65km Stabilized Road |

Population

| Year | Total | Women | Men |
|------|-------|-------|-----|
| 2014 | 277 | | |
| 2013 | 293 | | |
| 2012 | 280 | 142 | 138 |
| 2011 | 281 | 142 | 139 |
| 2010 | 278 | 138 | 140 |
| 2009 | 278 | 143 | 135 |
| 2008 | 284 | 142 | 142 |
| 2007 | 290 | 149 | 141 |

Facilities

☒ Electricity
☒ Water Supply
☒ Tv
☒ Phone Line
☒ Cell-phone Service
☒ Internet
☐ Health center
☐ Post office
☐ Bazaar
☐ School
☐ Tourism

Bakacak Village is a mountain village that is located in the east of the Samsun city center and south of the Tekkeköy county town. The village is located on a rough hill. There are no buildings in the village that are evaluated within the scope of this study.

Buildings in the village are settled dispersedly on the streets and alleys without forming a center on the road that passes through county town. Most of the houses are 2 storey and reinforced concrete, rarely timber frame. Transportation to the village is easy, because of the blacktop. Transportation is provided by villagers' personal vehicles that are almost available in every house and by some shuttles for workers.

According to information obtained from conversations with villagers, the general population of the village is young and middle-aged. General workspaces are industrial enterprises and businesses located in the county town. Some people are retired. Livestock continues on a very small scale.

There is a newly built mosque in the village. There is an elementary school, but it was active in the past. Students have to go to the town center by themselves for mobile education. Students have to go to the town center by themselves for mobile education. According to the villagers, most of the students prefer working instead of their further education. Yet, because of the changed circumstances, they want better jobs and they want to go to the college.

There is a registered stone fountain in the village. Restored fountain is now active and it is well – kept. Villagers told that there were some rum churches, but they are demolished. In addition, villagers also told that, at the stony field in the upper parts of the village (possibly a stone cemetery), people make vows and it is an attractive sacred place for the people.

Villagers told that they get along well and have a strong connection with each other.



Registered Fountain



Registered Tree



Bakacak Mosque



View from the village



View from the village

* Turkish Statistical Institute

Figure 190: Village Information Sheet V-09 Bakacak Village

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MIDDLE EAST TECHNICAL UNIVERSITY - GRADUATE PROGRAM IN RESTORATION
INTEGRATING THE RUM CHURCHES IN SAMSUN INTO DAILY LIFE

Prepared by: MELDA AYDAN / supervisor: Inst. Dr. FUAT GÖKÇE

ID NO

V-10

Name: Çayleyik Village
Address: Tekkeköy

Residences: Collective settlement
Altitude: 180 m.
Change in population: Stable in winter/summer



Location of the village

Distances

| | | | | |
|----------------|-------------|----------|-----------------|---------------------------|
| Other Churches | Town Center | Tekkeköy | 5km | Stabilized Road |
| | City Center | Samsun | 20km | Stabilized Road |
| | Asarağaç | Tekkeköy | 15km | Stabilized Road |
| | Antyeri | Tekkeköy | 7km | Stabilized Road |
| | Aşağıçinik | Tekkeköy | 1km | Stabilized Road |
| | Çınaralan | Tekkeköy | 9km | Stabilized Road |
| | Ayaklıalan | Asarcık | 46km | Stabilized + Unpaved Road |
| | Kozlu | Canik | 26km | Stabilized Road |
| Düzköy | 19 Mayıs | 66km | Stabilized Road | |

Facilities

☒ Electricity
☒ Water Supply
☒ Tv
☒ Phone Line
☒ Cell-phone Service
☒ Internet
☐ Health center
☐ Post office
☐ Bazaar
☐ School
☐ Tourism

Population

| Year | Total | Women | Men |
|------|-------|-------|-----|
| 2014 | | | |
| 2013 | | | |
| 2012 | | | |
| 2011 | | | |
| 2010 | | | |
| 2009 | | | |
| 2008 | | | |
| 2007 | | | |

Çayleyik Village is a mountain village that is located in the east of the Samsun city center, south of the Tekkeköy county town and in the brow of the hill between Bakacak and Aşağıçinik villages. There are no buildings in the village that are evaluated within the scope of this study.

Buildings in the village are settled collectively on the streets and alleys without forming a center. Most of the houses are 2 or 3 storey, well – kept and reinforced concrete, rarely timber frame. Transportation to the village is easy, because of the blacktop. Transportation is provided by villagers' personal vehicles and shuttles working frequently. According to information obtained from conversations with villagers, the general population of the village is young and middle aged. General workspaces are industrial enterprises and businesses located in the county town. Livestock still continues in some houses.

There is an inactive elementary school in the village. Students go to the town center by themselves for mobile education. According to the villagers, most of the students prefer working instead of their further education, because of the lack of opportunities.

Told by villagers, a mosque converted from a church in 1926 located in the village and its characteristics such as body walls, columns and window layout support their claim. Although, this church lost its appearance by repairs during the conversion, unique elements are covered with tiles etc. and they remain in place. Also, villagers talk about a belfry. There is an active fountain, next to the mosque. Villagers told that they get along well and have a strong connection with each other.



View from the village



A fountain close to the village



View from the village



Çayleyik Mosque



An old house from the village

* Turkish Statistical Institute

Figure 191: Village Information Sheet V-10 Çayleyik Village

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APPENDICES C

ARCHIVE DOCUMENTS

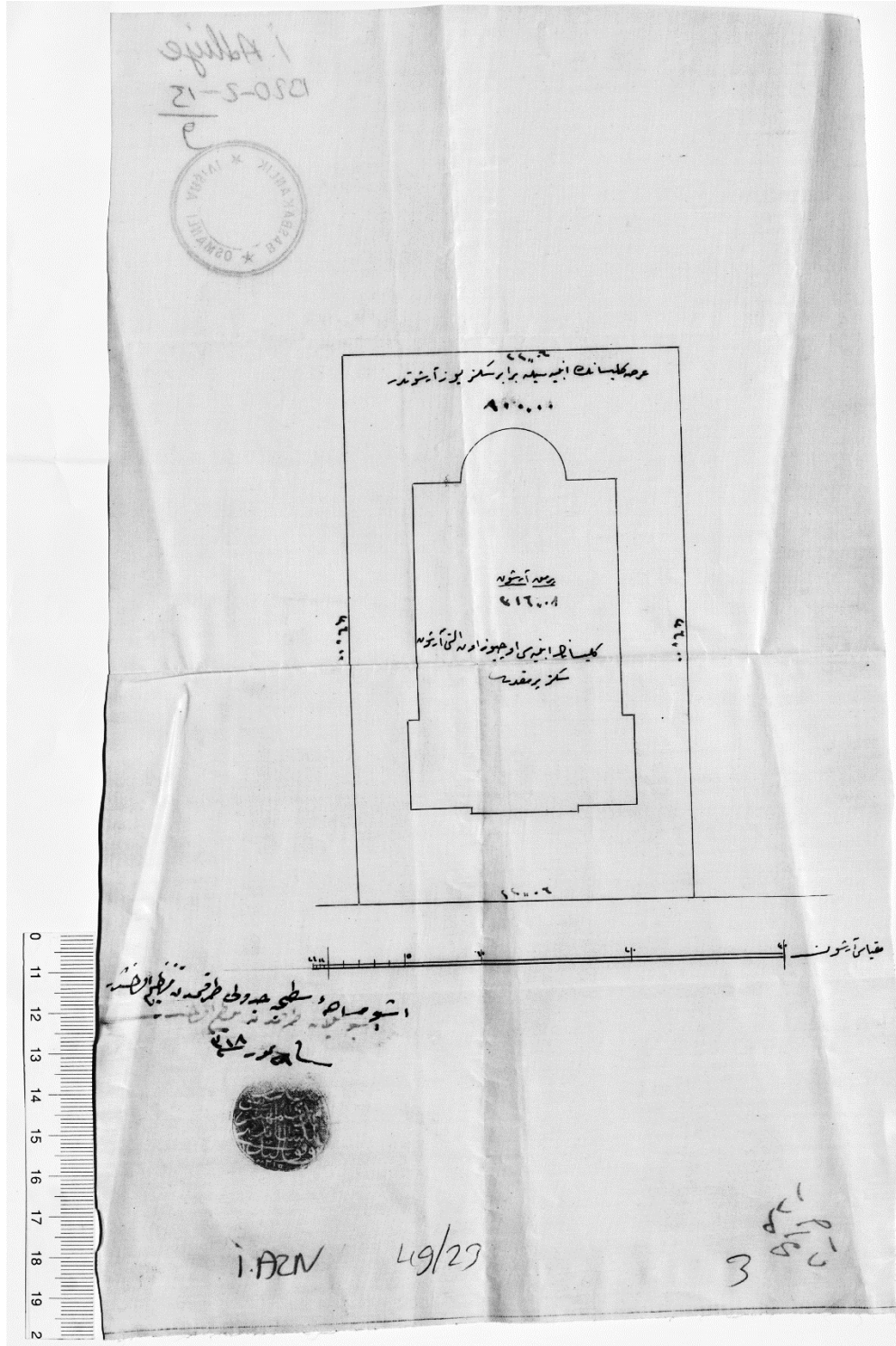


Figure 192: A site plan that belongs to a *Rum* Church to be built in Sarımehtetli Village in Samsun¹⁰⁵

¹⁰⁵ Canik sancağı Samsun kazasının Sarı Mehmedli karyesinde Rum Cemaati'ne mahsus müceddeden bir aded kilise inşası, 23.04.1903, The Ottoman Archives Of The Prime Ministry, Ankara.

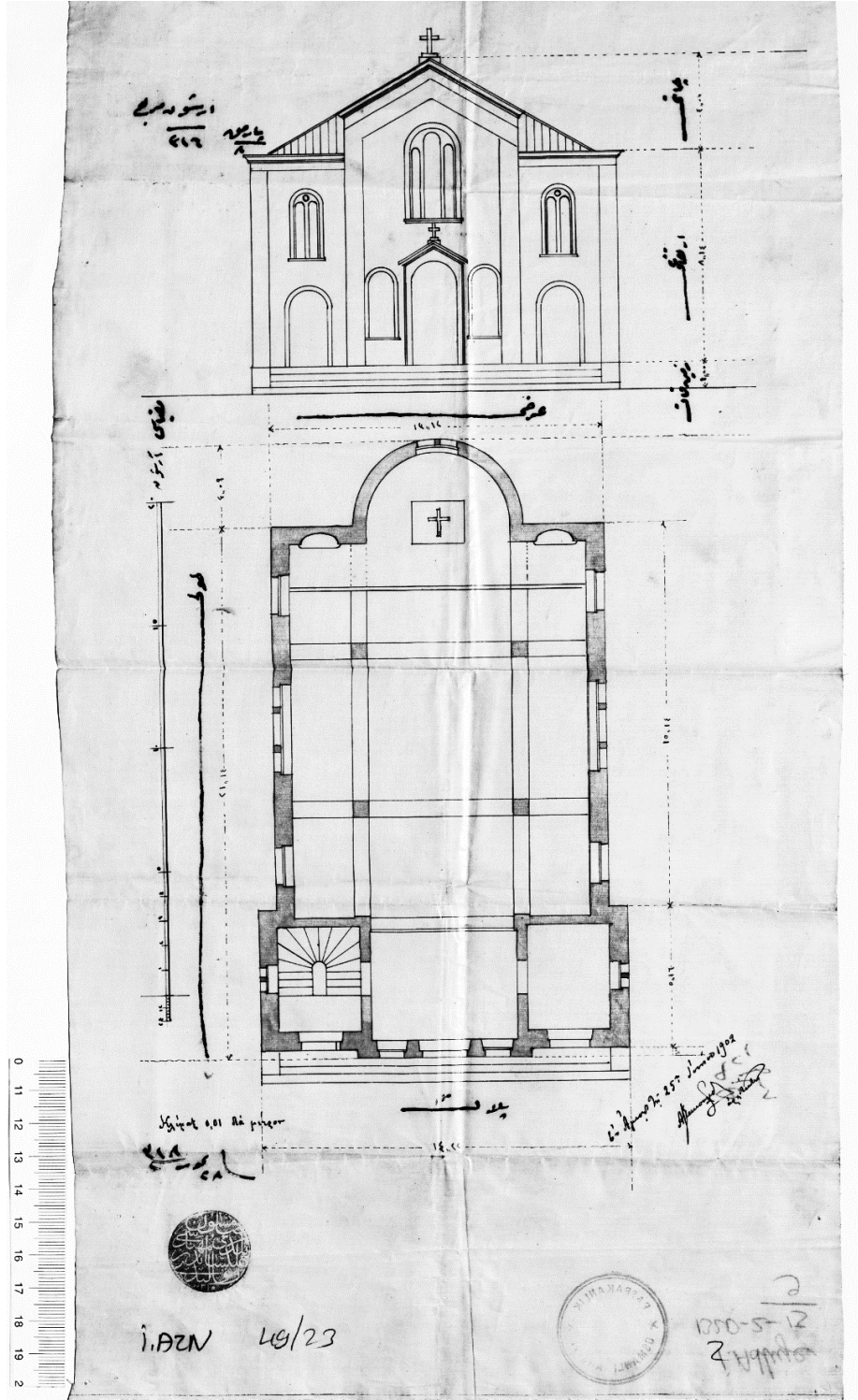


Figure 193: A plan and facade drawing that belong to a *Rum* Church to be built in Sarımehtetli Village in Samsun ¹⁰⁶

¹⁰⁶ Canik sancağı Samsun kazasının Sarı Mehmedli karyesinde Rum Cemaati'ne mahsus müceddeden bir aded kilise inşası, 23.04.1903, The Ottoman Archives Of The Prime Ministry, Ankara.

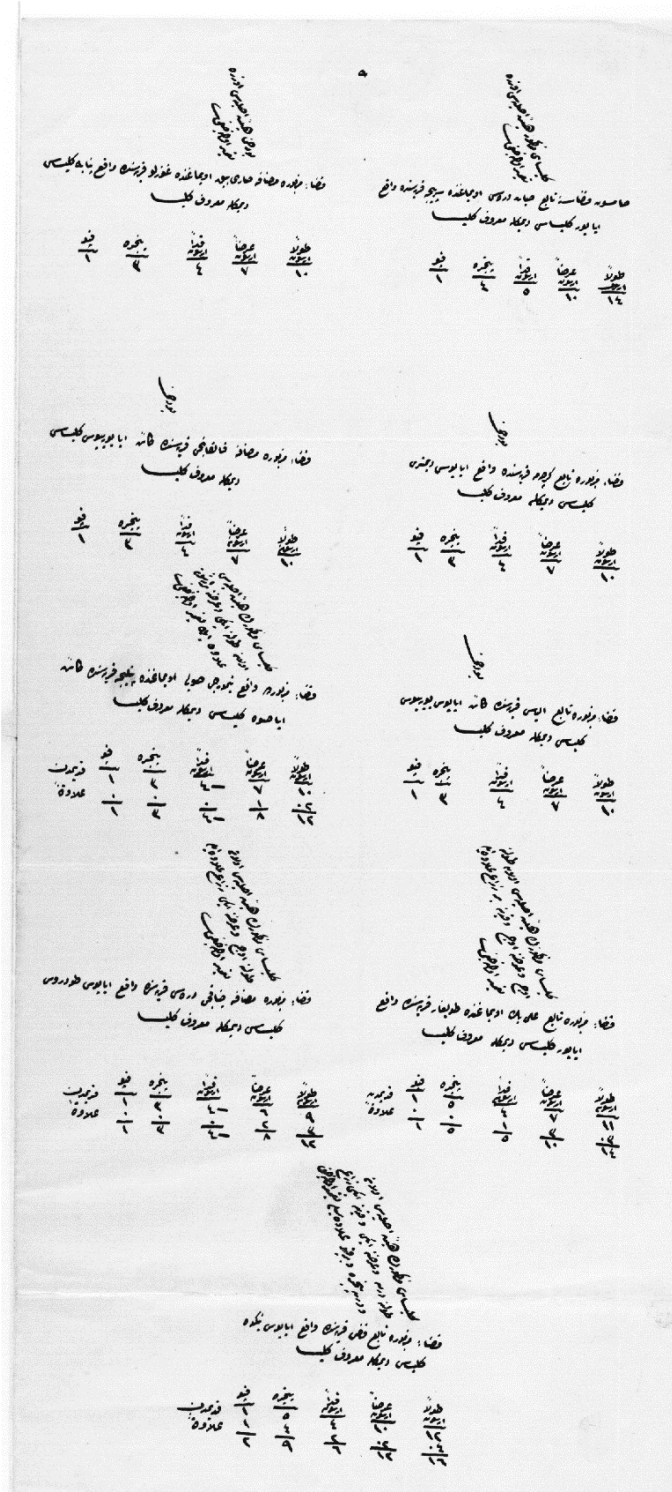


Figure 195: Official respond letter for the *Rum* Churches located in the nine villages in Samsun to be repaired¹⁰⁸

¹⁰⁸ *Samsun kazasına tabi dokuz köyde bulunan Rum kiliselerinin tamiri*, 21.07.1862, The Ottoman Archives Of The Prime Ministry, Ankara.

